

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. This section also outlines the various methods used to collect and analyze data, ensuring that the information is reliable and up-to-date.

2. The second part of the document focuses on the implementation of the proposed changes. It details the steps involved in the rollout process, from initial planning to final execution. This section also addresses potential challenges and provides strategies to overcome them, ensuring a smooth transition to the new system.

3. The third part of the document discusses the long-term impact of the changes. It highlights the expected benefits, such as improved efficiency and cost savings, and provides a timeline for when these benefits are anticipated to be realized. This section also includes a summary of the key findings and recommendations for future work.

4. The fourth part of the document provides a detailed analysis of the financial aspects of the project. It includes a breakdown of the costs involved, as well as a comparison of the expected benefits against the initial investment. This section also discusses the potential risks and provides a risk assessment to help inform decision-making.

5. The fifth part of the document discusses the legal and regulatory requirements that must be met. It outlines the various laws and regulations that apply to the organization and provides guidance on how to ensure compliance. This section also includes a summary of the key legal issues and provides recommendations for how to address them.

6. The sixth part of the document discusses the human resources aspects of the project. It outlines the various roles and responsibilities that will be required for the successful implementation of the changes. This section also discusses the training and development needs of the staff and provides recommendations for how to address them.

7. The seventh part of the document discusses the communication aspects of the project. It outlines the various communication channels that will be used to keep staff informed and engaged. This section also discusses the importance of clear and consistent communication and provides recommendations for how to achieve this.

8. The eighth part of the document provides a summary of the key findings and recommendations. It highlights the main points of the document and provides a clear and concise summary of the overall findings. This section also includes a list of recommendations for future work and provides a timeline for when these recommendations are anticipated to be implemented.

9. The ninth part of the document provides a detailed analysis of the financial aspects of the project. It includes a breakdown of the costs involved, as well as a comparison of the expected benefits against the initial investment. This section also discusses the potential risks and provides a risk assessment to help inform decision-making.

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THE NEW TESTAMENT
of Our Lord and Saviour Jesus Christ

Translated into English
from the Original Greek



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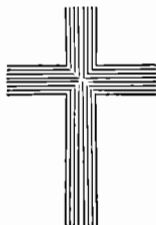
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THE NEW TESTAMENT

of Our Lord and Saviour

JESUS CHRIST



*Translated into English
from the Original Greek by*

THE VERY REV.

FRANCIS ALOYSIUS SPENCER, O.P.

Edited by

CHARLES J. CALLAN, O.P.

and

JOHN A. McHUGH, O.P.

1937

THE MACMILLAN COMPANY • NEW YORK

Nos, infrascripti, de mandato Revmi. Patris Magistri Generalis
examinavimus opus Adm. R. P. Spencer, *The New Testament*, atque
nihil contra fidem et mores in eo contineri.

Fr. J. M. Vosté, O.P.

Fr. Thomas E. Garde, O.P.

Die 15 Nov., Sto. Alberto sacro, 1936

IMPRIMI PERMITTITUS:

Fr. M. S. Gillet, O.P.,
Magister Generalis

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FIRST PRINTING

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Father Spencer (Seymour Hobart Spencer) was born in New York City in 1845, and died in Washington, D.C. in 1913. It seems that Fr. Spencer at first, like his father—Rev. Dr. James Selden Spencer, a distinguished Episcopalian minister—intended to follow the ministry, and was studying for that purpose when, in 1866, he decided to embrace the Catholic faith. That same year he went to the Paulist novitiate, taking there the name of Francis Aloysius Spencer, and in December he was received into the Congregation by Fr. Hecker, superior and founder of the Paulist Fathers. The following year he was ordained to the priesthood by Archbishop (later Cardinal) McCloskey, in New York City, and celebrated his first Mass in the church of St. Paul the Apostle, New York City, on Easter Sunday 1869.

But being attracted by the traditions of the Dominican Order, and desiring greater opportunities for study and contemplation, Fr. Spencer withdrew from the Paulist Congregation in 1871 and proceeded at once to the Dominican novitiate at St. Rose Priory, Springfield, Kentucky, and there was later received to profession by the famous Irish lecturer and preacher, Fr. T. N. Burke, O.P., who was then in the United States.

Although he was made superior several times in the Dominican Order, and even Provincial for a term, Fr. Spencer's life was mostly given to study and literary pursuits. Holy Scripture was his specialty, but by no means his only study and devotion. He was also an accomplished linguist, particularly a Latin, Greek, Hebrew, and Syriac scholar of the first rank; he loved music, and composed a number of original Masses; he had a wide acquaintance with history and art; his knowledge of philosophy and theology was profound and extensive; and his devotion to spiritual and mystical subjects continued throughout his life.

In 1894 Fr. Spencer began a translation of the four Gospels from the Latin Vulgate, bringing it to completion and publishing it four years later. Not long after the appearance of this work, he brought out

a new translation of the Gospels from the original Greek.¹ This latter work passed through four editions in as many years. Fr. Spencer then set about translating the whole New Testament from the Greek, spending the rest of his life on the undertaking, going over it with greatest care and attention many times, and putting his final touches on the translation and the notes only a month or two before he died.

On his deathbed Fr. Spencer expressed the ardent wish that some of the younger Scripture scholars among his brethren should take his final work in hand and edit it for publication. Various attempts were therefore made at different times to carry out the distinguished scholar's wishes; but always some apparently unavoidable circumstance interrupted the revision of the work.

But when the Bishops of the United States, representing the American hierarchy, met in Washington, D.C., for their annual convention in the autumn of 1935, and there decided among other things that a new English translation or revision of the New Testament should be prepared and published for use in this country, interest was again revived in the work done by Fr. Spencer. Thus stimulated by the action of the hierarchy, priests and Bishops who were acquainted with Fr. Spencer's former works, and who had heard about his last complete translation of the New Testament, began to ask why this latter work had never been published.

It was then that Fr. McDermott, the Provincial of St. Joseph's Dominican province, wrote to the present editors, earnestly requesting that they take over Fr. Spencer's MS. and get it ready for publication. Upon receipt of this request no time was lost in getting together the several copies of Fr. Spencer's translation and of the notes he had made on the text. When finally everything was ready for the required approval of the Dominican Master General, the whole work was dispatched to Rome. The Master General appointed as special revisors of the work Fr. J. M. Vosté, O.P., and Fr. Thomas E. Garde, O.P. Fr. Vosté, Doctor in Sacred Scripture and a Master in Sacred Theology, has been professor of New Testament exegesis in Rome for

¹ *The Four Gospels. A New Translation from the Greek Text Direct with Reference to the Vulgate and the Ancient Syriac Version.* By the Very Rev. Francis Aloysius Spencer, O.P. Preface by His Eminence James, Cardinal Gibbons. Wm. H. Young & Co., New York, 1901.

PREFACE

more than twenty-five years, first at the Collegio Angelico and now at the Angelicum, and for twenty years has been the Master General's own revisor for special works on Scripture produced by members of the Order. He is also the author of a number of profound and useful works on the New Testament and on St. Thomas. Fr. Garde, also a Master in Sacred Theology, formerly professor of Old Testament exegesis at the Collegio Angelico, has been for the past seven years socius to the Master General for the English-speaking provinces of his Order.

Fr. Vosté went over the Spencer MS. twice, diligently comparing it, word for word and line for line, with the Greek and the Latin Vulgate. The editors likewise went over it very carefully, comparing every verse of it with the best Greek, and, when and wherever it seemed advisable, checking it up with the most recent great commentators and leading authorities on the text and the doctrines involved.

Apart altogether from its inspiration, the Bible as a whole is the greatest literature in the world. Its theme is the most lofty; its language, the most vivid, forceful, beautiful, eloquent, and sublime. And, as in all classic literature, the greatness of the thoughts and style of the Bible consists not only in its bare, literal statements of facts and events, of truths and teachings, but also (and in no small measure) in the connotations, the tone and overtone, the rich suggestiveness, the emotional power and majestic sweep of its language. These characteristics are doubly true of Sacred Scripture, in both the Old and the New Testament, on account of its divine inspiration. As Bishop Hedley has somewhere said, "there is more meaning in every word of Holy Writ than we shall ever get out of it." And hence the secret and the value of a good translation of a great work lie not only in finding equivalent words and phrases for the original, but in bringing out as far as possible the overflowing meaning and deep feeling of the sacred or classic author.

We believe that the translation which here follows is eminently successful in this twofold respect. After long years of study and of meditation on the sacred text, Fr. Spencer has been able to give us fresh insight into the fuller and deeper meaning of the inspired writers. He has enabled us not alone to perceive anew, but likewise to feel the thoughts and sentiments that pervaded the minds and hearts of the Apostles and Evangelists as they penned their heaven-sent messages.

NEW TESTAMENT

He makes the persons live and speak again, and the hallowed places and scenes pass once more in vivid review before our eyes.

The reader will be further assisted in grasping the meaning here by the logical divisions of the text, the system of paragraphing, the appropriate headings, and the style of printing adopted. The words of Our Lord are uniformly put in italics, all quotations from or allusions to the Old Testament are printed in small capital letters, and cross references under the headings indicate where parallel passages are to be found. When it has been thought desirable to include in the translation some inferior readings of the Vulgate and of lesser MSS., they have been placed in brackets with appropriate footnotes. In the footnotes also will be found many critical remarks on the text and explanations of difficult passages. It will be observed that Fr. Spencer adopted the Hebrew spellings for Old Testament Hebrew names, like Elijah, Elisha, and Isaiah, instead of Elias, Eliseus, and Isaias, to which we are accustomed, and which are the Vulgate and Douay spellings of these same names.

Fr. Spencer did not live to write Introductions to the different books of the New Testament. These, together with many additional notes, a subject-index, a chronology of the Gospels and the Acts, etc., have been supplied by the present editors.

CHARLES J. CALLAN, O.P.
JOHN A. McHUGH, O.P.

Feast of St. Dominic,
August 4, 1937.

For some years now almost everywhere among Catholics there has been a feeling that there is need of a new translation of the Bible from the original texts. This is a sign of a revival of Biblical interest and studies among us—a revival which goes back to the publication in 1893 of Leo XIII's Encyclical *Providentissimus Deus*, which recommended among other things for an exact understanding of the Scriptures that one have recourse to the ancient versions, and above all to the original texts.¹

In 1904 there appeared in France a translation of the Bible by Crampon,² which has always enjoyed a well-deserved popularity, and which we have always recommended to the clergy and laity for a simple and sure understanding in French of the sacred text. For the historical books, the sapiential books, and in particular for the Psalms, there is no better commentary than a good translation in a modern tongue. Similar translations from the original have appeared, or are already in course of publication, in England, Germany, Holland, Italy, Spain, and elsewhere.

The Vulgate, the authentic text of the Latin Church, retains all its authority in the official acts of that Church; but it is desirable to have a translation from the original languages which avails itself of the assured results and the progress of textual criticism. The desire to have such a translation is praiseworthy, as St. Jerome long ago realized in regard to the Psalms, when he wrote: "*Let the Psalms be sung as we have translated them, and yet one should also know their meaning as contained in the original Hebrew.*" The Latin translation of the Greek Septuagint, on account of its antiquity should be sung in the churches; but the Hebrew text should be known by scholars for

¹ "Maxime codicum primigeniorum."

² "La Sainte Bible, traduction d'après les textes originaux par l'abbé A. Crampon, édition révisée par des Pères de la Compagnie de Jésus avec la collaboration des professeurs de Saint Sulpice."

the sake of Biblical science.”³ The same holy Doctor, who passed his life in the study and translation of the Scriptures, and who sanctified himself in this labor, declared that ignorance of the Scriptures means ignorance of Christ.⁴

Imbued with these same principles, the Very Rev. Fr. Spencer, of holy memory, also consecrated a great part of his life to the translation and diffusion of the sacred books. He began in 1894 with a new English translation of the Gospels from the Vulgate. This work received a warm welcome in America. Then he made a translation of the four Gospels from the original Greek, and this new version was so highly esteemed that four editions were called for in the space of about four years. The final work to which Fr. Spencer devoted his time and labor was an entirely new translation of the whole New Testament from the original texts. On this work he spent the last twelve years of his life, going over it very carefully nine different times, and comparing it diligently with the Vulgate and the ancient Syriac versions. The author, however, died without having had the consolation of seeing published the fruits of his long and constant labor.

Although the publication of this last work was ardently desired by the Bishops and priests who knew about it, various circumstances delayed its appearance until now. But at last this desire has been realized through the zeal and clear-sightedness of the Very Reverend American Provincial, Fr. T. S. McDermott, O.P., and of the Very Reverend Masters in Theology, Fathers Callan and McHugh, who have already deserved so well of the Church and of Catholic letters in America.

Fr. Spencer's translation of the Greek text does not depend on any particular edition. In this practice the author did what all exegetes are doing today because of the uncertainty of New Testament textual criticism. As a matter of fact, with the exception of those passages

³ “Sic psallendum, ut nos interpretati sumus, et tamen sciendum quid Hebraica veritas habeat. Hoc enim, quod Septuaginta transtulerunt, propter vetustatem in ecclesiis decantandum est; et illud ab eruditis sciendum propter notitiam Scripturarum.” (Ep. cvi ad Sunniam et Fretelam de psalterio, 46; PL. xxii (1877) col. 853; CSEL. vol. lv, p. 270.)

⁴ “Ignoratio Scripturarum, ignoratio Christi est.” (In Isaiam, prol.; PL. xxiv (1865) col. 17.)

INTRODUCTION

where Catholics are not free to choose, it makes little difference what reading one follows, since among the critical editions most in use to-day—like Tischendorf, Westcott and Hort, Nestle, von Soden, Vogels, Merk—the divergencies are so slight that they would scarcely appear in a work like this; for this translation is not servile, but is at times even quite free, in order to be more within the grasp of present-day readers. In a word, Fr. Spencer has given us an up-to-date translation, easily readable, remarkably clear, and in substantial agreement with both the original Greek and the Latin Vulgate. In fact, he adheres so closely to the latter that, whenever it differs from the Greek in a matter of importance, the Vulgate reading is given either in brackets or in a footnote.

It was the purpose of the Very Rev. Fr. Spencer, in preparing this translation of the New Testament, to provide for the faithful, and especially for the clergy, a text which they could read with ease and pleasure. Above all, it was his hope that the inspired word should become more widely read, and thereby exercise a greater influence on the lives of Christians by making them conform more exactly to the words and example of Christ.

We cannot conclude without stressing this desire and aim of a zealous apostle, who was also an exemplary superior. And may we be permitted to hold up to our brethren in the priesthood the example of Fr. Spencer, a preacher and superior who, amid the distractions and necessary activities of the apostolic life and his office, carried everywhere with him his New Testament, applying himself to the task of understanding it and expressing it more clearly, preaching both by word and by pen, and speaking even yet after his death. In all this he followed in the steps of St. Dominic, of whom it is said that in his apostolic journeyings he always carried with him the Gospel of St. Matthew and the Epistles of St. Paul.

FR. J. M. VOSTÉ, O.P.

ROME, Feast of St. Luke the Evangelist,
October 18, 1936

KEY TO THE CROSS-REFERENCES
UNDER SECTION HEADINGS

1. These references point out parallel passages from the New Testament and texts quoted or alluded to from the Old Testament. Thus the section headed **THE BEATITUDES** on page 16 is taken from Mt. 5. 1-12 and its parallel is Lk. 6. 20-26, while the cognate Old Testament texts are the verses of the Psalms and of Isaiah there mentioned.
2. The Old Testament references are each preceded by the section verse to which it belongs. At the beginning the section verse is indicated in full, e.g. Verse 4; thereafter, only by its number without the word "verse," e.g. 5, 8.
3. When Psalms have different numerations in the Vulgate and the Hebrew, the Vulgate numeration is given first, then the Hebrew in brackets, e.g. Ps. 36 (37). 11, Ps. 23 (24). 4.
4. The abbreviation Lxx indicates that a passage is being cited according to the Septuagint, the ancient Greek version of the Old Testament. An example of this is the reference in the Mt. 5. 1-12 section to Is. 61. 1, 2 (Lxx).
5. A short dash between numbers means that they are respectively the opening and closing verses cited from a chapter, e.g. Mt. 5. 1-12, Lk. 6. 20-26. A long dash preceded by a period means that the Old Testament references belonging to a section verse have ended and that a new section verse with its own references is to begin, e.g. Verse 4: Ps. 36 (37). 11.—5: Is. 61. 1, 2 (Lxx).

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THE NEW TESTAMENT
of Our Lord and Saviour Jesus Christ

Translated into English
from the Original Greek

Introduction to the New Testament

The New Testament is a collection of twenty-seven separate writings composed by a number of authors at different times. Though these books differ in purpose and content, they were all alike produced under the inspiration of the Holy Ghost, and, together with the Old Testament and authentic tradition, they contain the special revelation given by God to mankind. From early times these records of Christ and His revelation were known as the New Covenant, or New Testament. And rightly they were given these names, since their contents form the new alliance, or the new dispensation of grace which God has established through Jesus Christ.

This New Covenant or Testament may be divided into three groups of writings: (1) the *historical*, which comprise the four Gospels and the Acts of the Apostles; (2) the *doctrinal* and *directive*, namely, the fourteen Pauline and the seven Catholic Epistles; (3) the *prophetic*, which is the Apocalypse, or the Revelation of St. John the Evangelist.

Since the New Testament writings are primarily the work of the Holy Ghost, they are naturally superior to all other human productions; and because of their exalted character and value they enjoy an authority that no other literature possesses. This is why the noblest minds of all ages have always so much esteemed, loved, and read the sacred writings. But how may a Catholic read the Bible? According to the present legislation of the Church a lay person may read it only in editions that have ecclesiastical approval. And in such approved form not only may a Catholic read the Bible, but it is the earnest wish of the Church that he do so. To urge this practice the more, the Church offers spiritual favors to those who devote a quarter of an hour daily to Gospel reading. And recent Popes, like Leo XIII and Benedict XV, have done much to promote diligent study and reading of Holy Writ. The latter Pontiff in his encyclical of September 15, 1920, expressed the desire that the New Testament be at hand in every family and be read daily.

Introduction to the Four Gospels

The Gospel is the glad tidings of salvation which the Son of God brought to earth and His Apostles afterward delivered by word of mouth. It was later put into writing in order that the spoken word might thereby gain a wider diffusion and secure a more permanent and fixed expression (Luke 1. 4). Four such written accounts of the Gospel were later received into the New Testament canon. They therefore contain the Gospel in four forms, or, as the primitive writings expressed it, the Gospel according to the narratives of Matthew, Mark, Luke, and John.

Although many of the first Christian generation put into writing the oral preaching on the life and works of the Saviour (Luke 1. 1), the Church has recognized only four of these records as canonical. The Fathers discovered foreshadowings of this fourfold number of the Gospels in the four rivers of Paradise, in the four golden rings in the ark of the covenant, and especially in the four living creatures of Ezechiel (1. 10), which had the appearances of a man, of a lion, of an ox, and of an eagle. Since the fourth century, Christian art has therefore represented Matthew by the symbol of a man, because he opens with an enumeration of the ancestry of Christ and emphasizes His human and kingly character. Mark has been given the symbol of the lion, as his Gospel begins with the voice of one crying in the desert and stresses the wonder-working powers of the Saviour. Luke is represented by the ox, the animal of sacrifice, because he starts by narrating the sacrifice of Zachary and insists upon the universal priesthood of Christ. John is expressed by the eagle, since from his first verse he rises on high in flight above the things of earth and time and dwells on the divine origin and nature of Jesus.

The titles of the four Gospels did not come from the Evangelists themselves, but they go very far back, as we gather from the fact that they were known to the author of the Muratorian Fragment (2nd century), to St. Irenaeus (d. 202), and to Clement of Alexandria (d. 217). They serve to designate the human writers or secondary authors of the Gospels.

The first three Gospels, though in many ways quite distinct, show

FOUR GOSPELS

a striking similarity both in form and in content. In them the general outline of the life of Jesus is the same; the scene of His activities in all three is chiefly Galilee, and His hearers are the simple folk. Matthew, Mark, and Luke, therefore, have been given the name of "Synoptists," from a Greek word that means "taking the same view." The fourth Gospel, on the contrary, which was composed several decades after the others, is mostly different in its matter, supplementing the narratives of the earlier Gospels from the Judean ministry and refuting the new errors that had arisen in opposition to the divinity of Christ.

The Holy Gospel of Jesus Christ

According to St. Matthew

INTRODUCTION

The author of our first canonical Gospel was Matthew. He is called Levi by St. Mark and St. Luke. He was a native of Palestine and the son of Alphaeus. Before his conversion he was a publican, or tax-collector, at Capharnaum. Little is known about his later life, but it is commonly believed that he evangelized Ethiopia, and tradition also connects him with Arabia, Persia, and Media. He is said to have died a martyr.

According to the early Fathers and ecclesiastical writers, Matthew, before leaving Palestine, wrote his Gospel in Aramaic, the late Hebrew of New Testament times, for the use of converts in his native land. Before going to other parts of the world he took care to leave behind him a summary of his preaching which would be a reminder to his fellow countrymen of what he had taught them. Somewhat later his work was translated into Greek, and it is only in this form that it has come down to us. St. Matthew's Gospel is the only book of the New Testament which was not originally written in Greek.

The date at which Matthew wrote is uncertain, as is also the date of the translation of his book into Greek. We are fairly safe, however, in assigning the composition of the original Gospel to some time between A.D. 42 and 50. The translation was doubtless made not long afterwards.

Matthew's main purpose in writing was to prove to his Jewish readers that Jesus was the Messiah that had been promised in the Old Testament Scriptures. To this end he frequently cites Messianic prophecies of the Old Testament, and shows that they were fulfilled in our Lord. He also wished to point out and refute the errors of the Pharisees, to announce the establishment of the New Kingdom, the Church, and to proclaim the universality of the Gospel message.

INTRODUCTION

General Analysis of the First Gospel:

The Genealogy of Christ, 1. 1-17

- I. The Infancy, 1. 18-2. 23
- II. The Public Life: Preparation, 3. 1-4. 11; ministry in Galilee, 4. 12-18. 35; ministry in Peraea and Judea, 19. 1-20. 34
- III. The Week of the Passion, 21. 1-27. 66
- IV. The Resurrection, 28. 1-20

The Holy Gospel of Jesus Christ *According to St. Matthew*

Prologue

THE GENEALOGY OF CHRIST

Mt. 1-17; Lk. 3. 23-38

ABRAHAM TO DAVID

Record of the Genealogy of Jesus Christ, Son of David, Son
of Abraham. 1

Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judah 2
and his brethren. Judah begot Phares and Zara by Thamar; 3
Phares begot Hesron, Hesron begot Ram; Ram begot Aminadab; 4
Aminadab begot Naasson; Naasson begot Salmon; Salmon be- 5
got Booz by Rachab; Booz begot Obed by Ruth; Obed begot 6
Jesse; Jesse begot David the king.

DAVID TO THE BABYLONIAN EXILE

David begot Solomon by the widow of Uriah;
Solomon begot Roboam; Roboam begot Abijah; Abijah be- 7
got Asa; Asa begot Josaphat; Josaphat begot Joram; Joram begot 8
Oziah; Oziah begot Joatham; Joatham begot Achaz; Achaz be- 9
got Hezekiah; Hezekiah begot Manasseh; Manasseh begot 10
Amon; Amon begot Josiah; Josiah begot Jechoniah and his 11
brethren at the time of the exile to Babylon.

1.1 The genealogy serves as a link between the Old and the New Testa-
ment. The Old Law foretold that the Messiah should be a descendant of
Abraham (Gen. 12. 3) and of King David (II Kings 7. 13-16); hence the
Evangelist traces back the descent of Christ as Son of David and Son of
Abraham. The ancestors of Our Lord are arranged in three groups of
fourteen names each: those of the patriarchal period (vv. 2-5), the
kingly ancestors (vv. 6-11), the nearer forefathers (vv. 12-16). See
Luke 3. 23, below.

BABYLONIAN EXILE TO CHRIST

- 12 After the exile to Babylon, Jechoniah begot Salathiel; Sala-
 13 thiel begot Zorobabel; Zorobabel begot Abiud; Abiud begot
 14 Eliakim; Eliakim begot Azor; Azor begot Sadok; Sadok begot
 15 Achim; Achim begot Eliud; Eliud begot Eleazar; Eleazar begot
 16 Matthan; Matthan begot Jacob. And Jacob begot Joseph, the
 husband of Mary, of whom was born Jesus, who is called
 CHRIST.
- 17 So all the generations from Abraham to David were fourteen
 generations; and from David to the Babylonian migration four-
 teen generations, and from the Babylonian migration to the
 Christ, fourteen generations.

Part I

THE INFANCY OF CHRIST

CONCEPTION AND BIRTH OF CHRIST

Mt. 1. 18-25; Lk. 1. 26-38; 2. 1-20

Verse 23; Is. 7. 14

- 18 Now, the birth of Jesus Christ was in this wise: When Mary
 His mother had been betrothed to Joseph, before they began
 to live together, she proved to be with child from the Holy
 19 Ghost. Joseph, her husband, however, being a just man, and
 unwilling to expose her to publicity, was minded to give her a
 20 private release; but while he reflected about this, behold, an
 angel of the Lord appeared to him in a dream-vision, saying:
 "Joseph, son of David, fear not to take to thyself Mary thy
 21 wife; for what is conceived in her is of the Holy Ghost. And
 she shall give birth to a Son, and thou shalt call His Name
 Jesus; for He shall save His people from their sins."

1.21 "Jesus." Hebrew, *Jehoshuah*, *Jeshuah*. The meaning of the name is
Jahweh (God) saves, or *Jahweh* (God) is salvation.

Now, all this took place that that might be fulfilled which 22
was spoken by the Lord through the prophet, who says:

“BEHOLD, THE VIRGIN SHALL BE WITH CHILD, 23
AND GIVE BIRTH TO A SON;
AND THEY SHALL CALL HIS NAME EMMANUEL,”

which translated means, GOD WITH US.

Then Joseph, having wakened from sleep, did as the angel 24
of the Lord commanded him, and received his wife. And he 25
knew her not till she gave birth to her first-born Son; and he
called His Name JESUS.

VISIT OF THE MAGI

Verse 6: Mich. 5. 2.—11: Ps. 71 (72). 10

Jesus, then, having been born in Bethlehem of Judea in the 2
days of King Herod, behold, wise men from the East arrived in
Jerusalem, inquiring, “Where is He who is born KING of the 2
Jews? for we have seen His star in the East, and have come to
worship Him.”

Now, when King Herod heard this, he was in consterna- 3
tion, and all Jerusalem with him; and assembling all the chief 4
priests and authorities of the nation he inquired of them where
THE CHRIST was to be born.

“In Bethlehem of Judea,” they answered him; “for so it is 5
written by the prophet:

1.24 “And received his wife.” That is, he took her to his own home,
which constituted the ceremony of marriage in the Old Law. This event
took place after Our Lady’s visit to Elizabeth, three months after the
miraculous conception of Christ.

1.25 “Till she gave birth.” This does not imply that Joseph knew her
afterward. Thus we read in Psalm 109: “The Lord said to my Lord, sit
thou on my right hand, till I make thy enemies thy footstool.” Yet the
Son will not cease to sit at the Father’s right hand afterward, and for all
eternity. See also Gen. 8. 6, 7; Is. 46. 4; I. Mac. 5. 54.

2.1 “Wise men.” These were men of the learned Chaldee or Persian caste
of priests. They were the astronomers of the period.

- 6 " 'AND THOU, BETHLEHEM, JUDAH'S LAND,
ART IN NO WAY LEAST AMONG THE PRINCES OF JUDAH;
FOR OUT OF THEE SHALL COME A LEADER,
WHO SHALL SHEPHERD MY PEOPLE ISRAEL.' "

- 7 Then Herod, having privately sent for the wise men, in-
8 quired of them the exact time of the star's appearance. He
then sent them to Bethlehem, saying, "Go and carefully in-
quire after the Child; and when you have discovered Him,
report to me, so that I too may come and worship Him."
9 Having heard the king, they proceeded on their way, when,
behold, the star which they had seen in the East went before
them, until it came and rested above where the Child was.
10 And when they saw the star, they rejoiced with exceeding
11 great joy. And having entered the house they saw the Child
with Mary His mother; and they fell down and worshipped
Him. They then opened their treasure-chests, and PRESENTED TO
12 HIM GIFTS—GOLD AND FRANKINCENSE and myrrh. Then, warned
in a dream-vision not to return to Herod, they departed to their
own country by another road.

THE FLIGHT INTO EGYPT

Verse 15: Hosea 11. 1

- 13 But after their departure, lo, an angel of the Lord appeared
to Joseph in a dream-vision, saying, "Arise and take the Child
and His mother, and fly to Egypt, and remain there until I tell
thee; for Herod is about to hunt for the Child to destroy Him."
14 So he rose and took the Child and His mother by night, and
15 retired to Egypt, and remained there until Herod's death; that
that might be fulfilled which was spoken by the Lord through
the prophet, who says, OUT OF EGYPT I CALLED MY SON.

2.15 "Out of Egypt I called my Son." These words of Hos. (11. 1) refer immediately to the liberation of the Israelites from the house of bondage in Egypt; typically, to Christ the true Son of God, of whom the chosen people were a figure.

MURDER OF THE INNOCENTS

Verse 18: Jer. 31. 15

Then Herod, finding that he had been trifled with by the
 wise men, was in a furious rage, and sent and murdered all the
 male children in Bethlehem and in all its environs, of two years
 of age and under, according to the period which he had care-
 fully inquired of the wise men. Then was fulfilled what was
 spoken through Jeremiah the prophet, who says:

"A VOICE WAS HEARD IN RAMAH, 18
 WEeping AND GREAT MOURNING;
 RACHEL BEWAILING HER CHILDREN;
 AND SHE WOULD NOT BE COMFORTED;
 BECAUSE THEY ARE NO MORE."

RETURN FROM EGYPT TO NAZARETH

But when Herod was dead, behold, an angel of the Lord ap- 19
 peared in a dream-vision to Joseph in Egypt, saying, "Arise, take 20
 the Child and His mother, and go to the land of Israel; for
 those who sought the Child's life are dead." So he arose, and 21
 took the Child and His mother, and went to the land of Israel.
 Hearing, however, that Archelaus was reigning in Judea in the 22
 place of his father Herod, he was afraid to return there; so, hav-
 ing been warned in a dream-vision, he retired to the region of
 Galilee. And he went and settled in a town called Nazareth; 23
 that what was said through the prophets might be fulfilled, that
 He should be called A NAZARENE.

2.23 "Should be called a Nazarene." Not *Nazarite*, as Our Lord was never called by this name, and never kept the observances of the *Nazarites*. *Nazarene* signifies *dweller of Nazareth*. Etymologically the word probably means *branch*, and was applied to the home-town of Christ on account of its spreading branches and shrubs. As to the Messiah Himself, the thought was familiar to the prophets that He should be the Branch, or Sprout, of Jesse (Jer. 23. 5; 33. 15; Zach. 3. 8; 6. 12; Ezech. 17. 22, 23; Is. 11. 1).

Part II

THE PUBLIC LIFE OF CHRIST

MISSION OF ST. JOHN

Mt. 3. 1-6; Mk. 1. 1-6; Lk. 3. 1-6; Jn. 1. 19-23

Verse 3: Is. 40. 3

3 The days arrived when John the Baptizer came preaching in
 2 the desert of Judea, and saying, "Repent; for the Kingdom of
 3 Heaven is at hand." For this is the one spoken of by the prophet
 Isaiah, who says:

"A VOICE OF ONE CRYING IN THE DESERT:
 'PREPARE THE ROAD FOR THE LORD,
 MAKE HIS PATHS STRAIGHT.' "

4 Now, John himself wore a garment of camel's hair, and a
 leather belt about his waist; and his food was locusts and wild
 5 honey. Then Jerusalem, and all Judea, and all the neighbor-
 6 hood of the Jordan went out to him, and were baptized by him
 in the river Jordan, confessing their sins.

PREACHING OF JOHN

Mt. 3. 7-12; Mk. 1. 6-8; Lk. 3. 7-20; Jn. 1. 24-28

7 But observing many of the Pharisees and Sadducees coming
 to his baptism, he said to them: "You breed of vipers; who has
 8 warned you to fly from the coming wrath? Produce, therefore,
 9 fruit worthy of penance; and do not presume to say to your-
 selves, 'We have Abraham for a father'; for I tell you that God
 10 is able to raise up children to Abraham out of these stones. But
 the axe already lies at the root of the trees; every tree, therefore,
 not producing good fruit shall be cut down, and thrown on the
 11 fire. I, indeed, baptize you with water to lead you unto pen-
 ance, but the One who comes after me is mightier than I; His
 sandals I am not worthy to carry. He shall baptize you in the

Holy Ghost and fire. His winnowing-fan is in His hand, and He will thoroughly cleanse His threshing-floor, and gather His wheat into the granary; but He will burn up the chaff with unquenchable fire."

JESUS IS BAPTIZED BY JOHN

Mt. 3. 13-17; Mk. 1. 9-11; Lk. 3. 21-22; Jn. 1. 31-34

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. But John tried to dissuade Him, saying, "I need to be baptized by Thee; and yet Thou comest to me?" But in reply Jesus said to him, "Permit it now; for so it becomes us to fulfill all righteousness." Then he permitted Him. And when Jesus had been baptized, He immediately came up out of the water; and, behold! the heavens were opened to Him, and He saw the Spirit of God descending as a dove, and alighting upon Himself; and lo! a Voice from the heavens, saying, "This is My beloved Son, in whom I am well pleased."

THE TEMPTATIONS OF JESUS

Mt. 4. 1-11; Mk. 1. 12-13; Lk. 4. 1-13

Verse 4: Deut. 8. 3-6; Ps. 90 (91). 11, 12.—7, 10: Deut. 6. 16, 13

Then Jesus was conducted by the Spirit into the desert, to be 4

3.11 "The Holy Ghost and fire." That is, unlike John's Baptism, which had no internal power, the Baptism of Christ sanctifies the soul, penetrating and purifying like fire. Some authorities see here also an allusion to the descent of the Holy Ghost at Pentecost in the form of fiery tongues.

3.12 "His winnowing-fan." Threshing in the East was done by flails, or by the tramping of oxen upon the grain, which was strewn over a hard surface, open to the air, called the threshing-floor. The grain was then separated from the chaff by throwing it against the wind; the chaff was blown away, while the grain fell back on the floor. The fan was the instrument by which the grain was thrown up into the air.

3.15 "All righteousness." All that the Father willed concerning Christ must needs be observed; and the Father had decreed that Christ should open His Messianic public mission by this public act of humility, in which He was to be proclaimed the beloved Son of the Father.

3.16 "And He saw the Spirit of God descending, etc." John the Baptizer also was witness to the vision as he came up out of the water with Jesus (John 1. 32-34).

2 tempted by the devil. And having fasted forty days and forty
 3 nights, He at length became hungry. The tempter then ap-
 proached and said to Him, "If Thou art THE SON OF GOD, bid
 4 these stones to become loaves." But He said in reply, "It is
 written: 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY
 WORD PROCEEDING FROM THE MOUTH OF GOD.'"

5 Then the devil conveyed Him into the Holy City, and set
 6 Him upon the apex of the temple, and said to Him, "If Thou
 art THE SON OF GOD, throw Thyself down; for it is written:

"HE WILL COMMAND HIS ANGELS CONCERNING THEE;
 AND IN THEIR HANDS THEY WILL SUPPORT THEE,
 LEST THOU DASH THY FOOT AGAINST A STONE.'"

7 Jesus said to him, "It is elsewhere written: 'THOU SHALT NOT
 8 TEMPT THE LORD THY GOD.'" Again, the devil took him to the
 top of a very lofty mountain, and showed Him all the kingdoms
 9 of the world and their splendor; and said to Him, "All these I
 10 will give Thee, if Thou wilt fall down and worship me." Then
 Jesus said to him, "Begone, Satan! for it is written: 'THOU
 SHALT WORSHIP THE LORD THY GOD, AND SERVE HIM ALONE.'"
 11 Then the devil left Him, and, behold, angels came and minis-
 tered to Him.

JESUS GOES TO GALILEE

Mt. 4. 12-17; Mk. 1. 14-15; Lk. 4. 14-15; Jn. 4. 1-5
 Verses 15, 16: Is. 9. 1, 2

12 Now, when He heard that John was committed to prison, He
 13 removed to Galilee; and, after leaving Nazareth, He went to
 4.1 "Tempted." As Christ was free from concupiscence, He could suffer no
 temptation originating from within, that is, from the rebellion of the
 lower appetites against reason, as happens in others. But He could be
 tempted externally, and He could also perceive internally the attractiveness
 of the temptation. Yet there could be in Him no inclination to yield, as
 the lower desires were always subject to the ruling of the rational will and
 of God. In a general way Satan suggested to our Lord the Jewish idea of a
 glorious national Messiah. Christ rejected the proposal by referring to the
 will of the Father, which imposed a suffering Redeemer. See Luke 4. 2,
 below.

4.10 "Satan." This is the personal name of the head of the evil spirits
 (Job 1. 6; 2. 1). It signifies enemy, adversary. See 16. 23, below.

live in Capharnaum by the Sea, within the limits of Zabulon and Naphtali; that that might be fulfilled which was spoken 14
through the prophet Isaiah, who says:

"LAND OF ZABULON, AND LAND OF NAPHTALI 15
TOWARD THE SEA, ACROSS THE JORDAN,
GALILEE OF THE GENTILES:
THE PEOPLE DWELLING IN DARKNESS 16
SAW A GREAT LIGHT;
AND TO THE DWELLERS IN THE REGION AND SHADE OF DEATH
A LIGHT AROSE."

From that time Jesus began to preach and say: "Repent! for 17
the Kingdom of Heaven is at hand."

FIRST DISCIPLES CHOSEN

Mt. 4. 18-22; Mk. 1 16-20; Lk. 5. 1-11; Jn. 1. 40-51

While He was walking by the Sea of Galilee, He saw two 18
brothers, Simon, who is called Peter, and his brother Andrew,
throwing a casting-net into the sea, for they were fishermen;
and He said to them, "*Follow Me, and I will make you fishers* 19
of men." And immediately, abandoning the nets, they followed 20
Him.

And passing farther on, He observed two other brothers, 21
James, the son of Zebedee, and his brother John, in a boat with
their father Zebedee, mending their nets; and He called them.

4.13 "Sea." That is, the Sea of Galilee, a lake about thirteen miles long and five to seven miles wide. It was also called the Sea of Tiberias, from the name of the city built by Herod Antipas on its western shore and called Tiberias in honor of the reigning Emperor Tiberius. This body of water is also known as the Lake of Gennesaret, from a fertile plain of that name on its western shore, nearly four miles long and about half as broad, and described by Josephus as "an earthly paradise."—"Capharnaum," Our Lord's favorite town in Galilee during His public life. It was situated on the Sea of Galilee, probably on the northwestern shore, on the site of the present Tell Hum.

4.15 "Galilee of the Gentiles," where many heathen lived interspersed with Jews.

- 22 And at once, leaving the boat and their father, they followed Him.

PREACHING IN THE SYNAGOGUES OF GALILEE

Mt. 4. 23-25; 7. 28-29; 9. 35; Mk. 1. 21-22; Lk. 4. 31-32

- 23 And Jesus went all through Galilee, teaching in their synagogues, proclaiming the good news of THE KINGDOM, and curing
 24 every disease and every infirmity among the people. And His fame spread into all Syria; and they brought to Him all the sick, those afflicted with various diseases and sufferings, demoniacs, epileptics and paralytics, and He cured them. And
 25 great crowds followed Him from Galilee, Decapolis, Jerusalem and Judea, and from beyond the Jordan.

THE SERMON ON THE MOUNT

Mt. 5. 6. 7; Lk. 6. 17-49

THE BEATITUDES

Mt. 5. 1-12; Lk. 6. 20-26

Verse 4: Ps. 36 (37). 11.—5: Is. 61. 1, 2 (LXX).—8: Ps. 23 (24). 4

- 5 Now, seeing the crowds He ascended the mountain; and
 2 when He had seated Himself, His disciples came to Him. Then, opening His mouth, He taught them, saying:
 3 "Blessed are THE POOR in spirit; for theirs is THE KINGDOM of Heaven.
 4 "Blessed are THE MEEK; for they SHALL INHERIT THE EARTH.
 5 "Blessed are THE MOURNERS; for they SHALL BE COMFORTED.
 6 "Blessed are they who hunger and thirst after righteousness; for they shall be filled.
 7 "Blessed are the merciful; for they shall obtain mercy.
 8 "Blessed are THE PURE IN HEART; for they shall see God.
 9 "Blessed are the peacemakers; for they shall be called children of God.
 10 "Blessed are they who suffer persecution for the sake of righteousness; for theirs is THE KINGDOM of Heaven.

4.25 "Decapolis," a district in the eastern part of Palestine, containing ten cities, largely heathen in population.

"Blessed are you when men revile you and persecute you, and 11
say everything evil against you falsely, for My sake. Be glad and 12
rejoice, because your reward will be abundant in heaven; for so
they persecuted the prophets who were before you.

WHAT THE DISCIPLES OF CHRIST SHOULD BE

Mt. 5. 13-16; Mk. 9. 48-49; Lk. 8. 17; 11. 33; 14. 34-35

"You are the salt of the earth; but if the salt becomes insipid, 13
with what shall it be salted? It is no longer good for anything
but to be thrown out, and trodden under foot by men.

"You are the light of the world. A city set on a hill cannot be 14
hid. Nor do men light a lamp and place it under the corn- 15
measure, but upon the lampstand; and it gives light to all that
are in the house. In the same way let your light shine before 16
men, so that they may see your good works, and give glory to
your Father who is in heaven.

THE NEW LAW AND THE OLD

Mt. 5. 17-20; Lk. 16. 17

"Do not imagine that I have come to abolish the Law or the 17
Prophets; I have come not to abolish, but to fulfil. For indeed 18
I tell you that until heaven and the earth pass away, not one
iota nor one dot shall pass away from the Law until all has
been fulfilled. Whoever, therefore, breaks one of the least of 19
these commandments, and teaches men accordingly, shall be
declared least in THE KINGDOM of Heaven; but whoever per-
forms and teaches them, he shall be declared great in THE KING-
DOM of Heaven. For I tell you that unless your righteousness 20
surpasses that of the scribes and Pharisees, you shall by no
means enter THE KINGDOM of Heaven.

5.18 "Iota." Hebrew, yod, the smallest letter in the Hebrew alphabet.—
"Dot," point or apex of a Hebrew letter; a tittle. The meaning of this
verse is that nothing of the Law has passed away or shall pass without its
fulfillment in Christ and the Church. The minutest particulars have had,
or shall have their accomplishment.

CONTUMELY AND ENMITY

Mt. 5. 21-26; Lk. 12. 57-59

Verse 21: Exod. 20. 13; Deut. 5. 17

- 21 "You have heard that it was said to the ancients, 'THOU SHALT DO NO MURDER'; and whoever commits murder shall be
 22 liable to the court. But I tell you that every one enraged at his brother shall be liable to the court; and whoever says to his brother, 'Thou idiot,' shall be liable to the Supreme Council and whoever says, 'Thou scoundrel,' shall be liable to the
 23 Gehenna of fire. If, therefore, thou art presenting thy offering at the altar, and, while there, rememberest that thy brother
 24 has something against thee, leave thy offering there before the altar, and first go and be reconciled to thy brother. Then, come
 25 and present thy offering. Make friends with thine opponent quickly, even while thou art with him on the way; lest thine opponent deliver thee to the judge, and the judge commit thee to the charge of the officer, and thou be thrown into prison
 26 Indeed, I tell thee thou shalt by no means come out of it till thou hast repaid the last cent.

5.22 "Idiot," "scoundrel." In the original, *raca*, more. The former word means a coxcomb, a fool, an ass; the latter, a rebel in the worst sense, wicked contumacious person, a traitor, a scoundrel. The word more has been taken by translators generally to be the vocative case of the Greek word *moros*, a fool, an atheist.—"Court," "Supreme Council." *Gr Sanhedrin*, a meeting of senators or judges. The Great Sanhedrin of the Jews was a body composed of seventy-one men, and drawn from the three groups of priests, ancients and scribes. It was the supreme court of the Jews and took cognizance of major crimes. There were also lower "courts, or Sanhedrins, for local matters. See 10. 17.—"Gehenna." In Hebrew *Gé-hinnom*, the Vale or Valley of Hinnom. This was a valley to the south of Jerusalem where, during the reign of wicked kings, the pagan god Moloch was worshipped. During the reforms instituted by Josiah the idolatrous worship was abolished and the valley desecrated forever. The Jews thereafter used it as a dumping place for all kinds of refuse and the bodies of dead animals and criminals. To prevent infection, fires were kept always burning there, and the place became a type of the state of punishment of the lost.

ADULTERY AND OCCASIONS OF SIN

Mt. 5. 27-30; 18. 8, 9; Mk. 9. 42, 44, 46

Verse 27: Exod. 20. 14; Deut. 5. 18

"You have heard that it was said, 'THOU SHALT NOT COMMIT
ADULTERY.' But I tell you that whoever gazes at a woman, so as
to lust for her, has already committed adultery with her in his
heart. Now, if thy right eye is an occasion of sin to thee, pluck
it out, and fling it from thee; for it is better for thee that
one of thy members should perish, than that thy whole body
should be flung into Gehenna. And if thy right hand is an oc-
casion of sin to thee, cut it off, and fling it from thee: for it is
better for thee that one of thy members should perish, than
that thy whole body should go into Gehenna.

MATRIMONY INDISSOLUBLE

Mt. 5. 31-32; 19. 9; Mk. 10. 11-12; Lk. 16. 18

Verse 31: Deut. 24. 1

"It has also been said, 'If ANY ONE DIVORCES HIS WIFE, LET
HIM GIVE HER A WRIT OF SEPARATION.' But I tell you that who-
ever divorces his wife, except on the ground of fornication,
makes her an adulteress; and whoever marries a divorced woman
commits adultery.

ON SWEARING

Verse 33: Lev. 19, 12; Num. 30. 2; Deut. 23. 21

Verse 35: Is. 66. 1

"Again, you have heard that it was said to the ancients, 'THOU
SHALT NOT PERJURE THYSELF, but PERFORM THINE OATHS TO THE

5.31 The divorce or separation permitted because of adultery is that known as "divorce from bed and board." It is not a divorce from the bond of matrimony, which in Christian consummated wedlock always binds, if the marriage was originally valid, and it does not confer any right on either party to marry again. But the law of Christ and the Church permit those persons to separate and marry whose marriage has been decided by authority to have been invalid from the beginning.

- 34 LORD.' But I tell you not to swear at all; neither by HEAVEN, be-
 35 cause it IS THE THRONE OF GOD; nor by THE EARTH, because it IS
 HIS FOOTSTOOL; nor by Jerusalem, because it is the CITY OF THE
 36 GREAT KING. And swear not by thy head, because thou canst
 37 not make a single hair white or black. But let your language be
 'Yes, yes'; 'No, no'; for whatever exceeds this proceeds from the
 Evil One.

RETALIATION—ALMSGIVING

Mt. 5. 38-42; 7. 12; Lk. 6. 27-31

Verse 38: Exod. 21. 24; Lev. 24. 20; Deut. 19. 21

- 38 "You have heard that it was said, 'AN EYE FOR AN EYE,' and
 39 'A TOOTH FOR A TOOTH.' But I tell you not to resist the wicked;
 on the contrary, if any one strikes thee on thy right cheek, turn
 40 to him the other also. And if any one wishes to bring suit
 against thee and seize thy coat, let him have thy cloak as well.
 41 And if any one presses thee into service for one mile, go with
 42 him two. Give to one who begs from thee, and turn not away
 from one who wishes to borrow from thee.

LOVE OF NEIGHBOR

Mt. 5. 43-48; Lk. 6. 32-36

Verse 43: Lev. 19. 18.—48: Deut. 18. 13

- 43 "You have heard that it was said, 'THOU SHALT LOVE THY
 5.34 "Not to swear." The Jews deemed it allowable to swear by certain
 things without necessity or truth. But Jesus here forbids swearing without
 necessity and all unauthorized, hypocritical and vulgar abuses. He does not
 censure reverential swearing imposed in cases of necessity. St. Paul in
 several places calls on God to witness the truth of what he affirms.
 5.39 "I tell you not to resist the wicked." To the spirit of revenge Our
 Lord opposes patience in injury and the willingness to suffer rather than
 inflict wrong. He also counsels a more perfect way, but His words are not
 to be taken too literally, as is evident from His own conduct and that of
 St. Paul (John 18. 22, 23; Acts 23. 2, 3).
 5.41 "If any one presses thee." The couriers employed by the government
 often pressed private individuals into service, forcing them to lend their
 vehicles, and to accompany them for a part of the journey. Our Lord
 recommends cheerful submission to this grievance, and a willingness to
 bear if necessary still greater annoyance.
 5.43 "You have heard that it was said, 'Thou shalt hate thine enemy.'"
 This was not a part of the Old Testament Scripture, but the teaching of
 the Pharisees.

NEIGHBOR,' and hate thine enemy. But I tell you, love your 44
 enemies, [bless those who curse you, do good to those who hate
 you,] and pray [for those who revile you and] for those who
 persecute you; so that you may be children of your Father who 45
 is in heaven, who causes His sun to rise upon good and bad, and
 rains upon just and unjust. For if you love those who love you, 46
 what reward have you? Do not the publicans also do the same?
 And if you greet your brethren only, what more do you? Do not 47
 the heathen also do the same? Do you, therefore, BE PERFECT, as 48
 your heavenly Father is perfect.

MANNER OF ALMSGIVING

"Take care not to perform your religious duties before men 6
 in order to be observed by them; for if you do, you will have no
 reward with your Father who is in heaven. When, therefore, 2
 thou givest alms, do not have a trumpet blown before thee, as
 the hypocrites do in the synagogues and in the streets, that they
 may be honored by men. Indeed, I tell you, they have received
 their reward! But when thou givest alms, do not let thy left hand 3
 know what thy right hand is doing, so that thine almsgiving may 4
 be in secret; and thy Father, who sees in secret, will reward thee.

MANNER OF PRAYING

Mt. 6. 7-15; Mk. 11. 25-26; Lk. 11. 2-4

Verse 6: Is. 26. 20; IV Kings 4. 33

"And when you pray, do not be like the hypocrites; for they 5
 love to stand and pray in the synagogues and on the street-
 corners, so that they may be observed by men. Indeed, I tell you,
 they have received their reward! But when thou prayest, ENTER 6
 THY PRIVATE CHAMBER, AND, HAVING SHUT THY DOOR, PRAY to thy

5.44 Words given in brackets here are wanting in the best Greek MSS.

5.46 "Publicans." These men were collectors of the Roman taxes. As they
 were commonly Jews, they were much despised and hated by their own
 people; they ranked in common estimation with public sinners. They were
 also noted for extortion, and the feeling was that all publicans were
 thieves.

Father in secret; and thy Father, who sees in secret, will reward thee.

- 7 "But, when praying, do not gabble, as the heathen do; for
they imagine that they will be heard because they talk a great
8 deal. Do not, therefore, be like them; for your Father knows
9 what you need before you ask Him. You, then, shall pray in this
manner:

"Our Father, who art in heaven,
Hallowed be Thy Name;
10 Thy kingdom come;
Thy Will be done,
On earth as it is in heaven.

- 11 "Give us this day our daily bread;
12 And forgive us our debts,
As we also have forgiven our debtors.
13 And lead us not into temptation,
But deliver us from evil.

- 14 "For if you forgive men their offenses, your heavenly Father
15 will also forgive you. But, if you do not forgive men, neither will
your Father forgive you your offenses.

MANNER OF FASTING

- 16 "Moreover, when you fast do not wear a dismal countenance,
like the hypocrites; for they distort their faces so that men may

6.11 "Our daily bread." Gr., *epiousion*, used also in Luke 11. 3, but found nowhere else save in the Lord's Prayer. Some translate it *daily*, as the Vulgate does in Luke, and interpret it of the daily food we need for the body and the daily graces we need for the soul. Others translate it *supersubstantial*, that is, of a nobler order of substance than the natural substance of bread; or, a food in which a higher substance has taken the place of a lower; in other words, the substance of the Body of Christ under the accidents of bread—the Holy Eucharist. Thus some of the Fathers understand the phrase. The Greek word, used in both Matthew and Luke, may be taken in either sense.

6.13 "Lead us not into temptation." The Scripture here ascribes to God what He permits to happen; but God Himself does not really tempt to sin. The word *temptation* may also be understood of trials.—"From evil." As the Greek is ambiguous here, the words could likewise be translated *from the evil one*.

observe that they are fasting. Indeed, I tell you, they have received their reward! But when thou art fasting anoint thy head ¹⁷ and bathe thy face; so that men may not see that thou art fasting, but thy Father may, who is in secret; and thy Father, who sees in secret, will reward thee. ¹⁸

TRUE RICHES TO BE STORED IN HEAVEN

Mt. 6. 19-21; Lk. 12. 33-34

"Do not lay up for yourselves treasures upon the earth, where ¹⁹ moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither ²⁰ moth nor rust consumes, and where thieves do not break through nor steal. For where thy treasure is, there will thy heart ²¹ be also.

SINGLENES OF PURPOSE

Mt. 6. 22-23; Lk. 11. 34-36

"The lamp of thy body is thine eye. If, therefore, thine eye is ²² sound, thy whole body shall be illuminated; but if thine eye is ²³ blind, thy whole body shall be in darkness. If, therefore, the light within thee is darkness, how great is the darkness!

GOD OR RICHES

Mt. 6. 24; Lk. 16. 13

"No one can serve two masters; for either he will hate the one ²⁴ and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

TRUST IN DIVINE PROVIDENCE

Mt. 6. 25-34; Lk. 12. 22-31

"I say to you, therefore, do not be anxious about your life, ²⁵ what you shall eat or what you shall drink; nor about your body, what you shall wear. Is not the life of more consequence than ²⁶ 6.23 "In darkness." There is here an implied comparison of the eye with conscience. If the conscience is dark, in what darkness will the outward and inward condition and conduct of a man be!
6.24 "Mammon," the Syro-Chaldaic word for riches. See also Luke 16. 9, below.

26 the food, and the body than the clothing? Look at the birds of the sky, how they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them! Are you not of much more value than they? Yet who among you, by anxious thought, is able to add a single span to his life? And why should you worry about clothing? Observe the field-lilies, how they grow; they neither toil nor spin; yet I tell you that even Solomon in all his magnificence was not arrayed like one of them. But if God so clothes the grass of the field, which exists to-day and is thrown into the oven to-morrow, will He not much rather clothe you, O you of little faith? Do not therefore worry, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What shall we wear?' for the heathen seek after all these things; and your heavenly Father knows that you need them all. But seek first THE KINGDOM of God and His holiness, and all these things shall be given you besides. Do not then be anxious about to-morrow, for to-morrow will take care of itself. Quite enough for the day is its own trouble.

RASH AND HARSH JUDGMENT

Mt. 7. 1-5; 15. 14; 10. 24-25; Mk. 4. 24; Lk. 6. 37-42

7 "Judge not, that you may not be judged. For according to the judgment you pronounce, you shall be judged, and with the measure you measure with, it shall be measured back to you. Why, then, dost thou observe the mote in thy brother's eye, but dost not notice the beam in thine own eye? Or how canst thou say to thy brother, 'Allow me to remove that mote from thine eye,' while, behold, there is a beam in thine own eye? Thou hypocrite! first remove the beam from thine own eye, and then thou canst see clearly to remove the mote from thy brother's eye.

6.27 "Life." The word in Greek means either *life* or *height*. In the Latin it is *height*, but it may be taken as a figure for length of time. Since in Luke (12. 25) Our Lord goes on to speak of this addition as a very little matter, *life* is perhaps preferable as a translation; for to add a foot to one's height would be a very wonderful thing. The sense would therefore seem to be: Who can add a short space of time, as, an hour, to his life? This would not be so wonderful.

PRUDENCE—CONFIDENCE IN PRAYER

Mt. 7. 7-11; Lk. 11. 9-13

"Do not give what is holy to dogs, nor throw your pearls before swine, lest they trample them under their feet, and turning upon you, tear you. 6

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it shall be opened. Or what man is there among you, who, if his son asks him for a loaf of bread, will hand him a stone? or, if he asks for a fish, will hand him a serpent? If you, then, who are sinful, know how to bestow good gifts upon your children, how much more will your Father who is in heaven bestow benefits on those who ask Him! 7 8 9 10 11

THE GOLDEN RULE

Mt. 7. 12; Lk. 6. 31

"Whatever, therefore, you wish men to do to you, do also yourselves to them; for this is the Law and the Prophets. 12

THE NARROW WAY TO LIFE

Mt. 7. 13-14; Lk. 13. 24

"Enter through the narrow gate; for wide is the gate and broad is the road that leads to destruction; and many there are who enter through it. How narrow the gate and confined the road leading to Life! and few there are that find it. 13 14

WARNING AGAINST FALSE TEACHERS

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will recognize them 15 16

7.6 "Do not give what is holy to dogs." This direction may have reference to the flesh of victims offered in sacrifice under the Jewish Law, which was not thrown away to be eaten by dogs, but was eaten by the priest, or by those who made the offering. It is a proverbial expression, used by Our Lord to teach the lesson that we ought not rashly to propose the sublime mysteries of faith to the profane and sensual. St. Augustine understands by dogs the enemies of the truth; by swine, its despisers.

by their fruits. Do people gather grapes from thorn-bushes or figs
 17 from thistles? Thus, every good tree produces good fruit, but the
 18 decayed tree produces bad fruit. A good tree cannot produce bad
 19 fruit, nor can a decayed tree produce good fruit. Every tree not
 20 producing good fruit is cut down and thrown on the fire. There-
 fore, by their fruits you will recognize them.

DOING THE WILL OF GOD

Mt. 7. 21-23; Lk. 6. 46

Verse 22: Jer. 14. 14; 27. 15.—23: Ps. 6. 9

21 “Not every one who says to Me, ‘Lord! Lord!’ shall enter THE
 KINGDOM of Heaven, but only he who does the will of My
 22 Father who is in heaven. Many will say to Me in that day, ‘Lord!
 Lord! did we not PROPHECY IN THY NAME, and cast out demons
 23 in Thy Name, and do many miracles in Thy Name?’ And then I
 will declare to them, ‘I never knew you; DEPART FROM ME, YOU
 WORKERS OF INIQUITY!’

HOUSE ON A ROCK—HOUSE ON SAND

Mt. 7. 24-27; Lk. 6. 47-49

24 “Every one, therefore, who listens to these words of Mine,
 and puts them in practice, shall be compared to a wise man
 25 who built his house upon the rock; and the rain descended, and
 the floods came, and the winds blew, and beat upon that house,
 26 and it fell not, for it had been founded upon the rock. And
 every one who listens to these words of Mine, but does not put
 them into practice, shall be compared to a foolish man, who
 27 built his house upon the sand; and the rain descended, and the
 floods came, and the winds blew, and dashed against that house,
 and it fell; and utter was its ruin!”

IMPRESSION OF CHRIST'S TEACHING

Mt. 7. 28, 29; Mk. 1. 22; Lk. 4. 32

28 Now, when Jesus had finished this discourse, the crowds were
 29 struck with astonishment at His teaching; for He had been

teaching them as one possessing authority, and not as their scribes.

A LEPER CURED

Mt. 8. 1-4; Mk. 1. 40-45; Lk. 5. 12-16

Verse 4: Lev. 13. 2, 9, 19

When He had descended the mountain great crowds followed 8
Him. And behold, a leper came and worshipped Him, saying, 2
"Lord, if Thou wilt, Thou canst cleanse me!" And extending
His hand He touched him, saying, "*I will; be thou cleansed!*" 3
And at once he was cleansed from his leprosy. Jesus then said 4
to him, "*See thou tell no one; but go, SHOW THYSELF TO THE
PRIEST, and offer the gift that Moses enjoined, as an evidence to
them.*"

A CENTURION'S BOY CURED

Mt. 8. 5-13; Lk. 7. 1-10; 13. 28-29; Jn. 4. 46-53

Verse 11: Mal. 1. 11

And as He was entering Capernaum, a centurion approached 5
Him, imploring Him and saying, "Lord, my boy is lying in the 6
house paralyzed, in dreadful agony."

He said to him, "*I will come and cure him.*" But the cen- 7, 8
turion said in reply, "Lord, I am not of sufficient consequence
that Thou shouldst enter under my roof; but only give a word
of command, and my boy shall be cured. For I, though a man 9
under authority, have soldiers under myself; and I say to this
one, 'Go,' and he goes; to another, 'Come,' and he comes; and
to my slave, 'Do this,' and he does it." Now, when Jesus heard 10
this He was filled with admiration, and said to those who fol-
lowed Him, "*Indeed, I tell you, I have not found such faith even
in Israel. And I tell you that many shall come FROM EAST AND 11
WEST, and shall recline with Abraham, Isaac and Jacob in THE*

8.5 "Centurion," a Roman officer in command of a company of one hundred soldiers.

8.9 "Under authority." The centurion implies that he himself understands both how to obey and how to be obeyed, and that Our Lord has power over diseases, even as he himself holds authority over the men subject to him.

- 12 KINGDOM of Heaven, while the sons of THE KINGDOM shall be cast into the outer darkness; there shall be the weeping and the
 13 grinding of teeth!" Jesus then said to the centurion, "Go; and be it done to thee according as thou hast believed." And the boy was cured that very moment.

CURE OF PETER'S MOTHER-IN-LAW AND OTHERS

Mt. 8. 14-18; Mk. 1. 29-36; Lk. 4. 38-41; 8. 22

Verse 17: Is. 53. 4

- 14 And Jesus, entering Peter's house, saw his mother-in-law lying
 15 ill of a fever. And He touched her hand, and the fever left her; and she rose and waited on Him.
 16 And when evening came they brought to Him many demons; and He cast out the spirits with a word, and cured all who
 17 were sick, that that might be fulfilled which was spoken by the prophet Isaiah, who says:

"HE HIMSELF TOOK UP OUR INFIRMITIES,
 AND BORE OUR DISEASES."

- 18 And Jesus, seeing great crowds around Him, gave orders to cross over to the farther shore.

TOTAL RENOUNCEMENT

Mt. 8. 19-22; Lk. 9. 57-62

- 19 And a scribe came up and said to Him, "Master, I will fol-
 20 low Thee wherever Thou goest." Jesus said to him, "*The foxes have burrows, and the birds of the sky have nests; but THE SON*

8.12 "The sons of the kingdom." This phrase refers to the Jews, the original heirs of the divine promises.

8.13 "That very moment." Or, *that very hour*. Some MSS. have, *And the centurion in that very hour returned home and found the boy cured*.

8.19 "A scribe." Besides being transcribers of the sacred books, these men were professors of the law, teaching and interpreting it. They had an influence on Jewish popular opinion comparable to that which modern college professors often exercise upon the popular mind. They were mostly Pharisees.

8.20 "Son of Man," is a Messianic title of Our Lord (cf. Dan. 7. 13). Jesus applied the title to Himself some fifty distinct times in the Gospels. The name expresses also the truth that Christ had a human, as well as a divine nature.

OF MAN *has not a place where He may lay His head.*" And another of the disciples said to Him, "Lord, give me permission first to go and bury my father." "*Follow Me,*" said Jesus to him; 22 "*and leave the dead to bury their own dead.*"

STORM ON THE LAKE CALMED

Mt. 8. 18, 23-27; Mk. 4. 35-40; Lk. 8. 22-25

Then He went into a boat and His disciples followed Him. 23 And lo, a violent storm swept over the Sea, so that the boat was 24 being swamped by the waves; but He was asleep. And they came 25 and awoke Him, crying, "Lord, save us! we shall be lost!" And 26 He said to them, "*Why are you afraid, you men of little faith?*" Then, rising, He rebuked the winds and the Sea, and a great calm fell. But the men wondered, saying, "What kind of man is 27 this, that even the winds and the Sea obey Him?" .

THE GADARENE DEMONIACS

Mt. 8. 28-34; Mk. 5. 1-20; Lk. 8. 26-39

When He had arrived at the farther side, in the territory of 28 the Gadarenes, there met Him two demoniacs coming out of the tombs, exceedingly fierce, so that no one was able to pass along that road. And they shouted, "What is there to us and 29 to Thee, O Son of God? Art Thou come here to torture us before the time?" Now, there was feeding at some distance from 30 them a numerous herd of swine. And the demons implored 31 Him, saying, "If Thou cast us out, send us into that herd of swine." "Go!" He bade them. They accordingly went out and 32

8.28 "Gadarenes." The scene of the miracle was to the east of the Sea of Galilee.

8.29 "What is there to us and to Thee?" An Orientalism, implying a protest against interference, or deprecating the denial of a request, or expressing humility, according as the context requires. See John 2. 4, below.

8.32 "Go! He bade them." By this act of sending the devils into the swine, and thus destroying the whole herd, Jesus willed to show men that He is supreme Lord over all things, not only over our life, but also over our goods.

entered into the swine; and, behold, the whole herd rushed
 33 down the slope into the lake, and perished in the waters! But
 the swineherds fled, and going into the city reported everything,
 34 including what had befallen the demoniacs. And, behold, the
 whole city came out to meet Jesus; and when they saw Him
 they begged Him to depart from their borders.

A PARALYTIC CURED

Mt. 9. 1-8; Mk. 2. 1-12; Lk. 5. 17-26

9 So He entered the boat, and recrossed, and arrived at His own
 2 city. And, behold, they brought to Him a paralytic stretched on
 a bed. And Jesus, seeing their faith, said to the paralytic, "Take
 3 heart, son; thy sins are forgiven." And, behold, some of the
 scribes said to themselves, "The Man blasphemes!" But Jesus,
 reading their thoughts, said, "Why do you think evil in your
 5 hearts? For which is easier—to say, 'Thy sins are forgiven'; or to
 6 say, 'Rise up and walk'? But in order that you may know that
 the SON OF MAN possesses authority upon earth to forgive sins"
 —then said He to the paralytic—"Rise up! take up thy bed, and
 7, 8 go home." And he rose up, and departed to his home. And when
 the crowds saw it, they were filled with awe, and gave glory to
 God who had given such authority to men.

CALL OF MATTHEW

Mt. 9. 9-13; Mk. 2. 13-17; Lk. 5. 27-32
 Verse 13: Hosea 6. 6

9 And passing on farther, Jesus saw a man named Matthew sitting
 in the customhouse, and said to him, "Follow Me." And he
 arose and followed Him.

9.9 "Matthew." This name means *Gift of God*, like the Latin *Adeodatus*.
 It was probably given the apostle by Our Lord. He is called Levi in Mark
 2. 14, Luke 5. 27.—"Customhouse." The Jews were forced to pay taxes
 to their Roman masters. The toll-booths where these taxes were collected
 stood at the gates of cities, at the entrances to bridges, and in other public
 places.

And it so happened, while He was reclining at table in his ¹⁰ house, that many publicans and sinners came and reclined with Jesus and His disciples. And the Pharisees, observing it, said to ¹¹ His disciples, "Why does your Master eat with the publicans and sinners?" But hearing this, He said: "*The healthy have no need ¹² of a physician, but the sick have. Now go and learn what this ¹³ means: 'I DESIRE MERCY, AND NOT SACRIFICE'; for I have not come to call righteous people, but sinners.*"

A QUESTION OF FASTING

Mt. 9. 14-17; Mk. 2. 18-22; Lk. 5. 33-39

Then the disciples of John approached Him, asking, "Why is ¹⁴ it that, while we and the Pharisees fast often, Thy disciples do not fast?" "*Can the groomsmen be mournful,*" Jesus answered ¹⁵ them, "*as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then they shall fast. And no one inserts a patch of new cloth ¹⁶ into an old garment; for the insertion would tear away a portion from the garment, and a worse rent would be made. Nor do men ¹⁷ put new wine into old wine skins; for if they did, the skins would burst, and the wine be spilled, and the skins destroyed.*"

9.10 "Reclining at table." The ancients reclined at their meals on couches, one of which was set along the end of the room, the others along the side. The tables stood in front of them. People reclined on their left side, leaning on the left elbow. Two or three, or more, occupied the same couch.—"Many publicans and sinners." See 5. 46, above.

9.15 "Groomsmen." These men were friends of the bridegroom, who went with him in procession to meet the bride, when she was conducted into his own house or that of his father. These companions of the bridegroom remained with him for the seven days of the marriage feast.

9.16 "New cloth . . . old wine skins." John's disciples and the Pharisees, in their question as to the observance of certain traditional fast-days, seem to have proposed a compromise between their traditions and the teaching of Jesus. In these parables of the new or raw cloth and of the wine skins Our Lord shows the impossibility of such a compromise. The piecing together of the rabbinical system with the New Law of the Gospel would mean destruction to both.—"Wine skins." Instead of bottles, the skins of animals, tightly sewed and calked in the seams, were used for transporting and keeping wine.

On the contrary, they put new wine into fresh wine skins, and both are preserved."

ENTREATY OF THE RULER JAIRUS

Mt. 9. 18-19; 23-26; Mk. 5. 21-24; Lk. 8. 40-42

- 18 While He was thus speaking to them, behold, a ruler came up and worshipped Him, saying, "My daughter has just died; but come and lay Thy hand upon her, and she shall live."
19 Then Jesus rose and followed him, with His disciples.

WOMAN CURED OF A HEMORRHAGE

Mt. 9. 20-22; Mk. 5. 25-34; Lk. 8. 42-48

- 20 And, behold, a woman who had suffered from hemorrhage for twelve years, approaching from behind, touched the fringe
21 of His robe; for she said to herself, "If I merely touch His robe
22 I shall be saved." Jesus, however, turned, and seeing her said, "Take heart, daughter; thy faith hath saved thee." And the woman was cured from that moment.

DAUGHTER OF JAIRUS RESTORED TO LIFE

Mt. 9. 18-19; 23-26; Mk. 5. 35-43; Lk. 8. 49-56

- 23 And when Jesus arrived at the ruler's house, and saw the flute-
24 players, and the crowd making an uproar, He said, "*Withdraw! for the girl is not dead, but sleeping.*" And they laughed at Him!
25 But when the crowd had been sent out, He went in, and took
26 her by the hand, and the girl arose. And the fame of this went abroad through all that country.

TWO BLIND MEN CURED

- 27 As Jesus passed on from there, two blind men followed Him,
28 crying aloud and saying, "Have pity on us, SON of David!" And when He had gone into the house the blind men came to Him;

and Jesus asked them, "Do you believe that I can do this?"
 "Ycs, Lord!" they said to Him. He then touched their eyes, say- 29
 ing, "According to your faith be it done to you." And their eyes 30
 were opened. And Jesus sternly enjoined them, saying, "Take
 care that no one knows it." But they went out and spread His 31
 fame throughout all that country.

A DUMB DEMONIAK CURED

As they were going out, behold, they brought to Him a dumb 32
 man possessed by a demon. And when the demon had been cast 33
 out, the dumb man spoke; and the crowds wondered, saying,
 "Nothing like this ever was seen in Israel!" The Pharisees, how- 34
 ever, said, "He casts out demons by the agency of the prince of
 the demons."

COMPASSION OF JESUS FOR THE PEOPLE

Mt. 9. 35-38; 4. 23; Lk. 10. 2

Verse 36: Num. 27. 17; Ez. 34. 5

So Jesus went about all the towns and villages, teaching in 35
 their synagogues, proclaiming the Gospel of THE KINGDOM, and
 curing every disease and every infirmity. And observing the 36
 crowds He felt compassion for them, because they were harassed
 and scattered LIKE SHEEP THAT HAVE NO SHEPHERD. Then He said 37
 to His disciples, "The harvest is plentiful, but the laborers are
 few. Pray, therefore, the Master of the harvest to send out la- 38
 borers into His harvest."

FIRST MISSION OF THE TWELVE APOSTLES

THEIR MIRACULOUS POWER—THEIR NAMES

Mt. 10. 1-4; Mk. 3. 13-19; 6. 7; Lk. 6. 14-16; 9. 1-2

And calling to Him His twelve disciples He gave them au- 10
 thority over foul spirits, so as to cast them out, and to cure every
 disease and every infirmity. Now, these are the names of the 2
 twelve apostles: The first, Simon, who is called Peter, and his
 10.2 "The first, Simon." It is significant that in the lists of the names of
 the apostles, given by Matthew, Mark and Luke, the name of Peter in-
 variably stands first, although the order of the other names varies. St.
 John gives no list.

- 3 brother Andrew; James, the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew, the publican; James, the son of Alphaeus, and Thaddaeus; Simon the Cananean, and Judas the Iscariot who moreover betrayed Him.

INSTRUCTIONS FOR THE APOSTLES

Mt. 10. 5-15; Mk. 6. 8-11; Lk. 9. 3-6; 10. 4-6, 10-12

- 5 These twelve Jesus sent out, giving them these instructions:
 6 "Do not go where the heathen live, and do not enter a town
 7 of the Samaritans; but go rather to the lost sheep of the house
 8 of Israel. And preach as you go, saying, 'The Kingdom of
 9 Heaven is at hand.' Cure the sick, raise the dead, cleanse lepers,
 10 cast out demons. You have received without cost, give without
 11 recompense. Take neither gold, nor silver, nor copper in your
 12 girdles; nor a wallet for your journey, nor two coats, nor shoes,
 13 nor a staff; for the workman is entitled to his maintenance. And
 14 into whatever city or village you enter, search out who in it is
 15 worthy, and there remain until you go away. And as you enter
 the house salute it, and if that house is worthy, let your peace
 come upon it; but if it is not worthy, let your peace return to
 you. And if any one will not receive you, nor listen to your
 words, as you go out of that house or that town shake the dust
 from your feet. Indeed, I tell you, it will be more endurable for
 the land of Sodom and Gomorrha, in the Day of Judgment,
 than for that town.

10.4 Simon called the Cananean here and in Mark 3. 18, but Zelotes in Luke 6. 15, Acts 1. 13. These surnames—one Hebrew, the other Greek—are understood to mean the zealous one, and perhaps indicate that Simon belonged to those Jews who were distinguished for zeal about religious observances (Acts 21. 20).—"Iscariot." That is, man of Karioth, a town of the tribe of Juda beyond Hebron. There were two Judes among the Apostles, Jude Thaddaeus and Judas Iscariot. See John 12. 4, below.

10.5 "Where the heathen live." Lit., *Into the way of the Gentiles*.

10.9 "Girdles." People used to carry their money in their girdles.

10.10 "A staff." See Mark 6. 8, below.

10.12 Some MSS. add in the first part of this verse, *Saying, Peace to this house*. The phrase is found in the Vulgate.

CONDUCT IN PERSECUTION

Mt. 10. 16-23; 24. 9-13; Mk. 13. 9-13; Lk. 10. 3; 21. 12-18; 12. 11-12
Verse 21: Mich. 7. 6

"Behold, I send you like sheep into the midst of wolves; be, ¹⁶
therefore, clever as serpents and guileless as doves. But beware of ¹⁷
men; for they will deliver you up to councils, and will flog you
in their synagogues; and you shall be dragged before governors ¹⁸
and kings for My sake, to give testimony before them and the
heathen. But when they deliver you up, be not anxious about ¹⁹
how or what to speak; for it shall be given you in that hour what
to speak. For it is not you who speak, but the Spirit of your ²⁰
Father who speaks in you. Brother also will deliver up brother ²¹
to death, and the father his child; while CHILDREN WILL RISE UP
AGAINST PARENTS, and have them put to death. And you shall be ²²
hated by all for My Name's sake; but he who perseveres to the
end, he it is who shall be saved. When, however, they persecute ²³
you in this town, flee to the next. For, indeed, I tell you, you
will not have gone through the towns of Israel before THE SON
OF MAN comes.

THE COMMON LOT OF MASTER AND DISCIPLES

Mt. 10. 24-28; Lk. 6. 40; 12. 2-5

"A disciple is not above his master, nor a slave above his lord. ²⁴
It is enough for the disciple to be like his master, and the slave, ²⁵
like his lord. If they have called the master of the house Beelze-
bul, how much rather the members of his household! So do not ²⁶
fear them; for there is nothing concealed that shall not be re-

10.23 "Before the Son of Man comes." The destruction of Jerusalem may be meant. The apostles and their disciples had not completed their mission throughout the cities of Judea and Galilee ere that event took place, about forty years after the crucifixion.

10.25 "Beelzebul," the prince of demons. The Vulg. reads Beelzebub (the Lord of Flies), which was the name of a Philistine idol. Beelzebul is thought to be a corruption of Beelzebub.

10.26 "There is nothing concealed." The secret machinations of the impious shall be exposed and punished in the divine judgment. St. Jerome says: "Fear not the cruelty of persecutors, and the rage of blasphemers; for the day of judgment will come when your virtue and their wickedness shall be manifested."

27 vealed, nor secret that shall not become known. What I tell you
 in the dark, speak in the light; and what you hear whispered, pro-
 28 claim upon the housetops. And be not afraid of those who kill
 the body, but are unable to kill the soul; but rather fear Him
 who is able to destroy both soul and body in Gehenna.

CONFIDENCE IN GOD

Mt. 10. 29-33; Lk. 12. 6-9

29 "Are not two sparrows sold for a cent? yet not one of them
 30 shall fall to the ground without your Father! And even the hairs
 31 of your head are all numbered. Fear not, therefore; you are of
 32 more value than many sparrows. Every one, therefore, who ac-
 knowledges Me before men, I also will acknowledge him before
 33 My Father who is in heaven; but whoever disowns Me before
 men, I also will disown him before My Father who is in heaven.

FAINTHEARTEDNESS TO BE SPURNED

Mt. 10. 34-39; Lk. 12. 49-53; 14. 26-27
Verses 35, 36: Mich. 7. 6

34 "Do not imagine that I came to send peace upon the earth; I
 35 did not come to send peace, but a sword! For I came to set a
 man at variance AGAINST HIS FATHER, AND THE DAUGHTER AGAINST
 HER MOTHER, AND THE DAUGHTER-IN-LAW AGAINST HER MOTHER-
 36 IN-LAW; AND A MAN'S FOES SHALL BE THE MEMBERS OF HIS OWN
 37 FAMILY. He who loves father or mother more than Me is not
 worthy of Me; and he who loves son or daughter more than Me
 38 is not worthy of Me; and he who does not take his cross and
 39 follow Me is not worthy of Me. He who has found his life shall
 lose it; and he who has lost his life for My sake shall find it.

10.39 "He who has found his life." He who by the sacrifice of his con-
 science secures to himself the enjoyments of this life shall lose a better
 life; while he who loses his present life for Christ, or renounces sinful
 pleasures for His sake, shall find eternal life.

CHRIST AND HIS APOSTLES

Mt. 10. 40-42; Mk. 9. 40; Lk. 9. 48; 10. 16

"He who receives you receives Me, and he who receives Me ⁴⁰
 receives Him who sent Me. He who receives a prophet because ⁴¹
 he is a prophet shall receive a prophet's reward; and he who re-
 ceives a righteous man because he is a righteous man shall re-
 ceive a righteous man's reward. And whoever gives to one of ⁴²
 these little ones a cup of cold water to drink because he is a
 disciple, indeed, I tell you, he shall by no means lose his re-
 ward."

And it came to pass, when Jesus had finished giving these in- ¹¹
 structions to His twelve disciples, He went on thence to teach
 and preach in their towns.

A DEPUTATION FROM JOHN THE BAPTIZER

Mt. 11. 2-6; Lk. 7. 18-23

Verse 5: Is. 35. 5, 6; 61. 1 (LXX)

Now John, having heard in prison the doings of the Christ, ²
 sent two of his disciples to ask Him, "Art Thou the Coming ³
 One, or are we to expect another?" Jesus said to them in reply, ⁴
 "Go and report to John what you hear and see. THE BLIND SEE, ⁵
 THE LAME WALK, LEPERS ARE CLEANSED, THE DEAF HEAR, the dead
 are raised, and TO THE POOR GOOD NEWS IS PROCLAIMED. And ⁶
 happy is he who shall not be scandalized regarding Me!"

JOHN'S HIGH MISSION

Mt. 11. 7-15; Lk. 7. 24-28

Verse 10: Mal. 3. 1

And as they went away, Jesus began to say to the crowds con- ⁷
 cerning John: "What did you go out into the desert to behold?
 A reed shaken by the wind? But what did you go out to see? A ⁸
 man attired in fine clothes? Indeed, those who wear fine cloth-
 ing live in the palaces of kings. What, then, did you go out to ⁹
 10.41 "Because he is a prophet." Lit., in the name of a prophet.
 10.42 "Little ones." That is, the disciples.

see? A prophet? Yes, I tell you, and much more than a prophet.
 10 This is he of whom it is written:

“‘BEHOLD, I SEND MY MESSENGER BEFORE THY FACE,
 WHO SHALL PREPARE THY ROAD BEFORE THEE.’

11 “Indeed, I tell you, among those born of women there has
 not arisen one greater than John the Baptizer; yet one who is
 12 but little in THE KINGDOM of Heaven is greater than he. But
 from the days of John the Baptizer until now, THE KINGDOM of
 13 Heaven is being stormed, and the stormers capture it. For all
 14 the Prophets, as well as the Law, prophesied until John. And, if
 15 you are willing to accept it, he is Elijah who is to come. He that
 has ears to hear, let him hear!

CRITICISM RUDE AND CHILDISH

Mt. 11. 16-19; Lk. 7. 31-35

16 “But to what shall I compare this generation? It is like chil-
 dren sitting in the market-places and shouting to their play-
 mates,

17 “‘We piped for you, and you did not dance;
 We wailed, and you did not mourn.’

11.11 “One who is but little.” St. Jerome explains this passage thus: “The least saint in heaven is greater than John on earth.” St. Chrysostom says that Jesus Himself, though less in age and in the esteem of men, was greater than John. But the comparison in this passage seems to be rather between positions in the Old and in the New Dispensation, and so the meaning would be that the least dignified position in the Church of Christ is superior to that occupied by John in the Old Dispensation.

11.12 “From the days of John.” That is, from the time he began his mission.—“The kingdom of heaven is being stormed.” This phrase is usually understood of zeal for the kingdom of heaven, and of the desire for its coming on earth, which was excited by the preaching of John. The stormers, or violent, take it by force. The kingdom of heaven is likened to a city or fortress which is stormed and taken. The stormers, who take it by force, are they who, doing violence to themselves, are victors over the world and over their own passions. The kingdom is no longer, as in the Old Law, limited to one people, but open to all to rush in; no longer inherited, as formerly by the Jews, but won by valor and perseverance, as a city is seized by storming from the hands of its possessors. But the foregoing phrase is also understood as referring to the enemies of the Church who are using violence against it.

11.14 “Elijah.” So in Hebrew; but in the Vulgate *Elias*.

For John came neither eating nor drinking; and they say, 'He 18
has a demon!' THE SON OF MAN has come eating and drinking; 19
and they say, 'Look at Him! a man who is a glutton and a wine-
guzzler! a friend of publicans and sinners!' Yet Wisdom is justi-
fied by her children."

THE UNREPENTANT CITIES CURSED

Mt. 11. 20-24; Lk. 10. 12-15

Verse 23: Is. 14. 13, 15

He then began to upbraid the cities in which most of His 20
miracles had been done, because they had not repented.

"Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the 21
mighty works that were done in you had been done in Tyre and
Sidon, they would have repented long ago in sackcloth and
ashes. I tell you, however, that it will be more endurable for 22
Tyre and Sidon in the Day of Judgment than for you! And 23
thou, Capharnaum, wilt thou be EXALTED AS HIGH AS HEAVEN?

11.19 "Wisdom is justified by her children." The divine wisdom with
which Jesus, the Son of God, was filled, and which guided John, the
prophet of God, was justified—that is, manifested and proved—by their
holy deportment and wonderful works, notwithstanding the diversity of
their modes of life. In St. Luke (7. 35) the text is, "Yet Wisdom is
justified by all her children," which means the same thing. For the chil-
dren of wisdom are they who perform the works of wisdom, and who must
justify or prove the wisdom of God that is in them by their good works.
Or, *children* may be put by a metaphor (after the Hebrew style) for
works, the good works produced by wisdom being taken as her children.

11.21 "Chorazin," "Bethsaida." The first of these towns, also spelled
Corozain, is mentioned only here and in Luke 10. 13. It is probably identi-
cal with Kerazeh, near Capharnaum to the north. Bethsaida was the home
of the apostles Peter, Andrew and Philip (John 1. 44; 12. 21), and is
mentioned twice in Mark (6. 45; 8. 22), and in the first of these passages
as a place apparently on the western shore of the Sea of Galilee, or at
least not on the eastern shore. Formerly, some writers admitted the
existence of only one Bethsaida, on the western shore of the lake, but
more recently two towns of that name are spoken of—Bethsaida of
Galilee to the west, and Bethsaida Julias on the east. Other authorities,
however, contend that there was only one Bethsaida, namely, Bethsaida
Julias, situated to the north of the lake.

THOU SHALT GO DOWN EVEN INTO HELL; for if the mighty works that were done in thee had been done in Sodom, it would have
 24 remained until to-day. I tell you, however, that it will be more
 endurable for the land of Sodom in the Day of Judgment than
 for thee!"

A THANKSGIVING

Mt. 11. 25-26; Lk. 10. 21

25 At one time Jesus spoke and said, "I give praise to Thee, O
 Father, Lord of heaven and earth, because, having hidden these
 things from the wise and clever, Thou hast revealed them to
 26 little ones. Even so, Father! for so it was well-pleasing in Thy
 sight.

THE FATHER AND THE SON

Mt. 11. 27; Lk. 10. 22

27 "All things have been delivered to Me by My Father; and no
 one knows THE SON except the Father, and no one knows the
 Father except THE SON, and he to whom it is the pleasure of
 THE SON to reveal Him.

INVITATION TO UNION WITH CHRIST

Verse 29; Jer. 6. 16

28 "Come to Me, all you who labor and are heavy-laden, and I
 29 will give you rest. Take My yoke upon you, and learn of Me,
 for I am gentle and humble of heart; and YOU SHALL FIND REST
 30 FOR YOUR SOULS. For My yoke is easy, and My burden light."

11.23 "Hell." Gr., Hades, the Sheol of the Jews, the abode of the dead. The term here literally means, the lowest place, but is used metaphorically for destruction. Capharnaum went down to utter ruin, as Our Lord foretold.

11.25 "At one time." Lit., at that time; a phrase used by Matthew as marking a transition.

11.27 "All things have been delivered to me by My Father." The Father generated the Son from eternity, communicating to Him the divine nature, and with it all good and power and truth. Our Lord here asserts His equality and consubstantiality with the Father.

SABBATH OBSERVANCE

Mt. 12. 1-8; Mk. 2. 23-28; Lk. 6. 1-5

Verse 4: I Kings 21. 3-6.—7: Hosea 6. 6

Once, when Jesus was walking through the corn-fields on the Sabbath, His disciples were hungry, and began to pluck ears and eat them. But the Pharisees, observing it, said to Him, "Look! Thy disciples are doing what it is not lawful to do on a Sabbath." But He said to them, "Have you not read what David did when he and his comrades were hungry? how he went into the house of God and ate the LOAVES OF EXPOSITION, which it was not lawful for him nor for his companions to eat, but for the priests only? Or have you not read in the Law that on the Sabbath-day the priests in the temple violate the Sabbath, and yet are blameless? But I tell you that One greater than the temple is here. But if you had known what this means: 'I DESIRE MERCY AND NOT SACRIFICE,' you would not have condemned the innocent. For the SON OF MAN is Lord of the Sabbath."

CURE OF THE WITHERED HAND

Mt. 12. 9-13; Mk. 3. 1-5; Lk. 6. 6-10

And going on thence, He went into their synagogue; and lo, there was a man with a withered hand. And they asked, "Is it lawful to cure on the Sabbath?"—so that they might bring a charge against Him. But He said to them, "What man among you who has a single sheep, if it should fall into a pit on the Sabbath, would not take hold of it and lift it out? How much more is a man worth than a sheep! So it is lawful to do a good deed on the Sabbath." He then said to the man, "Hold out thy hand!" So he held it out, and it was restored to soundness like the other.

CONSPIRACY AGAINST CHRIST—CURES CONTINUE

Mt. 12. 14-21; 4. 24-25; Mk. 3. 6-12; Lk. 6. 11, 17-19

Verses 18-21: Is. 42. 1-4 (Ileb. and Lxx)

But the Pharisees went out and consulted together against Him as to how they should destroy Him. But Jesus, knowing it,

withdrew thence; and many followed Him, and He cured them
 16 all, and sternly enjoined them not to make Him known; that
 17 that might be fulfilled which was spoken through the prophet
 Isaiah, who says:

18 "BEHOLD MY SERVANT, WHOM I HAVE CHOSEN,
 MY BELOVED, IN WHOM MY SOUL DELIGHTS!
 I WILL PUT MY SPIRIT UPON HIM,
 AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES.
 19 HE WILL NOT WRANGLE NOR CRY OUT,
 NOR SHALL ANY ONE HEAR HIS VOICE IN THE STREETS.
 20 HE WILL NOT BREAK A BRUISED REED,
 NOR QUENCH A SMOULDERING WICK,
 UNTIL HE SENDS JUSTICE FORTH TO VICTORY;
 21 AND IN HIS NAME SHALL THE GENTILES HOPE."

A BLIND AND DUMB DEMONIAK CURED

Mt. 12. 22-23; 9. 32-33; Lk. 11. 14

22 Then was brought to Him a blind and dumb demoniac; and
 23 He cured him so that the dumb man spoke and saw. And all
 the crowds were astonished, and said, "Can this be THE SON of
 David?"

SATAN'S HOSTILE KINGDOM UNDER CHRIST'S CONTROL

Mt. 12. 24-29; 9. 34; Mk. 3. 22-27; Lk. 11. 15, 17-22

24 But the Pharisees hearing this said, "This Man casts out de-
 25 mons only by the agency of Beelzebul, the prince of the de-
 26 mons." But knowing their thoughts He said to them, "Every
 26 kingdom divided against itself is brought to ruin; and no city or
 26 family divided against itself shall endure. So if Satan casts out
 27 Satan, he is divided against himself; how then shall his kingdom
 27 endure? And if I cast out demons by the agency of Beelzebul,
 28 by whose agency do your own disciples cast them out? They,
 28 therefore, shall be your judges! But if I by the Spirit of God
 12.24 "Beelzebul." See 10. 25, above.
 12.27 "Your own disciples." That is, the disciples of the Pharisees, who
 professed to exorcise demons by the power of God.

cast out demons, then **THE KINGDOM** of God has overtaken you!
 How, indeed, can any one enter the dwelling of that strong one, ²⁹
 and plunder his property, unless he first binds the strong one?
 and then he may plunder his dwelling.

BLASPHEMY AGAINST THE HOLY SPIRIT

Mt. 12. 30-32; Mk. 3. 28-30; Lk. 11. 23; 12. 10

"He who is not with Me is against Me; and he who does not ³⁰
 gather with Me scatters. Therefore, I tell you, every sin and ³¹
 blasphemy shall be forgiven men; but the blasphemy against
 the Spirit shall not be forgiven. And whoever speaks a word ³²
 against **THE SON OF MAN**, it shall be forgiven him; but whoever
 speaks against the Holy Spirit, it shall not be forgiven him,
 either in this world, or in the world to come.

THE TREE AND ITS FRUITS—IDLE WORDS

Mt. 12. 33-37; Lk. 6. 43-45

"Either admit that the tree is good and its fruit good, or else ³³
 show that the tree is rotting and its fruit decayed; for the tree
 is known by its fruit. You breed of vipers! how can you utter ³⁴
 what is good when you yourselves are wicked? for out of the
 abundance of the heart the mouth speaks. The good man out ³⁵
 of his good treasure produces good deeds, and the bad man out
 of his evil treasure produces evil deeds. And I tell you, that for ³⁶
 every idle word that men shall speak, they shall render an ac-

12.29 "The strong one." Our Lord, in this illustration, applies this term to Beelzebul.

12.31 "The blasphemy against the Spirit." This sin is threefold: (1) the attributing of evidently divine works to the devil, and doing this persistently; (2) determined, willful and persistent resistance to the light of the Holy Ghost; (3) obstinate attachment to evil. Men who are guilty of this sin against the Holy Ghost are very rarely converted, and therefore rarely forgiven, because they will not repent. It is only their bad disposition that makes the sin unpardonable.

12.33 "Either admit that the tree is good, etc." Lit., *make the tree good, etc.*

- 37 count in the Day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned!"

THE PHARISEES CENSURED

Mt. 12. 38-42; Lk. 11. 29-32

Verse 40: Jn. 2. 1

- 38 Then some of the scribes and Pharisees answered Him by saying, "Master, we would see a sign from Thee."
 39 But He said to them in reply, "A wicked and adulterous generation demands a sign! No sign, however, shall be given it but
 40 the sign of the prophet Jonah. For as 'JONAH WAS THREE DAYS AND THREE NIGHTS IN THE SEA-MONSTER'S BELLY,' so shall THE SON OF MAN be three days and three nights in the heart of the
 41 earth. The men of Nineveh shall rise up in the Judgment with this generation, and convict it; for they did penance at the preaching of Jonah, and behold, One greater than Jonah is here!
 42 The Queen of the South shall rise up in the Judgment with this generation, and convict it; for she came from the ends of the earth to listen to the wisdom of Solomon; and behold, One greater than Solomon is here!

DOMINION OF DEMONS

Mt. 12. 43-45; Lk. 11. 24-26

- 43 "When the foul spirit has gone out of a man, he wanders
 44 about in waterless places in search of rest, but finds none. Then he says, 'I will return to my dwelling from which I came'; and
 45 on arriving he finds it unoccupied, swept and adorned. Then he goes and brings with him seven other spirits more wicked than himself, and they enter and dwell there; and the final condition of that man becomes worse than the first. So, too, shall it be with this wicked generation."

12.43 "When the foul spirit." This parable tells of the deliverance of a soul from the influence of an evil spirit prompting to sin. The happy state of the delivered soul is first described, and then its subsequent relapse, when the evil spirit returns with seven others, or with sevenfold power.

THE MOTHER AND KINSMEN OF CHRIST

Mt. 12. 46-50; Mk. 3. 31-35; Lk. 8. 19-21

While He was still speaking to the crowd, lo, His mother and 46
 His kinsmen stood outside seeking to speak to Him. [Some one 47
 accordingly said to Him, "Behold, Thy mother and kinsmen
 are standing outside, asking for Thee."] But in reply He said to 48
 the one who told Him, "Who is My mother, and who are My
 kinsmen?" And extending His hand toward His disciples He 49
 said, "Behold My mother and My kinsmen! For whoever does 50
 the will of My Father who is in heaven, he is My brother and
 sister and mother."

PARABLES OF THE KINGDOM OF HEAVEN

THE SOWER AND THE SEED

Mt. 13. 1-9, 18-23; Mk. 4. 1-9; Lk. 8. 4-8

On that day Jesus going out of the house sat down by the 13
 seaside. And great crowds collected about Him, so that He 2
 went into a boat and sat in it, while all the crowd stood on the
 shore. And He spoke many things to them in parables, saying. 3
 "Behold, the sower went out to sow; and as he sowed some 4
 seeds fell along the roadside, and the birds came and devoured
 them. And other seeds fell upon the stony places where they 5
 had not much soil; and they sprouted quickly on account of
 having no depth of soil; but when the sun rose they were 6
 scorched, and they withered for want of root. And others fell 7
 among the briers; and the briers grew up and choked them. But 8
 others fell upon the good soil, and yielded a crop, some a hun-
 dredfold, some sixtyfold, and some thirtyfold. He that has ears 9
 to hear, let him hear!"

THE PARABLE A MEDIUM OF INSTRUCTION

Mt. 13. 10-17; Mk. 4. 10-12; Lk. 8. 9-10; 10. 23-24

Verses 14, 15: Is. 6. 9, 10 (LXX)

And the disciples came and asked Him, "Why dost Thou 10
 speak to them in parables?" "Because," He said to them in re- 11

12.46 "Kinsmen." See 13. 55, below.

12.47 This verse is wanting in the best Greek MSS.

ply, "it is granted to you to know the mysteries of THE KING-
 12 DOM of Heaven; but to them it is not granted. For whoever
 possesses, to him more shall be given, and he shall have abun-
 13 dance; while whoever possesses not, even that which he has
 shall be taken from him. I, therefore, speak to them in parables,
 because, though seeing, they do not see, and though hearing,
 14 they do not listen nor understand. So in their case is fulfilled
 the prophecy of Isaiah, which says:

"YOU WILL LISTEN AND LISTEN,
 AND BY NO MEANS UNDERSTAND;
 AND YOU WILL GAZE AND GAZE,
 AND BY NO MEANS SEE.

15 "FOR THIS PEOPLE'S HEART IS GROWN CROSS,
 AND THEIR EARS ARE DULL OF HEARING,
 AND THEIR EYES THEY HAVE CLOSED;

"LEST EVER THEY SHOULD SEE WITH THEIR EYES,
 AND HEAR WITH THEIR EARS,
 AND UNDERSTAND WITH THEIR HEART,

"AND SHOULD BE CONVERTED,
 AND I SHOULD HEAL THEM.'

16 "But blessed are your eyes, because they see; and your ears,
 17 because they hear! For, indeed, I tell you that many prophets
 and just men longed to see the things that you see, and did not
 see them, and to hear the things that you hear, and did not
 hear them.

PARABLE OF THE SOWER EXPLAINED

Mt. 13. 1-9, 18-23; Mk. 4. 13-20; Lk. 8. 11-15

18 "You, therefore, shall hear the meaning of the parable of the

13.12 "For whoever possesses." He who uses well the graces he receives from God is rewarded with an increase of grace; while he who neglects to employ the measure of grace given him receives less, and runs the risk of finally following the obstinacy of his own heart.

13.15 "Lest ever they should see." In punishment of their willfully shutting their eyes to the truth, God justly withholds the lights and graces which otherwise He would have given them for their effectual conversion.

sower. When any one hears THE WORD of THE KINGDOM, and
 does not understand it, the Evil One comes and snatches away
 what has been sown in his heart. This is that sown along the
 roadside. And that sown upon the stony ground is the one who
 hears THE WORD, and accepts it at once with delight; yet he has
 no root in himself, but is only temporary; and when trouble or
 persecution arises on account of THE WORD, he immediately
 falls away. And that sown among the briars is the one who hears
 THE WORD; but the anxieties of this world and the seductions
 of wealth choke THE WORD, and it becomes unproductive. But
 that sown upon good soil is the one who hears and understands
 THE WORD, and who really produces fruit; and yields, one a
 hundredfold, another sixtyfold, and another thirtyfold."

THE DARNEL WEED

Mt. 13. 24-30, 36-43

He related to them another parable, saying, "THE KINGDOM
 of Heaven may be compared to a man who sowed good seed in
 his field; but while his men were asleep, his enemy came and
 oversowed darnel weed among the wheat, and went away. But
 when the stalks had sprung up, and produced grain, then the
 weeds also became evident. Then the servants of the propri-
 etor came and said to him, 'Didst thou not, sir, sow good seed
 in thy field? Then whence has it the weeds?' And he said to
 them, 'An enemy has done this.' And the servants asked him,
 'Dost thou wish us to go gather them up?' 'No!' he said, 'lest in
 gathering up the weeds you uproot the wheat along with them.
 Let both grow together until the harvest; and in the harvest-
 time I will say to the reapers: First collect the weeds, and bind
 them into bundles to burn them; but gather the wheat into my
 barn.'"

THE MUSTARD SEED

Mt. 13. 31-32; Mk. 4. 30-32; Lk. 13. 18-19
 Verse 32: Ezech. 17. 23; 31. 6

Another parable He related to them, saying, "THE KINGDOM
 of Heaven is like a grain of mustard, which a man took and

- 32 sowed in his field. It is the smallest of all seeds; but when it is grown, it is the largest of garden-herbs, and becomes a tree, so that the birds of the sky come and dwell among its branches."

THE LEAVEN

Mt. 13. 33; Lk. 13. 20-21

- 33 He told them another parable: "THE KINGDOM of Heaven is like leaven, which a woman took and hid in three measures of flour, until the whole was leavened."

PARABOLIC TEACHING A FULFILMENT OF PROPHECY

Mt. 13. 34-35; Mk. 4. 33-34

Verse 35: Ps. 77 (78). 2

- 34 And all these things Jesus spoke to the crowd in parables; in-
35 deed, He did not speak to them without parables; that that might be fulfilled which was spoken through the prophet, who says:

"I WILL OPEN MY MOUTH IN PARABLES;

I WILL UTTER THINGS HIDDEN FROM THE FOUNDATION OF
THE WORLD."

PARABLE OF THE WEEDS EXPLAINED

Mt. 13. 24-30, 36-43

Verse 43: Wis. 3. 7

- 36 Then, having dismissed the crowds, He went into the house;
and His disciples came to Him, saying, "Explain to us the par-
37 able of the weeds in the field." In reply He said to them, "The
38 sower of the good seed is THE SON OF MAN; the field is the
world; the good seed are the sons of THE KINGDOM; the dandel
39 weeds are the sons of the Evil One; the enemy who sowed them
is the devil; the harvest is the end of the world, and the reapers
40 are angels. Just as the weeds, then, are collected and burned in
41 the fire, so it shall be at the end of the world. THE SON OF MAN
will send out His angels, and they shall gather up out of His
42 KINGDOM all scandals, and those who commit wickedness, and

shall cast them into the furnace of fire; there shall be the weeping and the grinding of teeth! Then 'SHALL THE JUST SHINE 43 OUT' like the sun in THE KINGDOM of their Father. He that has ears to hear, let him hear!

OTHER PARABLES

"THE KINGDOM of Heaven is like a treasure buried in the 44 field, which a man finds and covers up; and in his delight goes and sells all he possesses, and buys that field.

"Again, THE KINGDOM of Heaven is like a merchant in search 45 of fine pearls; who, having found a single pearl of great value, 46 went and sold all he possessed and bought it.

"Again, THE KINGDOM of Heaven is like a drag-net which was 47 let down into the sea, and collected fishes of every kind; then, 48 when it was filled, they drew it up on the beach, and sitting down they picked out the good into vessels, and cast the bad away. So shall it be at the end of the world. The angels shall go 49 forth and separate the wicked from among the just, and shall 50 cast them into the furnace of fire; there shall be the weeping and the grinding of teeth!

"Have you understood all these things?" "Yes," was their an- 51 swer. "Therefore," said He to them, "every teacher trained in 52 THE KINGDOM of Heaven is like the master of a family, who brings out from his storehouse new things and old." And when 53 Jesus had finished these parables He went away from there.

JESUS WITHOUT HONOR IN HIS OWN COUNTRY

Mt. 13. 54-58; Mk. 6. 1-6; Lk. 4. 16-30

And He came into His own country and taught them in their 54 synagogue; so that they were struck with astonishment, and

13.52 "Every teacher." As the scribes were the recognized teachers of the people, Our Lord denotes by this term the ministers and teachers of His Church.—"New things and old." They must preach both the Old and the New Testament, and propose old truths in new and attractive ways.

13.54 "His own country." See Luke 4. 16 ff., where Nazareth is particularly referred to.

said, "Where did this Man acquire this wisdom and these powers? Is He not the son of the carpenter? Is not His mother called Mary, and His kinsmen James, Joseph, Simon and Jude? And His kinswomen—are they not all with us? Where, then, did this Man acquire all this?" And they took umbrage at Him. Jesus, however, said to them, "*A prophet is not without honor except in his own country, and in his own house.*" And He did not work many miracles there, because of their unbelief.

MARTYRDOM OF JOHN THE BAPTIZER

Mt. 14. 1-12; Mk. 6. 14-29; Lk. 9. 7-9; 3. 19, 20

- 14 About that time Herod the Tetrarch heard the report about
 2 Jesus, and said to his attendants, "This is John the Baptizer; he has risen from the dead, and therefore these powers energize in him."
 3 For Herod, having seized John, had put him in chains and imprisoned him because of Herodias, his brother Philip's wife;
 4 for John had told him, "It is not lawful for thee to have her."
 5 And although he would have liked to kill him, he was afraid
 6 of the populace, because they regarded John as a prophet. Now, when Herod's birthday came, the daughter of Herodias danced
 7 before the company, and delighted Herod. He thereupon promised with an oath that he would give her whatever she might
 8 ask. And she, instigated by her mother, said, "Give me here
 9 upon a platter the head of John the Baptizer." And the king was chagrined; but because of his oath and his guests, he ordered it to be granted, and sent and had John beheaded in the
 10 prison. And his head was brought upon a platter and given to
 11

13.55 "And His kinsmen." In Hebrew phraseology cousins were called brothers and sisters. As the perpetual virginity of the Mother of God is an article of faith which follows from Luke 1. 34, and is supposed in John 19. 26, 27, it would be heresy to say that the persons mentioned in the text were the natural brothers and sisters of Our Lord. It is commonly supposed that they were the children of Mary, the wife of Alphacus (or Clopas), and cousin, or possibly sister, or sister-in-law of the Blessed Virgin.

14.6 "The company." Lit., *in the midst*.

the girl, and she carried it to her mother. His disciples then 12 came, and removing his corpse buried it, and went and reported the matter to Jesus.

MIRACULOUS FEEDING OF FIVE THOUSAND

Mt. 14. 13-21; Mk. 6. 31-44; Lk. 9. 11-17; Jn. 6. 1-15

Now, when Jesus had heard that, He retired thence in a 13 boat to a desert place apart; but when the crowds heard of it, they followed Him on foot from the towns. So on landing He 14 saw a great throng; and He pitied them, and restored their sick to health. Now, when evening came His disciples approached 15 Him, saying, "The place is a desert, and the time is already past; dismiss the crowd, so that they may go to the villages and buy themselves food." "*There is no need of their going away,*" 16 said Jesus to them; "*give them something to eat yourselves.*" "We have nothing here," they replied, "but five loaves and two 17 fishes." "*Bring them here to Me,*" He said. Having then ordered the crowd to recline on the grass, He took the five loaves 18,19 and the two fishes, and looking up to heaven, He blessed and broke and gave the loaves to the disciples, and the disciples gave them to the crowd. And they all ate, and were satisfied; 20 and they removed twelve basketfuls of the fragments left over. Now, those who had eaten numbered about five thousand men, 21 not counting women and children.

JESUS WALKS ON THE WATER

Mt. 14. 22-33; Mk. 6. 45-52; Jn. 6. 16-21

And immediately He made the disciples go aboard the boat and 22 precede Him to the other shore, while He dismissed the crowd. When He had sent the crowd away, He went up the moun- 23

14.13 "When Jesus had heard, etc." That is, heard what Herod had said about Him. See vv. 1, 2, above. The death of John had taken place previously, and the foregoing account (vv. 3-12) of his martyrdom is parenthetical.

14.14 "On landing, etc." That is, on coming out of the boat.

14.19 "He took the five loaves." The miracle of the multiplication of the loaves is a figure of the Holy Eucharist. See John 6.

tain by Himself to pray. And at nightfall He was there alone,
 24 while the boat was in the middle of the lake, in distress from
 25 the heavy waves; for the wind was against them. But shortly
 before daybreak He came toward them, walking upon the sea.
 26 And the disciples seeing Him walking upon the sea were terri-
 fied, exclaiming, "It is a ghost!" and they cried out for fear.
 27 But Jesus immediately spoke to them, saying, "Take courage!
 28 It is I; be not afraid." Peter, answering Him, cried, "Lord, if it
 29 is Thou, bid me come to Thee upon the water." "Come!" said
 He. Peter accordingly went down out of the boat, and walked
 30 upon the water to come to Jesus. But seeing the violence of the
 wind he became afraid; and, beginning to sink, he cried out,
 31 "Lord, save me!" Immediately Jesus, extending His hand,
 seized him, and said to him, "O thou weakling in faith! why
 32 didst thou doubt?" And when they had come up into the boat
 33 the wind lulled; and those who were in the boat came and wor-
 shipped Him, saying, "Truly, Thou art God's Son!"

CURES AT GENNESARET

Mt. 14. 34-36; Mk. 6. 53-56

34 And having crossed over they arrived at the land of Gennes-
 35 aret. And the men of that place, recognizing Him, sent into
 all that neighborhood, and brought to Him all who suffered
 36 from sickness, and begged Him that they might only touch the
 fringe of His robe; and as many as touched it were restored to
 health.

PHARISAIC TRADITIONS

Mt. 15. 1-9; Mk. 7. 1-13

Verse 4: Exod. 20. 12; Deut. 5. 16.—8, 9: Is. 29. 13 (Lxx)

15 Then Pharisees and scribes came to Jesus from Jerusalem.
 2 "Why do Thy disciples," asked they, "transgress the tradition of
 14.25 "Shortly before daybreak." Lit., *the fourth watch of the night*,
 which was from three to six A.M. The night was divided into four watches:
 the first (evening) from six to nine P.M.; the second (night) from nine
 to midnight; the third (cockcrow) from midnight to three A.M.; the
 fourth (morning) from three to six A.M.
 14.34 "Gennesaret." See 4. 13, above.

our forefathers? for they do not wash their hands when they eat bread." But He said to them in reply, "Why do you yourselves transgress the commandment of God for the sake of your tradition? For God said, 'HONOR THY FATHER AND THY MOTHER'; and, 'HE WHO CURSES FATHER OR MOTHER, LET HIM SURELY DIE.' But you say, 'If any one says to his father or mother, "What-ever might have profited thee from me is given to God," then he need not honor his father or his mother'; and you have annulled the word of God for the sake of your tradition. You hypocrites! Isaiah prophesied admirably of you when he said:

"THIS PEOPLE HONORS ME WITH THEIR LIPS,
BUT THEIR HEART IS FAR FROM ME;
BUT IN VAIN DO THEY WORSHIP ME,
TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'"

SOURCES OF DEFILEMENT

Mt. 15. 10-20; Mk. 7. 14-23

And having called the crowd to Him He said to them, "Listen and understand! Not that which goes into the mouth profanes a man; but what comes out of the mouth does profane a man." Then His disciples approached and said to Him, "Dost Thou know that the Pharisees were scandalized at hearing this remark?" But He said in reply, "Every plant which My heavenly Father has not planted shall be uprooted. Let them alone; they are blind guides of the blind; and if the blind guides the blind, both will fall into a pit." Peter, replying, said to Him, "Explain the parable to us." "Are you, too," He answered, "even yet without comprehension? Do you not perceive that

15.5 "Whatever might have profited." The meaning seems to be, "Whatever I possess, which you naturally might expect me to share with you for your support, I have already given, or promised to give, to the temple: therefore, it belongs to God, and I cannot give you any of it." Yet, according to the teaching of some of the rabbis, this fictitious consecration, while it freed a man from the obligation of supporting his parents, did not debar him from putting the property to his own uses during his lifetime. See Mark 7. 11, below.

15.6 "Honor." That is, by giving them support.

everything that goes into the mouth makes its way into the
 18 bowels, and is evacuated? But the things that come out of the
 19 mouth proceed from the heart, and they profane a man. For
 out of the heart proceed wicked thoughts, murders, adulteries,
 20 fornications, thefts, false testimonies, blasphemies; these are
 what profane a man. But to eat with unwashed hands does not
 profane a man."

THE CANAANITISH WOMAN

Mt. 15. 21-28; Mk. 7. 24-30

21 And Jesus went away from there, and retired toward the dis-
 22 trict of Tyre and Sidon. And behold, a Canaanitish woman
 coming from those regions cried aloud, "Pity me, Lord, Son of
 David! My daughter is grievously possessed with a demon!"
 23 But not a word did He answer her. His disciples then came for-
 ward and requested Him, "Send her away, for she is crying after
 24 us." In reply, however, He said, "*I have been sent only to the*
 25 *lost sheep of the house of Israel.*" But she came and worshipped
 26 before Him, saying, "Lord, do help me!" But He said in answer,
 "*It is not fair to take the children's bread, and throw it to the*
 27 *dogs.*" "True, Lord," she said, "yet even the dogs feed on the
 28 crumbs that fall from their masters' table." Then Jesus said to
 her in reply, "O woman, great is thy faith! be it done to thee as
 thou wilt." And her daughter was cured from that moment.

MANY CURES

Mt. 15. 29-31; Mk. 7. 31-37

29 When Jesus had gone from there, He came to the Sea of
 30 Galilee; and ascending the mountain He sat there. And great
 crowds came to Him, having with them the lame, blind, dumb,
 maimed, and many others; and they set them down at His feet,
 31 and He cured them; so that the crowd wondered, observing the
 dumb speaking, the maimed restored to soundness, the lame
 walking and the blind seeing; and they glorified THE GOD OF
 ISRAEL.

MIRACULOUS FEEDING OF FOUR THOUSAND

Mt. 15. 32-39; Mk. 8. 1-10

And Jesus, calling His disciples, said, "I feel pity for this 32 crowd, because they have now stayed with Me three days, and have nothing to eat; and I am unwilling to let them go away fasting, for fear they should faint on the way." The disciples 33 said to Him, "Where can we procure so many loaves in a desert to feed so great a crowd?" "How many loaves have you?" 34 Jesus asked them. "Seven," said they, "and a few small fishes." Then, ordering the crowd to recline upon the ground, He took 35, 36 the seven loaves and the fishes, and having given thanks, He broke and gave them to His disciples, and the disciples to the crowd. And they all ate, and were satisfied; and of the frag- 37 ments left over they removed seven creels full. And those who 38 had eaten numbered four thousand men, not counting women and children. And having dismissed the crowd, He went into 39 the boat, and arrived in the neighborhood of Magadan.

A SIGN FROM HEAVEN REFUSED

Mt. 16. 1-4; 12. 38-40; Mk. 8. 11-13;
Lk. 12. 54-56; 11. 16, 29-30

And the Pharisees and Sadducees came to test Him, and 16 asked Him to show them a sign from heaven. But in reply He 2 said to them, ["When evening comes you say, 'It will be fine weather, for the sky is red.' And in the morning, 'It will be 3 stormy to-day, for the sky is red and threatening.' You know,

15.35 "Recline." Lit., to lie or lean back. The people ate in a reclining position. See 9. 10, above.

15.39 "Magadan." Some MSS. read Magdala. St. Mark (8. 10) speaks of the place as *Dalmanutha*. The site was probably on the western shore of the Lake of Gennesaret, about three miles from Tiberias, and was called Magdala in the time of Christ.

16.2, 3 The second part of v. 2 and all of v. 3 are wanting in some MSS.—"Signs of the times." That is, the signs that the Messiah had come; such as, that the scepter had passed from Juda (Gen. 49. 10), that Daniel's seventy weeks of years were nearly ended (Dan. 9. 24), and that most of the prophecies concerning the Messiah had already been fulfilled in Jesus Himself.

then, how to discern the face of the sky; and can you not tell
 4 the signs of the times?] A wicked and adulterous generation demands a sign; and no sign shall be given it but the sign of Jonah." And leaving them He went away.

THE LEAVEN OF THE PHARISEES AND SADDUCEES

Mt. 16. 5-12; Mk. 8. 14-21; Lk. 12. 1

5 Now, when the disciples went to the opposite shore, they
 6 forgot to bring bread with them. And Jesus said to them, "Take heed and beware of the leaven of the Pharisees and Sadducees!"
 7 But they debated among themselves, saying, "This is because we
 8 have brought no bread." Jesus, however, knowing this, said, "O you of little faith! why do you debate among yourselves because you have no bread? Do you not yet understand, nor remember the five loaves among the five thousand, and how many
 9 baskets you took away? nor the seven loaves among the four
 10 thousand, and how many creels you took away? Why do you not understand that it was not about bread that I spoke when I said, 'Beware of the leaven of the Pharisees and Sadducees.'"
 12 Then they comprehended that He had not told them to guard against the leaven of bread, but against the teaching of the Pharisees and Sadducees.

PROMISE OF THE PRIMACY TO ST. PETER

Mt. 16. 13-20; Mk. 8. 27-30; Lk. 9. 18-21

13 Now, Jesus on arriving in the neighborhood of Caesarea Philippi, asked the disciples, "Who do men say THE SON OF
 14 MAN is?" They replied, "Some say, John the Baptizer; others, Elijah; and others, Jeremiah, or one of the prophets." "But you," He asked them, "who do you say that I am?"
 16 Simon Peter replying said, "Thou art THE CHRIST, THE SON OF THE LIVING GOD!" Then Jesus answered and said to him, "Blessed art thou, Simon Bar-Jona! because flesh and blood have
 18 not revealed this to thee, but My Father who is in heaven. And
 16.11 Vulg., that it was not about bread that I said to you, Beware, etc.

I also tell thee that thou art a rock, and upon this rock I will build My Church, and the gates of hell shall not overpower it. And I will give to thee the keys of the Kingdom of Heaven; 19 and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt unbind on earth shall be unbound in heaven." Then He enjoined the disciples to tell no 20 one that He was THE CHRIST.

PREDICTION OF THE PASSION AND RESURRECTION

Mt. 16. 21-23; Mk. 8. 31-33; Lk. 9. 21-22

From that time Jesus began to show His disciples that He 21 must go to Jerusalem and endure many sufferings from the ancients, chief priests and scribes, and be put to death, and rise again the third day. But Peter took Him up and began to 22 chide Him, saying, "Mercy on Thee, Lord! this shall never happen to Thee!"

But He, turning round, said to Peter, "Go behind Me, thou 23 *satan. Thou art a stumbling-block to Me; for thy thoughts are not on divine things, but on human things."*

16.18 "Thou art a rock." Or, "thou art Peter (Petrus), and upon this rock (Petra), etc." Petrus or Peter, and Petra, both mean rock. In the Aramaic tongue, which Our Lord spoke, there is no distinction of two forms. The singular number limits the address exclusively to the Prince of the Apostles: "Thou art Kepha (Rock), and upon this Kepha I will build My Church." The fulfillment of this promise is narrated in John 21. 15-17.

16.21 "Ancients." These were representatives of the people in the Great Sanhedrin (see 5. 22, above). Originally chosen by Moses from the heads of the tribes and families, they were called ancients, since the chiefs were generally the older men.

16.23 "Satan," a Hebrew word meaning enemy. The devil is called Satan, as being the enemy of God and man. Peter, not yet understanding the divine economy of our salvation by the cross, spoke from a common Jewish standpoint. The Jews expected a quite different Messianic manifestation, national and glorious. Hence Peter in this instance acted unwittingly the part of the great adversary of God, because by his words he would have impeded the redemption of man.

THE PRICE OF FOLLOWING CHRIST

Mt. 16. 24-26; Mk. 8. 34-37; Lk. 9. 23-25

- 24 Then Jesus said to His disciples, "If any one desires to come
 after Me, let him deny himself, take up his cross and follow
 25 Me. For whoever wishes to save his life shall lose it; but who-
 26 ever loses his life for My sake shall find it. For what benefit
 would it be to a man if he were to gain the whole world, but
 forfeit his soul? or what shall a man give as a ransom for his
 soul?

THE JUDGMENT

Mt. 16. 27, 28; Mk. 8. 38, 39; Lk. 9. 26, 27

Verse 27: Ps. 61 (62) 13; Prov. 24. 12

- 27 "For THE SON OF MAN shall come in the majesty of His
 Father, accompanied by His angels; and then HE WILL REPAY
 28 EACH ONE ACCORDING TO HIS DEEDS. Indeed, I tell you, there
 are some of those standing here who shall by no means taste of
 death till they see THE SON OF MAN coming in His KINGDOM."

THE TRANSFIGURATION

Mt. 17. 1-13; Mk. 9. 1-13; Lk. 9. 28-36

- 17 Six days later Jesus took with Him Peter, James and John his
 2 brother, and brought them up into a high mountain apart, and
 was transfigured before them; and His face shone like the sun,
 3 and His garments became as white as the light. And, behold,
 there appeared to them Moses and Elijah conversing with Him.
 4 And Peter, addressing Jesus, said, "Lord, it is delightful for us
 to be here. If Thou wilt, I will erect here three tents—one for
 5 Thee, one for Moses, and one for Elijah." While he was still
 speaking, behold, a shining cloud overshadowed them; and lo,
 16.26 "Soul." Or, *life*. Both in the Greek and in the Vulgate the word is
 the same in this and in the preceding verse. But in v. 25 the *bodily life*
 is meant; in v. 26, the life-principle, the *spirit-life*, the soul. Or, v. 25 speaks
 of the natural life; v. 26, of the supernatural.

17.2 "Light." Vulg., *snow*.17.4 "Tents." Or, *booths*, or *huts*, made of boughs of trees.

a Voice out of the cloud saying, "*This is My beloved SON in whom I am well pleased; hear Him!*" And the disciples hearing it fell upon their faces, and were in great fear; but Jesus came and touched them, and said to them, "*Rise, and fear not.*" And raising their eyes they saw no one but Jesus alone. And as they descended the mountain, Jesus enjoined them, "*Tell the vision to no one, until THE SON OF MAN is risen from the dead.*" The disciples then asked Him, "*Why, then, do the scribes say that Elijah must first come?*" "*ELIJAH, indeed, shall come,*" He answered them, "*and SHALL RE-ESTABLISH all things. But I tell you that Elijah has come already, and they did not recognize him, but did to him whatever they pleased. In the same way THE SON OF MAN, too, shall suffer at their hands.*" Then the disciples understood that He had been speaking to them of John the Baptizer.

A BOY DELIVERED FROM A DEMON

Mt. 17. 14-21; 21. 22; Mk. 9. 13-28; 11. 22; Lk. 9. 37-43; 17. 6

Now, when they came to the crowd, a man approached Him and knelt before Him, saying, "*Lord, have pity on my son, for he is an epileptic, and suffers terribly! For he often falls into the fire, and often into the water. And I brought him to Thy disciples, but they were unable to cure him.*" "*O you unbelieving and perverted generation!*" said Jesus in reply; "*how long shall I be with you? how long shall I bear with you? Bring him here to Me.*" And Jesus rebuked him, and the demon went out from him; and the boy was cured from that moment. Then the disciples came to Jesus privately and said, "*Why could not we cast it out?*" "*Because,*" Jesus told them, "*of your want of faith; for, indeed, I tell you, if you possess faith like a mustard seed, you may say to this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible to*

17.12 "*Elijah has come.*" That is, John the Baptizer. See Luke 1. 17, below.

17.20 "*Want of faith.*" There is question here not of faith in doctrines, but of confidence in the power of prayer, so as to work signs and wonders.

21 you. [However, this kind is not expelled except by means of prayer and fasting.]”

PREDICTION OF THE PASSION AND RESURRECTION

Mt. 17. 22-23; Mk. 9. 29-31; Lk. 9. 44-45

22,23 While they were living in Galilee Jesus said to them, “THE SON OF MAN shall be delivered into the hands of men, and they will put Him to death; but the third day He shall rise again.” And they were deeply grieved.

MIRACULOUS PAYMENT OF THE TEMPLE-TAX

24 When they came to Capharnaum, the collectors of the half-shekel tax came to Peter and asked him, “Does not your Master
25 pay the half-shekel?” “Yes,” said he. And when he came into the house Jesus anticipated him, saying, “What is thy opinion, Simon? From whom do earthly kings take tolls or taxes? from
26 their own sons, or from other people?” And when he said, “From other people,” Jesus said to him, “Then the sons are
27 free. However, in order that we may not scandalize them, go to the sea and cast in a hook, and take the fish that first comes up, and on opening its mouth thou shalt find a shekel. Take that, and give it to them for Me and thee.”

CHRIST'S LITTLE ONES—SCANDAL

Mt. 18. 1-6; 10. 42; 23. 11; Mk. 9. 32-36, 41; Lk. 9. 46-48; 17. 2

18 In the same hour the disciples came to Jesus, saying, “Who,
2 then, is greatest in THE KINGDOM of Heaven?” And calling a
3 little child to Him, He placed him in the midst of them, and said: “Indeed I tell you, unless you turn back and become like

17.21 Some notable MSS. omit this verse.

17.24 “Half-shekel tax.” A tax for defraying the expenses of the temple; Gr., *didrachma*; about 38 cents.

17.27 “Shekel.” Gr., *stater*, equal to about 51 cents.

18.3 “Unless you turn.” That is, turn from the path of sin and duplicity to that of the innocence and simplicity of childhood, and to its readiness to receive truth without question.

the little children, you shall by no means enter THE KINGDOM
 of Heaven. Whoever, therefore, humbles himself as this little 4
 child, he is the greatest in THE KINGDOM of Heaven. And who- 5
 ever receives one such little child in My Name receives Me; but 6
 whoever occasions the ruin of one of these little ones who be-
 lieve in Me, it were well for him that a great millstone were
 hung around his neck, and he were drowned in the depths of
 the sea!

DEFORMITY OF SCANDAL

Mt. 18. 7-9; 5. 29-30; Mk. 9. 42-47; Lk. 17. 1-2

"Woe to the world because of scandals! for it must be that 7
 scandals come; but woe to that man by whom the scandal
 comes! And if thy hand or foot is an occasion of sin to thee, 8
 cut it off, and fling it from thee! It is better for thee to enter
 maimed or lame into Life, than, having two hands or two feet,
 to be cast into the Gehenna of fire. And if thy eye is an occa- 9
 sion of sin to thee, pluck it out and fling it from thee! It is bet-
 ter for thee to enter one-eyed into Life, than, having two eyes,
 to be cast into the Gehenna of fire.

THE VALUE OF SOULS

Mt. 18. 10-14; Lk. 15. 3-7

"See that you despise not one of these little ones; for I tell 10
 you that in heaven their angels always behold the face of My
 Father who is in heaven. [For THE SON OF MAN has come to 11
 save what was lost.] What do you think?

"If any man possesses a hundred sheep, and one of them 12
 wanders off, does he not leave the ninety-nine and go into the
 hills in search of the wanderer? And if he succeeds in finding it, 13
 indeed, I tell you that he rejoices over it more than over the
 ninety-nine which have not wandered away. Even so it is not 14
 the will of your Father who is in heaven that one of these little
 ones should perish.

18.6 "Great millstone." Lit., a millstone turned by an ass, and so, larger
 than an ordinary millstone.

18.11 Some notable MSS. omit this verse.

FRATERNAL CORRECTION

Mt. 18. 15-18; Lk. 17. 3

Verse 16: Deut. 19. 15

15 "If thy brother offends thee, go and remonstrate with him
 when thou and he are alone. If he listens to thee, thou hast
 16 won over thy brother; but if he will not listen, take one or two
 others along with thee, that 'BY THE MOUTH OF TWO OR THREE
 17 WITNESSES EVERY WORD MAY BE ESTABLISHED.' And if he refuses
 to listen to them, tell it to the Church; but if he refuses to lis-
 ten even to the Church, let him be to thee as the heathen and
 18 the publicans. Indeed I tell you, whatever you shall bind on
 earth shall be bound in heaven, and whatever you shall unbind
 on earth shall be unbound in heaven.

POWER OF UNION IN CHRIST'S NAME

19 "I tell you further, that if two of you on earth agree together
 upon anything they ask for, it shall be done for them by My
 20 Father who is in heaven. For where two or three are gathered
 together in My Name, there am I in the midst of them."

FORGIVENESS

Mt. 18. 21-22; Lk. 17. 3, 4

21 Then Peter came to Him and asked, "Lord, how often shall
 my brother wrong me, and I forgive him? as many as seven
 22 times?" Jesus answered him, "I do not tell thee as many as seven
 times, but as many as seventy times seven!"

THE HEARTLESS DEBTOR

23 "THE KINGDOM of Heaven, therefore, may be compared to
 24 a king who desired to settle accounts with his servants. And
 when he had begun to settle accounts, one was brought to him
 18.23 "Servants." Probably high officials of his court. All the subjects of
 an Oriental despot were counted his servants or slaves, in particular those
 who held office under him.

who owed him ten thousand talents. And as he had no means 25
of refunding, his master gave orders that he should be sold, to-
gether with his wife and children and everything he had, and
the amount paid up. That servant, therefore, fell prostrate be- 26
fore him, crying, 'Have patience with me, and I will repay thee
all!' And the lord of that servant, moved with compassion, re- 27
leased him and remitted to him the debt. That same servant, 28
however, on going out, met one of his fellow-servants who
owed him a hundred denarii; and he seized him by the throat,
crying, 'Pay what thou owest!' His fellow-servant, therefore, 29
fell down and implored him, saying, 'Have patience with me,
and I will repay thee!' He would not, however, but went and 30
threw him into prison until he should repay the debt. When 31
his fellow-servants saw what had occurred, they were deeply
grieved, and went and detailed to their lord all that had hap-
pened. Then his lord, sending for him, said to him, 'Thou vil- 32
lainous slave! I remitted to thee the whole of that debt because
thou didst entreat me; shouldst thou not also have had pity on 33
thy fellow-servant, just as I had pity on thee?' And his enraged 34
master handed him over to the jailers, until he should pay the
entire debt. So, too, will My heavenly Father do to you, if you 35
do not, every one of you, forgive your brother from your hearts."

JOURNEY FROM GALILEE TO PEREA

Mt. 19. 1-2; Mk. 10. 1

When Jesus concluded these words, He removed from Gali- 19
lee and entered the confines of Judea beyond the Jordan. And 2
great crowds followed Him, and He cured them there.

18.24 "Talents." This was probably the talent of silver, worth about a thousand dollars. Ten thousand talents would therefore come to about ten million dollars.

18.28 "A hundred denarii." The actual value of a denarius was about 17 cents; but its purchasing power in those days would be equal to something between 75 cents and a dollar at the present time. A denarius was counted as a day's wage for a laborer.

MARRIAGE AND DIVORCE

Mt. 19. 3-9; 5. 31, 32; Mk. 10. 2-12; Lk. 16. 18

Verses 4, 5: Gen. 1. 27; 2. 24.—7: Deut. 24. 1

3 And some Pharisees approached Him to put Him to the test;
 and they asked, "Is it lawful for a man to divorce his wife for
 4 any cause whatever?" In reply, He asked them, "Have you not
 read that He who made them from the beginning **MADE THEM**
 5 **MALE AND FEMALE,**' and said: **'FOR THIS REASON A MAN SHALL LEAVE**
HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE, AND
 6 **THEY TWO SHALL BECOME ONE FLESH?'** so that they are no longer
 two, but one flesh. What, therefore, God has yoked together,
 7 let no man separate." "Why, then," they asked Him, "did
 Moses order to GIVE A WRIT OF SEPARATION AND TO DIVORCE
 8 HER?" "Moses," He answered them, "in view of your stubborn-
 ness of heart permitted you to divorce your wives; but it was
 9 not so from the beginning. And I tell you that whoever divorces
 his wife—except for fornication—and marries another, commits
 adultery; and he who marries a divorced woman commits adul-
 tery."

VIRGINITY COUNSELLED

10 His disciples remarked to Him, "If such is the case of the
 11 husband with the wife, it is inexpedient to marry." "Not all
 can accept this counsel," He answered them, "but only those
 12 to whom it is granted. For there are eunuchs who were born
 thus from their mother's womb; and there are eunuchs who
 were made so by men; and there are eunuchs who have made
 themselves such for the sake of **THE KINGDOM of Heaven.** He
 who is able to accept it, let him accept it."

19.3 "For any cause whatever." That is, for any of the many causes of divorce enumerated by the rabbis, many of which were of the most trivial character.

19.9 "Except for fornication." See 5. 31, above.

19.12 "Who have made themselves such." That is, who of their own free will live a life of virginity for the love of God, and to work the better for God.

BLESSING LITTLE CHILDREN

Mt. 19. 13-15; Mk. 10. 13-16; Lk. 18. 15-17

Then little children were brought to Him that He might ¹³
lay His hands upon them and pray; but the disciples rebuked
them. Jesus, however, said, "Let the little ones alone, and for- ¹⁴
bid them not to come to Me; for to such belongs THE KING-
DOM of Heaven." And having laid His hands upon them He ¹⁵
went away from there.

WEALTH PREFERRED TO THE FOLLOWING OF CHRIST

Mt. 19. 16-22; Mk. 10. 17-22; Lk. 18. 18-23

Verses 18-19; Exod. 20. 12-16; Deut. 5. 16-20; Lev. 19. 18

And some one came to Him and said, "Good Master, what ¹⁶
good shall I do in order that I may have eternal life?"

But He said to him, "Why dost thou ask me concerning ¹⁷
good? One there is who is good. But if thou wouldst enter
into life, keep the commandments." "Which ones?" he asked ¹⁸
Him. Jesus replied, "THOU SHALT NOT KILL, THOU SHALT NOT
COMMIT ADULTERY, THOU SHALT NOT STEAL, THOU SHALT NOT
BEAR FALSE WITNESS, HONOR THY FATHER AND MOTHER, and ¹⁹
'THOU SHALT LOVE THY NEIGHBOR AS THINE OWN SELF.'"

"All these," the young man said to Him, "I have observed; ²⁰
in what am I still deficient?" "If thou desirest to be perfect," ²¹
Jesus answered him, "go, sell thy possessions and give to the
poor, and thou shalt possess a treasure in heaven; and come,
follow Me!" On hearing this counsel, however, the young man ²²
went away grieved; for he was the possessor of much wealth.

DANGER OF RICHES

Mt. 19. 23-26; Mk. 10. 23-27; Lk. 18. 24-27

Jesus then said to His disciples, "Indeed, I tell you that it is ²³
difficult for a rich man to enter THE KINGDOM of Heaven. I ²⁴
tell you further: It is easier for a camel to pass through a
needle's eye, than for a rich man to enter THE KINGDOM of
God!" When the disciples heard this they were very much ²⁵

26 astonished, and said, "Who, then, can be saved?" Jesus, however, looking at them said to them, "With men this is impossible; but with God all things are possible."

REWARD OF POVERTY PRACTICED FOR CHRIST

Mt. 19. 27-29; Mk. 10. 28-30; Lk. 18. 28-30

27 Then Peter, in reply, said to Him, "See, we have left all and
28 followed Thee! What, then, shall we have?" "Indeed, I tell you," said Jesus to them, "that in the regeneration, when THE SON OF MAN shall sit upon the throne of His glory, you who have followed Me, shall yourselves sit upon twelve thrones,
29 judging the twelve tribes of Israel. And every one who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive a hundredfold, and inherit life everlasting.

PARABLE OF THE LABORERS IN THE VINEYARD

30 "But many shall be last who are first, and first who are last.
20 For THE KINGDOM of Heaven is like a householder, who went
2 out in the early morning to hire laborers for his vineyard. And having agreed with the laborers for a denarius a day, he sent
3 them into his vineyard. And he went out about nine o'clock,
4 and saw others standing idle in the market-place; and he said to these, 'You also go into my vineyard, and I will pay you
5 whatever is just.' They accordingly went. And going out again
6 about noon, and about three o'clock, he did the same. But about five o'clock he went out and found others standing; and
7 he said to them, 'Why do you stand here all day idle?' 'Because,' said they to him, 'no one has hired us.' He said to them, 'Go you also into the vineyard.'
8 "When evening came the owner of the vineyard said to his

19.29 "Inherit." Latin, come into possession of.

20.2 See 18. 28, above.

20.3, 5, 6 "About nine o'clock . . . noon . . . three . . . five o'clock." Lit., about the third . . . sixth . . . ninth . . . eleventh hour.

overscer, 'Call the laborers and pay them their wages, beginning with the last up to the first.' And when those who went 9
 in about five o'clock came up, they each received a denarius.
 So when the earliest-hired came up, they concluded that they 10
 were to receive more; but they, too, received each a denarius.
 And on receiving it they grumbled against the master, saying, 11,12
 'These last comers did but one hour's work; yet thou hast put
 them on an equal footing with us, who have borne the day's
 burden and the scorching heat!' 'My good fellow,' he answered 13
 one of them, 'I am doing thee no wrong; didst thou not engage
 with me for a denarius? Take what is thine and go. It is my will 14
 to give as much to this last comer as to thee. Am I not allowed 15
 to do what I like with my own? Hast thou an envious eye be-
 cause I am generous?' Thus the last shall be first and the first 16
 last; [for many are called, but few are chosen.]"

PREDICTION OF THE PASSION AND RESURRECTION

Mt. 20. 17-19; Mk. 10. 32-34; Lk. 18. 31-34

As Jesus was going up to Jerusalem, He took the twelve dis- 17
 ciples aside and on the way said to them, "You see, we are 18
 going up to Jerusalem where THE SON OF MAN shall be betrayed
 to the chief priests and scribes, who will condemn Him to
 death, and deliver Him over to the heathen to be ridiculed and 19
 scourged and crucified; but on the third day He shall rise again."

A MOTHER'S AMBITION

Mt. 20. 20-23; Mk. 10. 35-40

Then the mother of the sons of Zebedee approached Him 20
 with her sons, worshipping Him and asking something of Him.
 "What dost thou wish?" He asked her. "Command," she said 21

20.16 The second part of this verse is wanting in the best Greek MSS.

20.18 "We are going up to Jerusalem." Our Lord made at least three
 visits to Jerusalem the last year of His life. The first was for the feast of
 Tabernacles (John 7. 2-10); the second, mentioned in Luke 13. 22, was
 for the feast of the Dedication (John 10. 22); the third, here mentioned,
 was the last.

to Him, "that these two sons of mine may sit, one at Thy right
 22 and one at Thy left, in Thy KINGDOM." "You know not what
 you ask!" said Jesus in reply. "Are you able to drink the cup
 which I am about to drink?" "We are able," they said to Him.
 23 "You shall, indeed, drink My cup," He said to them; "but to
 sit at My right and at My left is not Mine to grant except to
 those for whom it has been prepared by My Father."

SERVICE, THE KEY TO GREATNESS IN CHRIST

Mt. 20. 24-28; Mk. 10. 41-45; Lk. 22. 24-27

24 Now, when the ten heard it, they were indignant with the
 25 two brothers. But Jesus called them to Him and said, "You
 know that the princes of the heathen lord it over them, and the
 26 great ones domineer over them. Not so shall it be among you.
 On the contrary, whoever desires to become great among you,
 27 shall be your servant; and whoever wishes to be first among you,
 28 shall be your slave: just as THE SON OF MAN came not to be
 served, but to serve, and to give His life a ransom for many."

SIGHT RESTORED TO TWO BLIND MEN

Mt. 20. 29-34; Mk. 10. 46-52; Lk. 18. 35-43

29 As they were leaving Jericho a great crowd followed Him.
 30 And lo, two blind men sitting by the wayside, learning that
 Jesus was passing by, cried aloud, "Lord, Son of David, have
 31 pity on us!" And the crowd sternly bade them be silent; but
 they cried out the louder, "Lord, Son of David, have pity on
 32 us!" Then Jesus, standing still, called them, and said, "What
 33 do you wish Me to do for you?" "Lord," they answered Him,
 34 "that our eyes may be opened." And Jesus, moved with compas-
 sion, touched their eyes; and immediately they received their
 sight, and followed Him.

20.22 "The cup," with bitter ingredients, was a symbol of affliction.

20.23 "Is not mine to grant." Vulg., *is not mine to grant to you, but to those, etc.*

Part III

THE WEEK OF CHRIST'S PASSION AND DEATH

THE MESSIANIC ENTRANCE INTO JERUSALEM

Mt. 21. 1-11; Mk. 11. 1-11; Lk. 19. 29-44; Jn. 12. 12-19

Verse 5: Is. 62. 11; Zach. 9. 9.—9: Ps. 117 (118). 25, 26

When they were nearing Jerusalem, and had come to Beth- 21
phage at Mount Olivet, then Jesus sent two disciples, saying 2
to them: "Go into the village opposite you, and immediately
you will find an ass tied, and a colt with her; untie them, and 3
bring them to Me. And if any one says anything to you, you
shall reply that the Lord has need of them; and he will send 4
them at once." Now, all this occurred that that might be ful-
filled which was spoken through the prophet, who says:

"SAY TO THE DAUGHTER OF SION,

'BEHOLD, THY KING COMES TO THEE

MEEK, AND RIDING UPON AN ASS,

AND A COLT, THE FOAL OF A BEAST OF BURDEN.' "

So the disciples went and did as Jesus had ordered them, and 6, 7
brought the ass and the colt, and placed their cloaks upon
them, and He sat thereon. And the greater part of the crowd 8
spread their cloaks upon the road, while others cut branches
from the trees and scattered them on the road; and the crowds 9
marching before Him, and those following, shouted:

"HOSANNA to the Son of David!

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!

HOSANNA in the heights of heaven!"

And when He had entered Jerusalem all the city was in com- 10
motion, inquiring, "Who is this?" And the crowd replied, "This 11
is THE PROPHET Jesus, from Nazareth in Galilee."

21.1 "Mount Olivet." Lit., *The Mount of the Olive-Grove*.

21.11 "The crowd." That is, they who came with Him.

CLEARING THE TEMPLE

Mt. 21. 12-17; Mk. 11. 11, 15-19; Lk. 19. 39-40; 45-48

Verse 13: Is. 56. 7; Jer. 7. 11.—16; Ps. 8. 3

12 And Jesus went into the temple of God, and drove out all
 the sellers and buyers in the temple, and overturned the tables
 13 of the money-brokers and the stands of the pigeon-dealers, and
 said to them, "It is written: 'MY HOUSE SHALL BE CALLED A HOUSE
 OF PRAYER'; you, however, are turning it into 'A DEN OF ROB-
 14 BERS.'" And blind and lame people came to Him in the tem-
 15 ple, and He cured them. But the chief priests and the scribes,
 observing the miracles He performed, and the children cheering
 in the temple and crying, "HOSANNA to the Son of David," be-
 16 came indignant, and said to Him, "Dost Thou hear what these
 are saying?" "To be sure," Jesus answered them. "Have you
 never read:

" 'OUT OF THE MOUTHS OF BABES AND SUCKLINGS
 THOU HAST BROUGHT FORTH PERFECT PRAISE?'"

17 And leaving them, He went out of the city to Bethany, and
 lodged there.

THE BARREN FIG-TREE

Mt. 21. 18-22; Mk. 11. 12-14; 20-24

18 Now, in the morning, while returning to the city, He felt
 19 hungry; and seeing a fig-tree by the road-side He went up to it,
 and found nothing upon it but only leaves; and He said to it,
 "Let no fruit ever again grow upon thee!" And at once the
 20 fig-tree withered. Upon seeing this the disciples wondered, ex-
 21 claiming, "How quickly the fig-tree withered!" But Jesus in
 reply said to them, "Indeed, I tell you, if you have faith, and
 do not hesitate, you may not only do what has been done to the
 fig-tree; but even if you say to this mountain, 'Be taken up and
 22 cast into the sea!' it shall be done. And everything whatever
 that you ask in prayer, believing, you shall receive it."

CHRIST'S CREDENTIALS

Mt. 21. 23-27; Mk. 11. 27-33; Lk. 20. 1-8

When He had entered the temple, the chief priests and the
 ancients of the people approached Him while He was teaching,
 and demanded, "By what authority dost Thou do these things?
 and who gave Thee this authority?" Jesus said to them in reply,
 "I, too, will ask you one question, and, if you answer it for Me,
 I in return will tell you by what authority I do these things.
 The baptism of John—whence was it? from heaven, or from
 men?" But they began deliberating with themselves, saying, "If
 we reply, 'From heaven,' He will ask us, 'Why then did you
 not believe him?' But if we say, 'From men,' we are afraid of
 the common people; for they all regard John as a prophet." So
 in reply to Jesus they said, "We do not know." He then said to
 them, "Neither do I tell you by what authority I do these
 things.

PARABLE OF THE TWO SONS

Mt. 21. 28-32; Lk. 7. 29-30

"But what do you think? A man had two sons; and he went
 to the first and said, 'Son, go and work to-day in my vineyard.'
 'I will not,' he answered; but afterward he repented and went.
 Then, going to the second, he made the same request. 'I will,
 Sir,' he replied, but did not go. Which of the two did the
 father's will?" "The first," they told Him. Jesus said to them,
 "Indeed, I tell you that the publicans and the harlots will go
 into THE KINGDOM OF GOD before you. For John came to you
 on a mission of righteousness, and you did not believe him; but
 the publicans and the harlots believed him; while you, though
 you saw this, did not even afterward repent so as to believe
 him.

PARABLE OF THE WICKED TENANTS

Mt. 21. 33-41; Mk. 12. 1-9; Lk. 20. 9-16

Verse 33: Is. 5. 1, 2

"Listen to another parable: There was a householder who
 PLANTED A VINEYARD, SURROUNDED IT WITH A FENCE, DUG OUT A

WINE-VAT IN IT, AND ERECTED A WATCH-TOWER; then he let it out
 34 to vine-dressers, and went abroad. And when the fruit season
 was at hand, he sent his servants to the vine-dressers to receive
 35 his share of the fruit. But the vine-dressers, seizing his servants,
 36 beat one, murdered another, and stoned another. He again sent
 other servants more in number than the former; and they
 37 treated them the same way. Afterward he sent his son to them,
 38 saying, 'They will reverence MY SON.' The vine-dressers, how-
 ever, on seeing the son, said among themselves, 'This is the
 39 heir; come let us kill him, and take his inheritance!' Accordingly
 they seized him, flung him outside the vineyard, and murdered
 40 him. When, therefore, the owner of the vineyard comes, what
 41 will he do to those vine-dressers?" They answered him, "He will
 miserably destroy those miserable men, and will let out the
 vineyard to other vine-dressers, who will pay him his share of
 the fruit at the time it is due."

THE CORNER-STONE

Mt. 21. 42-46; Mk. 12. 10-12; Lk. 20. 17-19

Verse 42: Ps. 117 (118). 22, 23

42 Jesus said to them, "Have you never read in the Scriptures:

"'A STONE WHICH THE BUILDERS REJECTED—

THAT WAS MADE THE CORNER-STONE—

IT WAS THE LORD'S DOING,

AND IT IS MARVELOUS IN OUR EYES'?

43 "Therefore, I tell you, THE KINGDOM OF GOD shall be taken
 44 away from you and given to a nation producing its fruits. And
 he who falls upon this STONE shall be broken in pieces; but
 45 upon whomever it will fall, it shall scatter him as dust!" And
 when the chief priests and the Pharisees heard His parables,
 46 they perceived that He was speaking about them; but, while
 they sought to arrest Him, they dreaded the crowds, because
 they regarded Him as a prophet.

21.38 "Among themselves." Or, *within themselves*.

21.41 "His share." Lit., *his fruits*, i.e., the portion of the fruits due him
 as his rent.

THE ROYAL WEDDING BANQUET

Mt. 22. 1-14; Lk. 14. 16-24

And Jesus, continuing, spoke to them again in parables, say- 22
 ing: THE KINGDOM of Heaven may be compared to a king, who 2
 made a wedding banquet for his son. And he sent his servants 3
 to notify those who had been invited to the wedding; but they 3
 would not come. He again sent other servants, saying, 'Tell the 4
 invited, Behold, I have prepared my banquet, my bullocks and 4
 fat calves are killed, and everything is ready: come to the wed-
 ding.' But they made light of it, and went off, one to his farm, 5
 another to his traffic; while the rest, seizing his servants, mal- 6
 treated and murdered them. But the king on learning this was 7
 enraged, and sending his troops he destroyed those murderers, 7
 and burned their city. Then he said to his servants, 'The wed- 8
 ding is ready, but those invited were unworthy. Go, then, into 9
 the thoroughfares, and invite to the wedding-banquet as many
 as you find.' Those servants accordingly went into the streets 10
 and collected all whom they found, both bad and good; and the
 wedding-hall was filled with guests. Now the king came in to 11
 look at the guests; and he observed there a man who was not
 wearing a wedding-robe; and he said to him, 'My good friend, 12
 how didst thou get in here without a wedding-robe?' He, how-
 ever, was speechless. Then the king said to the attendants, 13
 'Tie him hand and foot, and fling him into the darkness out-
 side: there shall be the weeping and the grinding of teeth.' For 14
 many are called, but few are chosen."

THE PLOTTERS DISCONCERTED

Mt. 22. 15-22; Mk. 12. 12-17; Lk. 20. 20-26

Then the Pharisees went and held a consultation as to how 15
 they might entangle Him in speech. And they sent to Him 16

22.11 "Wedding-robe." At an Oriental wedding feast the guests were expected to wear a special ceremonial garment. To appear at the feast without it was regarded as a serious breach of etiquette.

22.15 "Entangle Him." They thought to put Him in a dilemma. If He answered "Yes" to the question, He would set against Him the whole Jewish people, who endured the Roman domination with much unwillingness and irritation. If He answered "No," they would at once denounce Him to the Roman authorities as preaching insubordination.

some of their disciples with the Herodians, who said, "Master, we know that Thou art true, and truthfully teachest the way of God, and that Thou carest for no one; for Thou hast no regard for the person of men. Tell us, therefore, Thy opinion—is it right to pay taxes to Caesar, or not?" Jesus, however, perceiving their malice, said, "*Hypocrites! why do you tempt Me? Show me the tax-coin.*" They accordingly handed Him a denarius. Jesus then asked them, "*Whose is this effigy and inscription?*" "Caesar's," they told Him. Then He said to them, "*Pay, therefore, to Caesar what belongs to Caesar, and to God what belongs to God!*" And when they heard this they wondered, and leaving Him went away.

THE SADDUCEES FOILED ON RESURRECTION

Mt. 22. 23-33; Mk. 12. 18-27; Lk. 20. 27-40
Verse 24: Gen. 38. 8; Deut. 25. 5, 6.—32: Exod. 3. 6

On the same day, some of the Sadducees, who say there is no resurrection, approached and put a question to Him, saying, "Master, Moses said, 'If a man dies without children, his brother shall marry his widow, and raise up offspring to him.' Now, there were with us seven brothers; and the first married and died, and having no issue, left his widow to his brother; and likewise the second, and the third, up to the seventh. And after them all the woman also died. In the resurrection, therefore, of which of the seven will she be wife? for they all had her." Jesus, however, said to them in reply, "You err through

22.16 "Herodians." Jews who were followers of the dynasty of the Herods and favorers of Roman interests.

22.19 See 18. 28, above.

22.23 The Sadducees were the rationalistic party among the Jews. They denied the resurrection of the body and even the immortality of the soul. They held to the written Law of Moses alone, interpreting it and all its promises in a purely earthly sense, and rejected all oral traditions. Most of the priests of the aristocratic and wealthy classes belonged to this sect. The Pharisees, on the other hand, were the orthodox party. They held the immortality of the soul and the resurrection of the body to be of divine revelation; but besides, they followed all the traditions of their fathers, and innumerable ceremonial observances, and preferred the letter of the Law to its spirit. Most of the scribes were of this sect.

your ignorance of the Scriptures and of the power of God. For 30
 in the resurrection they neither marry nor are given in mar-
 riage, but are as angels of God in heaven. But regarding the 31
 resurrection of the dead, have you not read what was spoken to
 you by God, who said, 'I AM THE GOD OF ABRAHAM, AND THE 32
 GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of
 the dead, but of the living." And the crowd, hearing this, were 33
 struck with admiration at His teaching.

THE TWO GREAT COMMANDMENTS

Mt. 22. 34-40; Mk. 12. 28-34; Lk. 10. 25-28

Verse 37: Deut. 6. 4, 5.—39: Lev. 19. 18

When the Pharisees learned that He had silenced the Sad- 34
 ducees, they came together. And one of them, a doctor of the 35
 law, in order to test Him inquired of Him, "Master, which is 36
 the great commandment in the Law?" He said to him, "THOU 37
 SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, AND
 WITH THY WHOLE SOUL, AND WITH THY WHOLE MIND.' This is 38
 the great and most important commandment. And the second 39
 in importance is like it: 'THOU SHALT LOVE THY NEIGHBOR AS
 THYSELF.' On these two commandments depend the whole Law 40
 and the Prophets."

DAVID'S LORD AND SON

Mt. 22. 41-46; Mk. 12. 35-37; Lk. 20. 41-44

Verse 44: Ps. 109 (110). 1

Now, while the Pharisees were assembled, Jesus inquired of 41
 them, "What do you think about THE CHRIST? Whose SON is 42
 He?" "David's," they answered Him. "How is it, then," He 43
 asked them, "that David in the Spirit calls Him LORD, saying:

"THE LORD SAID TO MY LORD:

44

SIT THOU AT MY RIGHT HAND,

UNTIL I PUT THINE ENEMIES

UNDERNEATH THY FEET?

22.43 Jesus wishes to show the Pharisees that the Messiah is not only the son of David, but also the Son of God, since He was invited, in the words, "Sit thou on my right hand," to share with the Father the honors of His throne.

45 If David, therefore, calls Him 'LORD,' in what way is He his
 46 Son?" And no one was able to answer Him a word, nor did any
 one dare from that day to question Him further.

JESUS SHARPLY REBUKES THE PHARISEES

Mt. 23. 1-7; Mk. 12. 38-40; Lk. 11. 46; 20. 45-47

- 23 Then Jesus, addressing the crowds and His disciples, said:
 2,3 "The scribes and the Pharisees sit in Moses' seat. Do and ob-
 serve, therefore, all that they tell you; but do not imitate their
 4 actions, for they preach and do not practice. And they tie up
 heavy and insupportable burdens, and lay them on men's shoul-
 ders; but they will not put forth a finger of theirs to remove
 5 them. And they do all their actions that they may be seen by
 men; for they widen their phylacteries and enlarge their fringes,
 6 and love the places of honor at banquets and the first seats in
 7 the synagogues, and to be saluted in the market-places, and to
 8 be addressed by men as 'Rabbi.' Do not you, however, be called
 9 'Rabbi'; for One is your Teacher, and you are all brothers. And
 call no one your father upon earth; for One is your Father, He
 10 who is in heaven. And do not be called masters; for One is your
 Master, THE CHRIST.
- 11,12 "But the greatest among you shall be your servant. And who-
 ever exalts himself shall be humbled; and whoever humbles him-
 self shall be exalted.

23.5 "Phylacteries" consisted of leather strips, at the ends of which were fastened slips of parchment inscribed with certain passages from the Old Testament. During prayer-time some were worn on the head, others wound about the left arm. Many of the Pharisees, to show their piety, wore them continually.—"Fringes." The Israelites were bidden to wear fringes, fastened to their outer garments by blue ribbons, to distinguish them from other nations, and to remind them of the covenant which the Lord had made with them (Num. 15. 38). The Pharisees enlarged these fringes, partly from national pride, and partly to show their zeal for the Law.

23.8 "Do not you be called Rabbi." Our Lord, in this and the four following verses, warns His disciples against vainglory, against undue seeking of titles of honor, and against courting the praise and adulation of men.

WOES AGAINST THE PHARISEES

Mt. 23. 13-33; Lk. 11. 39-52

"But woe to you, scribes and Pharisees—hypocrites! because ¹³ you shut THE KINGDOM of Heaven in men's faces; for you neither enter yourselves, nor allow those who are going in to enter.

["Woe to you, scribes and Pharisees—hypocrites! for you de- ¹⁴ vour the property of the widows under the pretext of making long prayers; for which you shall receive the severer sentence.]

"Woe to you, scribes and Pharisees—hypocrites! for you ¹⁵ traverse sea and land to make one convert; and when you succeed, you make him twice as much a son of Gehenna as yourselves!

"Woe to you, blind guides! who say, 'If one swears by the ¹⁶ temple it is nothing; but if one swears by the gold of the temple, one is bound.' Blind fools that you are! Which is greater— ¹⁷ the gold, or the temple which has sanctified the gold? And, 'If ¹⁸ one swears by the altar it is nothing; but if one swears by the gift that is upon it, one is bound.' You blind ones! for which is ¹⁹ greater—the gift, or the altar which sanctifies the gift? He, there- ²⁰ fore, who swears by the altar, swears by it and by everything upon it. And he who swears by the temple, swears by it and by ²¹ Him who dwells in it. And he who swears by heaven, swears ²² by the throne of God and by Him who sits thereon.

"Woe to you, scribes and Pharisees—hypocrites! for you pay ²³ tithes of mint, anise and cummin, and have neglected the weightier matters of the Law—justice, mercy and faith. These latter you ought to have observed, while not neglecting the former. You blind guides, who strain out the gnat and gulp ²⁴ down the camel!

23.14 Prayer and religious exercises, often protracted to great length, served as pretext for visiting the houses of widows, who easily shared their means with their guests. This verse is omitted by the best authorities.

23.23 "You pay tithes." That is, pay (or, cause to pay) a tenth part to the temple.

- 25 "Woe to you, scribes and Pharisees—hypocrites! for you clear
the outside of the cup and the plate, while within you are full
26 of extortion and incontinence. Blind Pharisee! cleanse first the
inside of the cup and the plate, that their outside also may be
come clean.
- 27 "Woe to you, scribes and Pharisees—hypocrites! for you are
like whitewashed tombs, which outwardly appear handsome
but within are full of dead men's bones, and of all uncleanness
28 So you, too, outwardly appear to men to be righteous, but in
wardly you are crammed with hypocrisy and iniquity.
- 29 "Woe to you, scribes and Pharisees—hypocrites! for you cree
the tombs of the prophets, and decorate the monuments of the
30 saints, and say, 'If we had lived in the days of our fathers, we
would not have been their accomplices in shedding the blood
31 of the prophets.' Thus you give evidence against yourselves tha
32 you are the sons of those who murdered the prophets! Be i
33 yours, then, to fill up the measure of your fathers! You serpents
you breed of vipers! how are you to escape the damnation o
Gehenna?

THE HOUR OF VENGEANCE AT HAND

Mt. 23. 34-36; Lk. 11. 49-51

- 34 "Behold, I myself, therefore, will send you prophets and sage
and teachers; and some of them you will kill and crucify, and
some of them you will flog in your synagogues, and pursue from
35 city to city; that upon you may come all the righteous blood
shed upon the earth, from the blood of the just Abel down to
the blood of Zachariah, son of Barachiah, whom you murdercc
36 between the sanctuary and the altar. Indeed, I tell you, all these
crimes shall come upon the present generation.

23.36 The crimes of the Jewish race, notably the persecution and killing
of some of the prophets, and above all the crucifixion of the Son of God
were visited upon the people of that generation, many of whom lived to
witness the awful horrors of the siege and destruction of Jerusalem.

CHRIST'S LAMENT

Mt. 23. 37-39; Lk. 13. 34-35

Verse 38: Jer. 22. 5; 12. 7; III Kings 9. 7, 8.—39: Ps. 117 (118). 26

*"Jerusalem, Jerusalem, thou who killest the prophets, and
stonest those who are sent to thee! How often would I have
gathered thy children together, as a hen gathers her chickens
under her wings; but thou wouldst not! Behold, 'YOUR HOUSE
SHALL BE LEFT TO YOU DESOLATE!' For I tell you that from this
time you shall not see Me until you say, 'BLESSED IS HE WHO
COMES IN THE NAME OF THE LORD!' "*

GREAT PROPHECY OF THE END

Mt. 24. 1-3; Mk. 13. 1-4; Lk. 21. 5-7

Then Jesus went out of the temple, and was proceeding on
His way, when His disciples came up to call His attention to
the buildings of the temple. But in answer He said to them,
"You see all these, do you not? Indeed, I tell you, there shall
not be left here one stone upon another that shall not be
thrown down!" And while He was resting upon the Mount of
Olives the disciples came to Him privately, saying, "Tell us,
when shall these things be? and what shall be the sign of Thy
coming, and of the end of the world?"

IMPOSTORS AND DISASTERS

Mt. 24. 4-8; Mk. 13. 5-8; Lk. 21. 8-11

And Jesus said to them in reply: "Take care that no one mis-
leads you. For many will come in My Name, asserting, 'I am
THE CHRIST,' and will lead many astray. And you shall hear of
wars and rumors of wars; see that you be not disturbed, for

24.3 "When shall these things be?" To the Jewish mind the destruction
of their temple would be coeval with the end of the world. And hence
Our Lord's reply to the question here answered both these thoughts. In
vv. 15-22 He deals with the destruction of the temple and the city; in
vv. 23-31, with His second coming. In vv. 32-35 He introduces the
parable of the fig-tree, and then in vv. 36-51 the second coming is again
uppermost.

- 7 THESE MUST OCCUR, but the end is not yet. For NATION SHALL
RISE AGAINST NATION, AND EMPIRE AGAINST EMPIRE; and there
8 shall be famines and earthquakes in various places. All these,
however, are but the beginning of birth-pangs.

PERSECUTIONS

Mt. 24. 9-14; 10. 17-22; Mk. 13. 9-13; Lk. 12. 11-12; 21. 12-19

- 9 "Then they will deliver you up to tribulation, and will put
you to death; and you shall be hated by all the nations for My
10 Name's sake. And then MANY SHALL FALL AWAY; and they will
11 betray one another, and hate one another. And many false proph-
12 ets will rise and mislead many. And on account of the increas-
13 ing lawlessness, the love of the majority will be chilled. But he
14 who perseveres to the end, he it is who shall be saved. And this
gladdening news of THE KINGDOM shall be proclaimed through-
out the whole world, as an evidence to all the nations; and after
that the end shall come.

SIGNS OF THE DESTRUCTION OF JERUSALEM

Mt. 24. 15-22; Mk. 13. 14-20; Lk. 21. 20-24

Verse 15; Dan. 9. 27 (Lxx); 12. 11.—21; Dan. 12. 1; Joel 2. 2

- 15 "When, therefore, you see the ABOMINATION OF DESOLATION,
spoken of by the Prophet Daniel, standing IN THE HOLY PLACE
16 —let the reader understand—then let those that are in Judea fly
17 to the hills. And let him who is on the house-top not descend
18 to take his belongings out of his house, nor let him who is in
19 the field turn back to get his coat. But alas for those with child
20 and for the nursing women in those days! Pray, however, that
21 your flight may not be in the winter, nor on a Sabbath; for then

24.8 "Birth-pangs" is a metaphor aptly expressing those preliminary troubles and disturbances which portend a coming catastrophe.

24.15 During the last days of the siege of Jerusalem, the inhabitants were divided; some took possession of the temple, and the holy place flowed with the blood of murdered brethren. The abomination may also refer to the pagan hosts of Rome, which destroyed the holy city and the temple. See Dan. 9. 27. This desolation is a type, according to many, of that which will take place near the end of the world under Antichrist.

there shall be great TRIBULATION, SUCH AS HAS NOT BEEN SINCE THE BEGINNING OF THE WORLD UNTIL NOW, nor ever shall be. And unless those days had been shortened, no flesh would be saved; but for the sake of the elect those days shall be shortened. 22

FALSE PROPHETS AND WONDERS

Mt. 24. 23-28; Mk. 13. 21-23; Lk. 17. 23-24

Verse 24: Deut. 13. 2-4

"Then if any one should say to you, 'Look, here is THE CHRIST!' or, 'There!' do not believe it. For false christs and FALSE PROPHETS shall rise and EXHIBIT GREAT SIGNS AND PORTENTS, so as to mislead, if possible, even the elect. Lo, I have forewarned you. If, therefore, they tell you, 'Look, he is in the desert!' do not go out; 'Look, he is in the private chamber!' do not believe it. For as the lightning comes out from the east and shines even to the west, so, too, shall the coming of THE SON OF MAN be. Wherever the carcass is, there shall the vultures be gathered together. 28

CHRIST'S SECOND COMING

Mt. 24. 29-31; Mk. 13. 24-27; Lk. 21. 25-28

Verse 29: Is. 13. 10; 34. 4; Ez. 32. 7; Joel 2. 10; 3. 15.—30:

Dan. 7. 13, 14.—31: Is. 27. 13; Zach. 2. 6; Deut. 30. 4

"But all at once, after the affliction of those days, THE SUN SHALL BE DARKENED, AND THE MOON SHALL NOT GIVE HER LIGHT, AND THE STARS SHALL FALL FROM THE SKY, AND THE POWERS OF THE FIRMAMENT SHALL BE SHAKEN. And then shall appear the sign of THE SON OF MAN in heaven. And then SHALL ALL THE RACES OF THE EARTH MOURN, and they shall witness THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN with great power and majesty. And He will send out His angels with a LOUD-SOUNDING 31

24.22 "Shortened." That is, shortened in God's eternal decrees.

24.28 "Wherever the carcass is, there shall the vultures be gathered together." When the end of the world has come, the Judge of the world will appear with the suddenness and swiftness with which a vulture swoops down from the sky on a dead body. See also Luke 17. 37, below.

TRUMPET, and they SHALL GATHER His elect FROM THE FOUR WINDS, FROM ONE END OF THE HEAVENS TO THE OTHER.

LESSON OF THE FIG-TREE

Mt. 24. 32-35; Mk. 13. 28-31; Lk. 21. 29-33

- 32 "Now learn from the fig-tree its lesson! When its branch now
becomes tender, and puts forth its leaves, you know that sum-
33 mer is near. So you, also, when you see all these events, know
that He is near, even at the doors.
34 "Indeed, I tell you, this generation shall not pass away till all
35 these things occur. Heaven and earth shall pass away, but My
words shall not pass away.

SUDDENNESS OF CHRIST'S SECOND COMING

Mt. 24. 36-41; Mk. 13. 32; Lk. 17. 26-27, 34-35; 21. 34-36
Verse 38: Gen. 7. 7

- 36 "But of that day and hour no one knows, not even the angels
37 of heaven [nor the Son]—none but the Father alone. And as
were the days of Noah, so shall be the coming of THE SON OF
38 MAN. For as in the days before the deluge they were eating and
drinking, marrying and giving in marriage, until the day on
39 which NOAH ENTERED THE ARK, and knew not until the deluge
came and swept them all away, so shall be the coming of THE
40 SON OF MAN. Then two men shall be in the field—one is taken
41 and one is left. Two women shall be grinding at the handmill—
one is taken and one is left.

24.34 "This generation shall not pass away." This sentence may be understood in three ways: (1) Our Lord now referred back to what He had said in vv. 15-22, and meant that the generation then living should not pass away till the destruction of Jerusalem would be accomplished; or (2), continuing on from the subject of the Last Judgment (vv. 29-31), He prophesied that the Jewish race (generation) should last till His second coming—He may, indeed, have intended to convey both these truths; or (3), the generation of Christ's faithful ones, that is, His Church, shall not pass away till the end of the world.

24.36 "Of that day and hour," i.e., the day and hour of the Last Judgment. The words, "nor the Son," are found in some of the best Greek MSS. See Mark 13. 32, below.

WATCHFULNESS

Mt. 24. 42-44; Mk. 13. 33; Lk. 12. 39-40

"Watch, therefore, for you know not on what day your Lord is coming. But be sure of this, that if the householder had known in what part of the night the thief was coming, he would have watched, and not have suffered his house to be broken into. Therefore, be you also ready; for at an unexpected moment THE SON OF MAN will come.

SERVANTS FAITHFUL AND WICKED

Mt. 24. 45-51; Lk. 12. 42-48

"Who, then, is the faithful and prudent servant whom his master has placed over his household to give them their food at the proper time? Happy is that servant whose master on his arrival finds him thus engaged! Indeed, I tell you that he will place him over all his possessions. But if that wicked servant says in his heart, 'My master delays his coming,' and begins to beat his fellow-servants, and eat and drink with the drunkards, the master of that servant will come on a day when he is not expecting him, and at a moment that he is not aware of, and will severely scourge him, and assign him his place with the hypocrites; there shall be the weeping and the grinding of teeth!

PARABLE OF THE TEN VIRGINS

Mt. 25. 1-13; Lk. 12. 35-36

"Then THE KINGDOM of Heaven shall be compared to ten virgins, who, taking their lamps, went out to meet the bridegroom. And five of them were foolish, and five were wise; for the foolish, though they brought their lamps, took no oil with them; but the wise took oil in their flasks along with the lamps. While, however, the bridegroom delayed, they all slumbered and slept. But at midnight a cry was raised, 'Lo, the bridegroom! Come

25.1 The bridesmaids accompanied the bride till bride and bridegroom met, and then went with them to the latter's house.

7 forth to meet him!' Then all those virgins rose, and trimmed
8 their lamps. And the foolish said to the wise ones, 'Give us
9 some of your oil, for our lamps are going out.' But the wise ones
replied, 'For fear there should not be enough for us and for you,
you had better go to the shopkeepers, and buy some for your-
10 selves.' While, however, they went to buy, the bridegroom
came; and those who were ready went in with him to the wed-
11 ding-feast: and the door was closed. Afterward came the other
12 virgins also, crying, 'Lord, Lord, open to us!' But his answer
13 was, 'Indeed, I tell you, I know you not!' Watch, therefore, be-
cause you know not the day nor the hour.

PARABLE OF THE TALENTS

Mt. 25. 14-30; Lk. 19. 12-27

14 "For it is as when a man on going abroad called his servants,
15 and intrusted them with his property. And to one he gave five
talents, to another two, and to another one—to each in propor-
16 tion to his ability—and took his departure. Then the one who
had received the five talents went at once and traded with them,
17 and made five more. And likewise he who had received the two
18 made two more. But he who had received the one went off and
dug a hole in the ground, and hid his lord's money.

19 "Now, after a long time the master of those servants re-
20 turned, and settled accounts with them. And the one who had
received the five talents came bringing five talents more, say-
ing, 'My lord, thou didst intrust me with five talents; see, I have
21 made five talents more!' His lord said to him, 'Well done, good
and faithful servant! Thou hast been faithful over a little, I will
22 set thee over much. Enter into the joy of thy lord!' Then he
also who had received the two talents came and said, 'My lord,
thou didst intrust me with two talents; see, I have made two
23 talents more!' His master said to him, 'Well done, good and
faithful servant! Thou hast been faithful over a little, I will set
24 thee over much. Enter into the joy of thy lord!' And he also
who had received the one talent came and said, 'My lord, I
knew thee to be a hard man; thou reapest where thou hast not

sown, and gatherest where thou hast not scattered; and being 25
 afraid, I went and hid thy talent in the ground. See—thou hast
 what is thine! But his master said to him in reply, "Thou wicked 26
 and indolent slave! Thou wast aware that I reap where I have
 not sown, and gather where I have not scattered: thou oughtest, 27
 for that reason, to have invested my money with the bankers;
 then, on my return, I should have received my own with the
 interest. Take, therefore, that talent away from him, and give it 28
 to him who has the ten talents. For to every one who possesses,
 more shall be given, and he shall have abundance; but from 29
 him who possesses not, even that which he has shall be taken
 away. And cast that useless slave into the outer darkness; there 30
 shall be the weeping and the grinding of teeth!"

THE LAST JUDGMENT

Verse 31: Zach. 14. 5.—46: Dan. 12. 2

"But when THE SON OF MAN COMES in His glory, and ALL 31
 THE ANGELS WITH HIM, then He will sit upon the throne of His
 glory; and before Him shall be gathered all the nations; and He 32
 will separate them one from another as the shepherd separates
 the sheep from the goats; and He will place the sheep on His 33
 right hand, and the goats on His left.

"Then will the King say to those on His right hand, 'Come, 34
 you blessed of My Father! inherit THE KINGDOM prepared for
 you from the foundation of the world. For I was hungry, and 35
 you gave Me food; I was thirsty, and you gave Me drink; I was
 a stranger, and you entertained Me; naked, and you clothed 36
 Me; sick, and you visited Me; I was in prison, and you came to
 Me.' Then will the righteous answer Him, 'Lord, when did we 37
 see Thee hungry, and feed Thee? or thirsty, and give Thee
 drink? And when did we see Thee a stranger, and entertain 38
 Thee? or naked, and clothe Thee? And when did we see Thee 39
 sick, or in prison, and come to Thee?' And the King will answer 40
 them, 'Indeed, I tell you, as long as you did so to one of the
 least of these My brethren, you did so to Me.'

25.28, 29 See 13. 12, above.

41 "Then will He say to those on His left hand, 'Begone from
 Me, you accursed, into the everlasting fire which is prepared
 42 for the devil and his angels! For I was hungry, and you gave Me
 43 no food; I was thirsty, and you gave Me no drink; I was a
 stranger, and you entertained Me not; naked, and you clothed
 44 Me not; sick, and in prison, and you did not visit Me.' Then
 will they also answer, 'Lord, when did we see Thee hungry, or
 thirsty, or a stranger, or naked, or sick, or in prison, and did not
 45 minister to Thee?' Then will He answer them, 'Indeed, I tell
 you, as long as you did not do so to one of these least, neither
 46 did you do so to Me.' And THESE shall go away INTO EVERLAST-
 ING punishment; BUT the righteous INTO LIFE ETERNAL."

THE JEWISH CONSPIRACY

Mt. 26. 1-5; Mk. 14. 1-2; Lk. 22. 1-2

26 Now, when Jesus had finished all these discourses, He said
 2 to His disciples, "You know that after two days comes the
 Passover; and THE SON OF MAN shall be delivered up to be
 crucified."
 3 Then the chief priests and the ancients of the people con-
 vened in the palace of the High Priest, who was named Caia-
 4 phas, and consulted together with the object of getting Jesus
 into their power by some artifice and putting Him to death.
 5 But they said, "Not during the festival, lest a riot should break
 out among the people."

THE DINNER AT BETHANY

Mt. 26. 6-13; Mk. 14. 3-9; Jn. 12. 1-11

6 Now, when Jesus was at Bethany in the house of Simon the
 26.2 "Passover." That is the Pasch; Hebrew, *Pesach*, which is literally
 translated, to pass over. The feast was kept in memory of the passing over
 of the destroying angel, who spared the first-born of Israel, while killing
 all the first-born of the Egyptians. The paschal lamb was slain and eaten
 in each household on the night of the fourteenth day of the moon im-
 mediately following the vernal equinox, and the feast lasted seven days
 afterward. During the whole week unleavened bread was used. The word
 passover is also used of the paschal lamb.

Leper, a woman came to Him with an alabaster flask of a very 7
 costly perfumed oil, which she poured upon His head as He
 reclined at table. But the disciples on seeing this were indig- 8
 nant, saying, "For what purpose is this waste? for this might 9
 have been sold for a large sum, and given to the poor." Jesus 10
 perceiving it, however, said to them, "Why do you trouble the
 woman, since she has done Me a noble need? For you have the 11
 poor with you always, but you have not Me always. For she, in 12
 pouring this perfume upon My body, has done it for My burial.
 Indeed, I tell you, wherever this Gospel shall be proclaimed in 13
 the whole world, this, too, which she has done, shall be told as
 a memorial of her."

THE TREACHERY OF JUDAS

Mt. 26. 14-16; Mk. 14. 10-11; Lk. 22. 3-6
 Verse 15; Zach. 11. 12

Thereupon one of the twelve, called Judas Iscariot, went to 14
 the chief priests and asked, "What are you willing to give me, 15
 and I will hand Him over to you?" THEY ACCORDINGLY paid him
 THIRTY SILVER-PIECES. And from that time he watched for a fa- 16
 vorable chance to deliver Him up.

THE LAST SUPPER

Mt. 26. 17-19; Mk. 14. 12-16; Lk. 22. 7-13

Now, on the first day of the Unleavened Bread, the disciples 17
 came to Jesus, asking, "Where dost Thou wish us to prepare
 for Thee to eat the Passover?" "Go into the city to such a one," 18
 He replied, "and say to him, 'The Master says, My time is at
 hand; I will celebrate the Passover at thy house with My dis-

26.7 This woman is Mary, the sister of Lazarus (John 12. 3), believed by
 many to be identical with St. Mary Magdalene. According to St. John, she
 also anointed the Lord's feet.

26.15 Thirty pieces of silver, or shekels, equivalent to about twenty dol-
 lars. It was the amount of indemnity required by the Mosaic Law to be
 paid to a master for the killing of his slave (Exod. 21. 32).

19 ciples.'” The disciples accordingly did as Jesus directed them, and prepared the Passover.

JUDAS DENOUNCED

Mt. 26. 20-25; Mk. 14. 17-21; Lk. 22. 14, 21-23; Jn. 13. 18-30

20 When evening arrived, He was reclining at table with the
21 twelve disciples; and while they were eating He said, “Indeed,
22 I tell you that one of you will betray Me.” And they were
deeply grieved; and each one began to ask Him, “Can it be I,
23 Lord?” But in reply He said, “He who has dipped his hand with
24 Me in the dish, he will betray Me. THE SON OF MAN is going,
as it is written about Him; but woe to that man by whom THE
SON OF MAN is betrayed! Well were it for that man if he had
25 not been born!” Then Judas, who betrayed Him, answered and
said, “Is it I, Rabbi?” “Thou hast said it,” was His reply.

INSTITUTION OF THE HOLY EUCHARIST

Mt. 26. 26-29; Mk. 14. 22-25; Lk. 22. 15-20; I Cor. 11. 23-27
Verse 28: Exod. 24. 8; Jer. 31. 31; Zach. 9. 11

26 Now, as they were eating, Jesus took bread, and blessed,
broke, and gave it to the disciples, and said, “Receive and eat:
27 This is My body.” And taking the cup He gave thanks, and
28 gave it to them, saying, “Drink, all of you, of this: For this is
My BLOOD, that OF THE NEW COVENANT, which is poured out for
29 many for the remission of sins. I tell you, however, that from
this time I will not drink of this fruit of the vine until that day
when I shall drink it with you new in My Father’s KINGDOM.”

26.26, 28 “This is My Body,” “This is My Blood.” In the Holy Eucharist the Body and Blood of Jesus become present by transubstantiation, that is, by a change of the whole substance of the bread into the Body of Jesus, and of the whole substance of the wine into His Blood. Jesus, under the species of bread and wine, is thus really our food and drink (John 6. 51-58). Moreover, wherever bread and wine are consecrated into the Body and Blood of Christ, Jesus renews His sacrifice offered on Mt. Calvary; the offerer is the same, the victim is the same; only the manner of the offering is different.

PETER'S TRIPLE DENIAL FORETOLD

Mt. 26. 30-35; Mk. 14. 26-31; Lk. 22. 31-34; Jn. 13. 36-38; 18. 1
Verse 31: Zach. 13. 7

And having sung the psalms, they went out to Mount Olivet. ³⁰
And Jesus said to them, "You will all be scandalized over Me ³¹
to-night; for it is written: I will 'SMITE THE SHEPHERD, AND THE
SHEEP OF THE FLOCK SHALL BE SCATTERED.' But after I have risen, ³²
I will precede you into Galilee." Peter, however, said to Him in ³³
reply, "Even if all should be scandalized over Thee, I will never
be scandalized!" "Indeed, I tell you," said Jesus to him, "that ³⁴
this very night, before the cock crows, thou shalt thrice deny
Me." "Even though I must die with Thee," Peter declared to ³⁵
Him, "I will not deny Thee!" And in this way spoke all the
disciples.

PRAYER AND AGONY OF JESUS IN GETHSEMANE

Mt. 26. 36-46; Mk. 14. 32-42; Lk. 22. 39-46; Jn. 18. 1
Verse 38: Ps. 42 (43). 5

Then Jesus went with them into a place called Gethsemane, ³⁶
and said to the disciples, "Sit down here, while I go yonder and
pray." And taking with Him Peter and the two sons of Zebedee, ³⁷
He began to be sorrowful and in sore anguish. Then He said to ³⁸
them, "MY SOUL IS VERY SORROWFUL, even unto death; stay
here, and watch with Me." And going forward a little, He fell ³⁹
upon His face and prayed, saying, "My Father, if it be possible,
let this cup pass away from Me! nevertheless, not as I will, but
as Thou wilt." And coming back to His disciples He found ⁴⁰
them sleeping, and said to Peter, "So you were not able to
watch one hour with Me? Watch and pray, that you may not ⁴¹
enter into temptation. The spirit, indeed, is willing, but the
flesh is weak." Again, for the second time, He went away and ⁴²
prayed, saying, "My Father, if it be not possible that this cup
should pass away unless I drink it, Thy will be done!" And He ⁴³
came again and found them sleeping; for their eyes were heavy.
^{26.30} "The psalms," perhaps the psalms usually sung at the Passover
feast, namely, Psalms 112 to 118.

44 So, leaving them, He went away again and prayed for the third
 45 time, uttering the same words. Then He came to the disciples
 46 and said to them, "Sleep on now and take your rest! Behold,
 the hour is at hand, and THE SON OF MAN is betrayed into the
 hands of sinners. Rise, let us go; see—My betrayer is at hand!"

THE TRAITOR'S KISS

Mt. 26. 47-50; Mk. 14. 43-45; Lk. 22. 47-48; Jn. 18. 2-4

47 While He was still speaking, there came Judas, one of the
 Twelve, and with him a great crowd with swords and clubs, sent
 48 by the chief priests and ancients of the people. Now, His be-
 trayer had given them a sign, telling them, "The One I shall
 49 kiss—that is He; arrest Him." And at once going up to Jesus,
 50 he exclaimed, "Well, Rabbi!" and he kissed Him fondly. But
 Jesus said to him, "Friend, why art thou here?"

THE ARREST

Mt. 26. 50-54; Mk. 14. 46-48; Lk. 22. 49-51, 54;
 Jn. 18. 4-8, 10-11

Then, advancing, they laid hands on Jesus and arrested Him;
 51 when, behold, one of those who were with Jesus, reaching down
 his hand, drew his sword and smote the High Priest's servant,
 52 striking off his ear. Then Jesus said to him, "Put back thy
 sword into its place; for all who take the sword shall perish by
 53 the sword. Dost thou imagine that I cannot call upon My
 Father, and He will at once place at My disposal more than
 54 twelve legions of angels? But how in that case should the Scrip-
 ture be fulfilled, which says that this must be?"

FLIGHT OF THE APOSTLES

Mt. 26. 55-56; Mk. 14. 50-52; Jn. 18. 8

55 In that hour Jesus said to the crowds, "You have come out as
 26.53 A military comparison. In Christ's time a (Roman) legion num-
 bered 6,826 men. Twelve legions would consist of almost 82,000. Our
 Lord did not depend on the twelve apostles for defense, since He could
 call on twelve legions of angels.

though against a robber with swords and clubs to seize Me. Day after day I sat with you teaching in the temple, and you did not arrest Me. But all this has occurred, in order that the *56* writings of the prophets might be fulfilled." Then all the disciples forsook Him and fled.

RELIGIOUS TRIAL BEFORE THE HIGH PRIEST, CAIAPHAS

Mt. 26. 57-68; Mk. 14. 53-72; Lk. 22. 54-62; Jn. 18. 24

Verse 64: Ps. 109 (110). 1; 67 (68). 35; Dan. 7. 13

But those who had arrested Jesus conducted Him to Caiaphas *57* the High Priest, where the scribes and ancients were gathered. And Peter followed Him at a distance to the palace of the High *58* Priest, and going in he sat down with the servants to see the end.

Now, the chief priests and the whole Council were seeking *59* false testimony against Jesus, with the object of putting Him to death; yet they found none, although many false witnesses *60* came forward. At last, however, two false witnesses presented themselves, who asserted. "This Man said, 'I am able to de- *61* molish the temple of God, and rebuild it in three days!'" Then *62* the High Priest, starting up, asked Him, "Hast Thou no reply to make? What about the evidence these men bring against Thee?" But Jesus remained silent. The High Priest thereupon *63* said to Him, "I put Thee upon Thy oath by the LIVING GOD to tell us whether Thou art THE CHRIST, THE SON of God?" Jesus answered him, "*Thou hast said it. I tell you more: Here- 64* after YOU SHALL SEE THE SON OF MAN SEATED AT THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN!" Then *65* the High Priest tore his robe, exclaiming, "He has blasphemed. What further need have we of witnesses? Why, now you have *66* heard the blasphemy. What is your opinion?" "He deserves

26.59 "Council." See 5. 22, above.

26.61 They misquoted Our Lord's words. What He did say was, "Destroy this temple (meaning His body), and in three days I will raise it up."

26.62 Vulg., *Hast thou no reply to make to the evidence?*

67 death," was their answer. Then they spat in His face, and cuffed Him, while some slapped Him in the face with their open
68 hands, saying, "Prophecy to us, O Christ! who is the one that struck Thee?"

PETER'S THREE DENIALS AND REPENTANCE

Mt. 26. 69-75; Mk. 14. 66-72; Lk. 22. 55-62; Jn. 18. 15-18, 25-27

69 But Peter was sitting outside in the courtyard; and a maid-servant came up to him and said, "Why, thou wast with Jesus
70 the Galilean!" He denied it, however, before them all, saying,
71 "I know not what thou art speaking about!" And after he had gone out into the vestibule, another maid saw him, and said to those who were there, "This man, too, was with Jesus the Naz-
72 arene." And with an oath he again denied it, declaring, "I do
73 not know the Man!" And after a little while, the bystanders came and said to Peter, "Certainly thou also art one of them,
74 for thine accent betrays thee." Thereupon he began to utter imprecations and to swear, "I do not know the Man!" And im-
75 mediately the cock crew. Then Peter remembered the words Jesus had spoken: "Before the cock crows, thou shalt thrice deny Me." And going out he wept bitterly.

JESUS DELIVERED TO PILATE

Mt. 27. 1-2; Mk. 15. 1; Lk. 22. 66-71; 23. 1; Jn. 18. 28-32

27 When morning was come all the chief priests and ancients of the people consulted together against Jesus to put Him to
2 death. And they bound Him and led Him away, and delivered Him over to Pilate the Governor.

27.1 "When morning was come." The Roman law forbade a final condemnation before dawn, and the Jewish law forbade even an investigation at night. Hence the enemies of Jesus now intend to proceed in a legal way against Him, lest the Roman governor should refuse to condemn Him, on the ground of illegal procedure. But even so they failed to legalize their acts, because sentence of death could not be pronounced on the day of the trial.

DESPAIR AND SUICIDE OF JUDAS

Verses 9, 10: Zach. 11. 12, 13; Jer. 18. 2-12; 19. 1-15; 32. 6-9

Then when Judas, who betrayed Him, saw that He was con- 3
 demned, he repented, and brought back the thirty silver-pieces
 to the chief priests and ancients, saying, "I have sinned by be- 4
 traying innocent blood!" "What is that to us?" was their reply;
 "see to it thyself!" He accordingly flung down the silver-pieces 5
 in the temple and withdrew; then he went off and hanged
 himself. But the chief priests, taking the silver-pieces, said, "It 6
 is not lawful to put them into the sacred treasury, since they
 are the price of blood." So, after consultation, they bought with 7
 them the Potter's Field as a burial place for strangers. That field 8
 has consequently been called Bloodfield, up to the present day.
 Then was fulfilled what was spoken through the prophet Jere- 9
 miah, who says, "AND THEY TOOK THE THIRTY SILVER-PIECES, THE
 PRICE OF HIM ON WHOM A PRICE WAS SET BY SOME OF THE SONS
 OF ISRAEL; AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS 10
 THE LORD DIRECTED ME."

CIVIL TRIAL BEFORE PILATE

Mt. 27. 11-14; Mk. 15. 2-5; Lk. 23. 2-5; Jn. 18. 28-38

But Jesus stood before the Governor; and the Governor ques- 11
 tioned Him: "Thou art THE KING of the Jews?" "Thou hast
 said it," Jesus answered him. When, however, He was accused 12
 by the chief priests and ancients, He made no defense. Then 13
 Pilate said to Him, "Dost Thou not hear how many things they
 testify against Thee?" But He gave him no answer to even a 14
 single accusation, so that the Governor was much surprised.

JESUS AND BARABBAS

Mt. 27. 15-23; Mk. 15. 6-14; Lk. 23. 13-23; Jn. 18. 39-40

Now, during the festival it was customary for the Governor 15
 to grant the populace the discharge of one prisoner, whichever
 one they wished; and at this time they had a notorious prisoner 16

17 named Barabbas. Accordingly, when they had congregated, Pilate asked them, "Which one do you wish me to discharge for you—Barabbas, or Jesus who is called CHRIST?" For he was aware that it was through envy they had delivered Him up. 19 Moreover, while he was sitting on the judgment-seat, his wife sent him a message to this effect: "Do not meddle with that holy Man; for I have suffered much in a dream this day on His account." The chief priests and ancients, however, persuaded the mob to demand the discharge of Barabbas and the execution of Jesus. So the Governor, addressing them, asked, "Which of the two do you wish me to discharge for you?" "Barabbas," 22 they answered. "What then," Pilate asked them, "shall I do with Jesus, who is called CHRIST?" "Let Him be crucified!" 23 cried they all. "Why?" said he, "what crime has He committed?" But they shouted, "Let Him be crucified!"

VERDICT AND SENTENCE CONTRADICTORY

Mt. 27. 24-26; Mk. 15. 15; Lk. 23. 24-25; Jn. 19. 1-16

24 So Pilate, seeing that he was making no headway, but rather that a riot was in progress, took water, and washed his hands in the presence of the mob, saying, "I am innocent of the blood of this just Man; look to it yourselves!" And in reply the whole people cried, "His blood be upon us and upon our children!" 26 Then he granted them the discharge of Barabbas, and after scourging Jesus delivered Him up to be crucified.

JESUS CROWNED IN DERISION AND LED TO CALVARY

Mt. 27. 27-32; Mk. 15. 16-21; Lk. 23. 26-32; Jn. 19. 1-16

27 Then the Governor's soldiers, taking Jesus into the Praetorium, mustered the whole detachment before Him. And having 28 stripped Him they robed Him in a scarlet cloak; and plaiting a crown of thorns they placed it upon His head, and put a reed in His right hand. Then, genuflecting before Him, they made 30 game of Him, crying, "Long live THE KING of the Jews!" And they spat upon Him, and took the reed and struck Him on the

head. And after they had made game of Him, they took the 31
cloak off Him, and put His own clothes on Him, and led Him
away to crucify Him. And as they were going out, they met a 32
Cyrenian, Simon by name, whom they pressed into service to
carry His cross.

THE CRUCIFIXION

Mt. 27. 33-38; Mk. 15. 22-28; Lk. 23. 33, 34, 38; Jn. 19. 17-27
Verse 34: Ps. 68 (69). 22.—35: Ps. 21 (22). 19

On arriving at a place known as Golgotha, that is to say, Skull- 33
place, they offered Him WINE TO DRINK mixed with A BITTER 34
DRUG; but having tasted it He would not drink.

Then, after they had crucified Him, they DIVIDED HIS GAR- 35
MENTS, CASTING LOTS for them. And sitting down, they kept 36
guard over Him. And they placed over His head His indictment 37
in writing:

"This is Jesus THE KING of the Jews."

At the same time two robbers were crucified with Him, one 38
on His right and one on His left.

JESUS DERIDED ON THE CROSS

Mt. 27. 39-44; Mk. 15. 29-32; Lk. 23. 35-40
Verse 39: Ps. 21 (22). 8; 108 (109). 25.—43: Ps. 21 (22). 9;
Wis. 2. 13-18

The passers-by also railed at Him, NODDING THEIR HEADS and 39,40
saying, "Thou, who canst demolish the temple and rebuild it in
three days, save Thyself. If Thou art THE SON of God, come
down from the cross." The chief priests, likewise, with the 41
scribes and ancients, ridiculed Him, saying, "He saved others, 42
He cannot save Himself! He is THE KING of Israel, let Him de-
scend now from the cross, and we will believe Him. HE TRUSTS 43
IN GOD; LET HIM RESCUE HIM NOW IF HE DESIRES HIM, since He

27.34 "Mixed with a bitter drug." That is, gall; used here for a bitter,
stupefying drug often given to criminals about to be executed, to deaden
their pain. St. Mark (15. 23) calls it *myrrh*.

44 asserted, 'I am THE SON of God.' And even the robbers who were crucified with Him cast at Him the same reproach.

DEATH OF CHRIST

Mt. 27. 45-50; Mk. 15. 33-37; Lk. 23. 44-46; Jn. 19. 28-30;

I Cor. 15. 3

Verse 46: Ps. 21 (22). 2

45 Now from midday until near three o'clock darkness over-
46 spread all the land. And about three o'clock Jesus called out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" That is
47 "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" And some of the bystanders on hearing this said, "This Man is calling
48 Elijah." And immediately one of them ran, and taking a sponge soaked it with SOUR WINE, and placed it on a reed, and GAVE it
49 to HIM TO TASTE; while the rest said, "Let Him be! Let us see
50 whether Elijah is coming to save Him." Jesus, however, having again uttered a loud cry, yielded up His spirit.

EARTHQUAKE—RISING OF THE DEAD

Mt. 27. 51-53; Mk. 15. 38; Lk. 23. 45

51 And, behold, the curtain of the temple was rent in two from top to bottom, while the earth quaked and the rocks were split.
52 The tombs also were opened, and many bodies of the saints who
53 had fallen asleep arose, and coming forth from the tombs after His resurrection entered the Holy City, and appeared to many.

27.44 Both robbers reviled Him at first, and Jesus answered them by offering them an extraordinary grace. One refused it, and remained obstinate; the other accepted it, and from a blasphemer became a public confessor of Jesus (Luke 23. 39, 40).

27.46 The Father abandoned Him not so far as to deprive the Sacred Humanity, even for an instant of the Hypostatic Union with the Divinity, nor of the beatific vision; but He forsook Him in that He left Him in the hands of His enemies to be tormented and put to death. The words are the opening verse of Psalm 21.

27.51 "The curtain." There were two veils or curtains in the sanctuary, an outer one before the Holy Place, and an inner one before the Holy of Holies or Holiest Place. It is uncertain which of these veils was torn. Some hold that both of them were rent.

CONVERSIONS

Mt. 27. 54; Mk. 15. 39; Lk. 23. 47-48

Then the centurion, and those who were with him guarding Jesus, upon seeing the earthquake and the events that occurred, were very much afraid and exclaimed, "This was undoubtedly God's Son!"

THE HOLY WOMEN, MOURNERS

Mt. 27. 55-56; Mk. 15. 40-41; Lk. 23. 49; Jn. 19. 25-27, 31-37

Many women also, who had followed Jesus from Galilee attending to His needs, were there, looking on at some distance; among whom were Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

THE ENTOMBMENT

Mt. 27. 57-61; Mk. 15. 42-47; Lk. 23. 50-56;
Jn. 19. 38-42; I Cor. 15. 4

When evening arrived, there came a rich man from Arimathea, named Joseph, who also was himself a disciple of Jesus. He, going to Pilate, asked for the body of Jesus. Then Pilate ordered it to be given up. Joseph, accordingly, taking the body, wrapped it in a shroud of pure fine linen, and laid it in his own new tomb, which he had hewn out in the rock. Then he rolled a large stone to the entrance of the tomb, and departed. And Mary the Magdalene and the other Mary were there, sitting opposite the tomb.

27.54 "God's Son." If these words are understood as meaning the Son of God, they contain a confession of the Divine Sonship of Our Lord; but if they mean a son of God, they are a recognition by the centurion at least that Christ was an innocent and holy man. See Mark 15. 39; Luke 23. 47.

27.61 "Mary the Magdalene." That is, Mary of Magdala, a town of Galilee. She is identified in the liturgy of the Western Church with the sister of Martha and Lazarus, and with the penitent woman who anointed the Lord's feet (John 12. 3).

PRECAUTIONS OF THE JEWISH LEADERS

62 Now, the next day, which is that following the Preparation,
 the chief priests and the Pharisees assembled before Pilate and
 63 said, "Sir, we remember that that impostor said when still alive,
 64 '*After three days I shall rise again.*' Order, therefore, the tomb
 to be made secure until the third day, lest possibly His disciples
 should come and steal Him away, and tell the people He has
 risen from the dead; and then this final fraud would be worse
 65 than the former." "Take a guard!" said Pilate to them; "be off—
 66 secure it as you know!" They accordingly went and made the
 tomb secure by sealing the stone and stationing the guard.

Part IV

THE RESURRECTION OF CHRIST

Mt. 28; Mk. 16; Lk. 24; Jn. 20, 21. 1-23;
 I Cor. 15. 4-8

JESUS APPEARS TO THE HOLY WOMEN

Mt. 28. 1-8; Mk. 16. 1-8; Lk. 24. 1-11;
 Jn. 20. 1-2

28 Now far on in the night of the Sabbath, as it was growing
 bright toward the first day of the week, Mary the Magdalene and
 2 the other Mary came to visit the tomb. And, behold, there
 occurred a great earthquake; for an angel of the Lord descended
 from heaven, and came and rolled back the stone, and sat upon
 3 it. His aspect was like lightning, and his raiment white as snow;
 27.62 Friday was called the "Preparation" (Gr., *Parasceve*) because food
 was made ready on that day for the weekly Sabbath, and other prepara-
 tions were made for the sacred day.

28.3 It is not stated that the Lord did not come forth from the tomb until
 the angel rolled back the stone. It is commonly believed that He arose
 at midnight, and came forth without external manifestation, so that the
 guards were in ignorance of what had taken place. The tomb with the
 stone and seals remained intact, even as the virginal womb of His mother
 had been left intact at His birth. Afterward the angel descended, to the
 terror of the soldiers, and rolled back the stone, exposing the empty in-
 terior of the tomb. This opinion is founded partly on the truth that Jesus
 arose by His own power and needed not the assistance of angels; and
 partly on the fact that He rose with a glorified body, which could not be
 hindered by any obstacle from passing forth at will (28. 17).

and the guards quaked for dread of him, and became like dead 4
 men. The angel, however, addressing the women said, "Do not 5
 you be afraid; for I know that you are looking for Jesus the
 Crucified. He is not here, for He is risen, even as He said. Come, 6
 see the place where He lay! Then go quickly and tell His dis- 7
 ciples, 'He is risen from the dead; and lo, He is going before
 you to Galilee; there you shall see Him.' Now I have told you!" 8
 Accordingly, they departed with all speed from the tomb, full 8
 of fear and intense delight, and ran to acquaint His disciples.
 And, behold, Jesus met them, saying, "Joy to you!" And they 9
 came up and embraced His feet and worshipped Him.

"Fear not!" Jesus then said to them; "go and tell My brethren 10
 that they are to leave for Galilee; there they shall see Me."

BRIBING THE GUARDS

Now, while they were going, some of the guard entered the 11
 city and reported to the chief priests all that had occurred. They 12
 accordingly assembled with the ancients; and after consultation
 they gave the soldiers a large sum of money, and said, "Tell 13
 people, 'His disciples came during the night and stole Him
 while we were asleep.' And should this come to the Governor's 14
 ears, we shall clear you before him, and rid you of responsibil-
 ity." So they took the money and did as they were directed. And 15
 that tale was spread among the Jews, and is current until the
 present day.

JESUS APPEARS TO THE APOSTLES IN GALILEE

But the eleven disciples went to Galilee, to the mountain 16
 where Jesus had directed them to go. And when they saw Him 17
 they worshipped Him—but some doubted.

28.5 "Do not you be afraid." The pronoun is emphatic in the Greek and Latin. Hence it seems that the angel intimates to them that, though the soldiers (who were probably there still, too much frightened to notice the women) were prostrate with terror at the sight of Him, *they*, the women, need have no fear, since they had come to seek Jesus out of love.

FAREWELL INSTRUCTIONS

Mt. 28. 18-20; Mk. 16. 15-18; Lk. 24. 44-49

18 Then Jesus came to them and addressed them, saying, "All
19 authority is given to Me in heaven and on earth. Go, therefore,
and make disciples of all the nations, baptizing them in the
Name of the Father and of the Son and of the Holy Ghost;
20 teaching them to observe all whatever I have commanded you:
and lo, I am with you throughout all time, even until the con-
summation of the world!"

The Holy Gospel of Jesus Christ

According to St. Mark

INTRODUCTION

St. Mark, also called John Mark, was born in Jerusalem. He was the son of Mary who had a house in the Holy City, where it seems the early Christians were accustomed to gather for prayer and worship. It was to Mary's house that St. Peter went immediately after his miraculous liberation from prison, as related in Acts 12. 12. St. Mark therefore could have seen and known Jesus, and may be he is the "young man" spoken of in Mark 14. 51 ff. That Mark was converted and baptized by St. Peter seems likely from I Peter 5. 18, where Peter calls him his son.

Mark was the cousin of Barnabas (Col. 4. 10); he was at Jerusalem when Paul and Barnabas came there to minister to the famine-stricken Christians around A.D. 43 (Acts 12. 25), and afterwards went with them to Antioch and accompanied them on their first missionary journey as far as Perge (Acts 13. 10); he was again with Paul in Rome during the latter's first captivity there, between A.D. 61 and 63 (Col. 4. 10, Phlm. 24); he was also in Rome with St. Peter in A.D. 64 (I Peter 5. 13); and during Paul's last captivity in Rome, between A.D. 66 and 67, he asked Timothy to bring Mark with him from Ephesus (II Tim. 4. 11). According to tradition Mark was the founder and first Bishop of the Church at Alexandria, and died there in the eighth year of Nero.

We are assured by the most ancient and reliable authorities that Mark was the companion and interpreter of St. Peter, and that he wrote down while in Rome, at the request of the faithful there, the substance of Peter's preaching, relating the facts exactly as he had heard them from St. Peter. This tradition is confirmed by the contents of the Second Gospel, where we discern the work of a first-hand witness and a special prominence given to Peter by the omission of things complimentary and the inclusion of whatever is derogatory to St. Peter.

INTRODUCTION

St. Mark wrote his Gospel in the Greek language in Rome for the people to whom St. Peter had preached. His style is original and graphic. The date of composition of his Gospel is uncertain, but since it surely preceded St. Luke's Gospel, which was very probably written between A.D. 61 and 63, we are safe in assigning the writing of the Second Gospel to the period between 52 and 61 of our era. It could hardly have been much earlier, since before that date Mark had not been long enough associated with St. Peter and his preaching.

The purpose of Mark's Gospel, as of Peter's preaching, was to prove the divinity and power of Christ, and so we find here special emphasis on the deeds and miracles of Our Lord. To Matthew, Christ was the promised Messiah; to Mark He is the Wonder-worker foretold in the Old Testament. As Matthew adapts his material to the needs of Jewish Christians of Palestine, so Mark arranges his matter according to the requirements of pagan converts in Rome.

General Analysis of the Second Gospel:

- I. The teaching and miracles of Christ: preparation, 1. 1-13; ministry in Galilee, 1. 14-9. 50; ministry in Peraca and Judea, 10. 1-52
- II. The sufferings and death of Christ, 11. 1-15. 47
- III. The resurrection and ascension of Christ, 16. 1-20

The Holy Gospel of Jesus Christ *According to St. Mark*

Part I

CHRIST'S TEACHING AND MIRACLES

MISSION OF JOHN THE BAPTIZER

Mk. 1. 2-8; Mt. 3. 1-2; Lk. 3. 1-20

Verse 2: Mal. 3. 1.—3: Is. 40. 3

Beginning of the Gospel of JESUS CHRIST, SON OF GOD. 1
As it is written in Isaiah the prophet— 2

“BEHOLD, I SEND MY MESSENGER BEFORE THY FACE,
WHO SHALL PREPARE THE ROAD FOR THEE;
A VOICE OF ONE CRYING IN THE DESERT: 3
‘PREPARE THE ROAD FOR THE LORD,
MAKE HIS PATHS STRAIGHT’”—

John appeared, who baptized in the desert, and preached a 4
baptism of penance for remission of sins. And all the country of 5
Judea, and all the inhabitants of Jerusalem were going out to
him, and were being baptized by him in the river Jordan, con-
fessing their sins.

And John was clothed in camel's hair, with a leather belt 6
about his waist; and he lived upon locusts and wild honey. And 7
he preached, saying, “There is coming after me One mightier
than I, whose sandal-strap I am not worthy to stoop down and
untie. I baptize you with water; but He shall baptize you with 8
the Holy Ghost.”

THE BAPTISM OF JESUS

Mk. 1. 9-11; Mt. 3. 13-17; Lk. 3. 21-22; Jn. 1. 32-34

And in those days Jesus came from Nazareth in Galilee, and 9
was baptized by John in the Jordan. And immediately on as- 10

ending from the water He saw the heavens rent asunder, and
 11 the Spirit as a dove descending upon Himself; while a Voice
 came out of the heavens:

"Thou art My beloved SON; in Thee I am well pleased."

THE TEMPTATION

Mk. 1. 12-13; Mt. 4. 1-11; Lk. 4. 1-13

12, 13 Then at once the Spirit drove Him out into the desert. And
 He was in the desert forty days tempted by Satan, and was
 with the wild beasts; and the angels ministered to Him.

JOURNEY INTO GALILEE

Mk. 1. 14-15; Mt. 4. 12-17; Lk. 4. 14-15;
 Jn. 4. 1-45

14 Now, after John was committed to prison, Jesus went to Cali-
 15 lee, proclaiming the Gospel of God, and saying, *"The time is
 completed, and THE KINGDOM OF GOD is at hand; repent and
 believe in the glad tidings."*

THE FIRST DISCIPLES CALLED

Mk. 1. 16-20; Mt. 4. 18-22; Lk. 5. 1-11; Jn. 1. 40-51

16 And passing along by the Sea of Galilee He observed Simon,
 and Andrew, the brother of Simon, throwing a casting-net into
 17 the Sea, for they were fishermen. And Jesus said to them, *"Fol-
 18 low Me, and I will make you become fishers of men."* And
 immediately, abandoning the nets, they followed Him.

19 And going on a little farther, He saw James, the son of Zebe-
 dee, and his brother John, who were also in their boat repairing
 20 the nets; and at once He called them. And leaving their father
 Zebedee in the boat with the hired men they followed Him.

1.10 *"He saw the heavens rent asunder."* John saw it as he came up out
 of the water with Jesus (John 1. 32-34).

1.16 *"The Sea."* See Matt. 4. 13, above.

VISIT TO CAPHARNAUM

Mk. 1. 21-22; Mt. 4. 23-25; 7. 28-29; Lk. 4. 31-32

They then entered Capharnaum; and at once He went into ²¹
 the synagogue on the Sabbath and taught. And they were ²²
 struck with astonishment at His teaching; for He was teaching
 them as one possessing authority, and not as the scribes.

A DEMONIAC CURED

Mk. 1. 23-28; Lk. 4. 33-37

And straightway there appeared in their synagogue a man ²³
 possessed by a foul spirit; and it cried aloud, "What is there ²⁴
 to us and to Thee, Jesus of Nazareth? Hast Thou come to ex-
 terminate us? I know who Thou art—the HOLY ONE of God!"
 But Jesus rebuked it, saying, "Be silent, and come out of him!" ²⁵
 And the foul spirit, convulsing him and shouting with a loud ²⁶
 voice, came out of him. And they were all astonished, so that ²⁷
 they questioned one another, "What is this? A new teaching!
 With authority He commands even the foul spirits, and they
 obey Him." And the report of Him spread at once all through ²⁸
 the surrounding country of Galilee.

CURE OF PETER'S MOTHER-IN-LAW AND OTHERS

Mk. 1. 29-34; Mt. 8. 14-17; Lk. 4. 38-41

And immediately on leaving the synagogue, they entered the ²⁹
 house of Simon and Andrew with James and John. Now, ³⁰
 Simon's mother-in-law lay ill of a fever, and at once they told
 Him about her. And He went and took her by the hand and ³¹
 raised her up; and the fever left her, and she waited on them.

And in the evening at sundown they brought to Him all ³²
 that were sick, as well as the demoniacs; and the whole town ³³
 collected about the door. And He cured many who were ill ³⁴
 with various diseases, and expelled many demons; and He would
 not allow the demons to speak, because they knew Him.

1.24 "What is there to us, etc." See Matt. 8. 29, above.

CHRIST'S PRAYER AND PREACHING

Mk. 1. 35-39; Mt. 4. 23; 9. 35; Lk. 4. 42-44

35 And rising in the morning, long before daybreak, He went out and made His way to a deserted spot, and there prayed.
 36 And Simon and his companions followed Him; and when they
 37 had found Him they said to Him, "Everybody is in search of
 38 Thee." "Let us go elsewhere to the neighboring village-towns," He answered them, "so that I may preach there also; for I have
 39 come forth for this purpose." And He went into their synagogues throughout all Galilee, preaching and casting out demons.

A LEPER CURED

Mk. 1. 40-45; Mt. 8. 1-4; Lk. 5. 12-16

Verse 44: Lev. 13. 49; 14. 2-32

40 A leper came to Him imploring Him, and kneeling down
 41 said to Him, "If Thou wilt, Thou canst cleanse me." And moved with compassion He extended His hand, touched him,
 42 and said to him, "*I will; be thou cleansed.*" And the leprosy
 43 straightway left him, and he was cleansed. Then He at once dismissed him abruptly, after laying upon him a stern injunction, saying to him, "*See that thou sayest nothing to any man; but go, show thyself to the priest, and offer for thy cleansing*
 44 *what Moses enjoined, as an evidence to them.*" But he went out and began to proclaim it all around and to report the matter broadcast; so that Jesus could no longer enter a town openly, but remained outside in deserted places; yet they came to Him from every quarter.

PARALYTIC CURED—THE POWER TO FORGIVE SINS

Mk. 2. 1-12; Mt. 9. 1-8; Lk. 5. 17-26

2 He entered Capharnaum again, however, after some days;
 2 and it was learned that He was at home. Many people accordingly collected together, so that there was no longer any room for them, not even about the door; and He spoke the Word to

them. And they came bringing to Him a paralytic, carried by
four men. And being unable to get near Him on account of the
throng, they removed the roofing where He was, and having
made an opening, lowered the cot on which the paralytic lay.

Then Jesus, observing their faith, said to the paralytic, "Son,
thy sins are forgiven." But there were some of the scribes sit-
ting there who began to reflect in their hearts, "Why does the
Man talk in this way? He is blaspheming! Who can forgive sins
but One—God?" Jesus, however, at once perceiving in His soul
that they were thus reflecting within themselves, said to them,
"Why do you reason thus in your hearts? Which is easier—to
say to the paralytic, '*Thy sins are forgiven,*' or to say, '*Rise up,*
take up thy cot, and walk?' But in order that you may know
that THE SON OF MAN possesses authority upon earth to for-
give sins"—He said to the paralytic—"I say to thee, rise up, take
up thy cot, and go home." And he rose up, and straightway tak-
ing up the cot he went out in the presence of all; so that all were
beside themselves with wonder, and glorified God, exclaiming,
"We have never seen anything like this!"

THE CALL OF LEVI, SURNAMED MATTHEW

Mk. 2. 13-17; Mt. 9. 9-13; Lk. 5. 27-32

And He went out again to the seaside; and all the crowd
came to Him, and He taught them. And as He was passing
along He saw Levi, the son of Alphaeus, sitting in the custom-
house, and said to him, "*Follow Me.*" And he rose and fol-
lowed Him.

Now it happened that He was reclining at table in his house,
and many publicans and sinners were fellow-guests with Jesus
and His disciples; for there were many of them who followed
Him. And the scribes from among the Pharisees, observing that
He ate with the sinners and publicans, said to His disciples,
"How is it that He eats and drinks with the publicans and sin-

2.14 "Levi." He is called Matthew in his own Gospel. Levi was his name
before his call, and the name Matthew, which means *Gift of God*, was
probably given him by Our Lord. See Matt. 9. 9, above.

- 17 ners?" And Jesus, hearing this, said to them, "The healthy have no need of a physician, but the sick have. I did not come to call righteous people, but sinners."

DOCTRINES, OLD AND NEW

Mk. 2. 18-22; Mt. 9. 14-17; Lk. 5. 33-39

- 18 Both the disciples of John and the disciples of the Pharisees were fasting; and they came and asked Him, "Why is it that, while the disciples of John and of the Pharisees fast, Thy disciples do not fast?" "Can the groomsmen fast," Jesus answered them, "while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken from them, and then they will fast in those days."
- 21 "No one sews a patch of new cloth on an old garment; if he did, the new filling would tear away from the old stuff, and a worse rent would be made. And no one puts new wine into old wine-skins; if he did, the wine would burst the skins, and the wine would be spilled and the skins destroyed. On the contrary, new wine must be put into fresh wine-skins."

PLUCKING EARS OF CORN ON THE SABBATH

Mk. 2. 23-28; Mt. 12. 1-8; Lk. 6. 1-5

Verse 26: I Kings 21. 7; Lev. 24. 9

- 23 It happened again, when the Lord was walking through the cornfields on the Sabbath day, that His disciples began to pluck the ears as they went along. "Look!" said the Pharisees to Him; "why are they doing on the Sabbath day what is not lawful?" "Have you never read," He answered them, "what David did when he and his comrades were in need and hungry?"

2.18 "Were fasting." It is likely that they were keeping some rabbinical fast appointed for that day.

2.19 "Groomsmen." Lit., the sons of the bridechamber—a Hebraism. See Matt. 9. 15, above.

2.21 See Matt. 9. 16, above.

how he went into the house of God, when Abiathar was High 26
 Priest, and ate THE LOAVES OF EXPOSITION—which no one is al-
 lowed to eat but the priests—and gave them also to his com-
 panions? The Sabbath,” He said to them, “was made for the 27
 sake of man, and not man for the Sabbath. So that THE SON OF 28
 MAN is Lord even of the Sabbath.”

A WITHERED HAND RESTORED

Mk. 3. 1-6; Mt. 12. 9-14; Lk. 6. 6-11

Again He entered the synagogue, and there was a man there 3
 with a withered hand. And they were watching Him to see 2
 whether He was going to cure him on the Sabbath day, in or-
 der that they might lodge a charge against Him. And He said to 3
 the man with the withered hand, “Stand forth!” Then He 4
 asked them, “Is it lawful to do good on the Sabbath day, or to
 do harm? to save a life, or to kill?” But they kept silence.
 Then, looking round upon them with indignation, vexed at the 5
 hardness of their hearts, He said to the man, “Hold out thy
 hand!” So he held it out, and his hand was restored. But the 6
 Pharisees went out, and at once held a consultation with the
 Herodians against Him as to how they might destroy Him.

CURES BY THE SEASIDE

Mk. 3. 7-12; Mt. 4. 24-25; 12. 15-21; Lk. 6. 17-19

But Jesus withdrew with his disciples to the Sea; and a great 7
 concourse of people from Galilee followed Him; and a great
 throng from Judea, and from Jerusalem, and from Idumea and 8
 the other side of the Jordan, and from the neighborhood of
 Tyre and Sidon came to Him, having heard all that He was
 doing. And He told His disciples to have a small boat at His 9
 service on account of the crowd, so as to avoid their crushing
 Him; for He had cured many, so that those suffering from mala- 10
 dies were all throwing themselves upon Him in their endeavor
 to touch Him. And the foul spirits, whenever they saw Him, 11
 fell down before Him, and cried aloud, “Thou art THE SON OF 12

God!" But He enjoined them with much severity that they should not make Him known.

THE APPOINTMENT OF THE TWELVE

Mk. 3. 13-19; Mt. 10. 1-4; Lk. 6. 12-16

13 And He ascended the mountain, and called to Him those
 14 whom He willed, and they came to Him. And He appointed
 15 twelve to be with Him, whom He might send to preach and
 to have authority [to cure diseases] and to cast out demons:
 16, 17 Simon, to whom He gave the name of Peter; James the son
 of Zebedee, and John the brother of James (and to these He
 18 gave the name of Boanerges, that is, Sons of Thunder); Andrew,
 Philip, Bartholomew, Matthew, Thomas, James the son
 19 of Alphacus, Thaddaeus, Simon the Cananacan, and Judas Is-
 cariot, who, moreover, betrayed Him.

SIN AGAINST THE HOLY GHOST

Mk. 3. 20-30; Mt. 9. 32-34; 12. 22-32; Lk. 11. 14-23; 12. 10

20 He then returned home; and again the crowd gathered. so
 21 that they were unable even to take food. And His relatives on
 hearing of it went out to seize Him, for they said, "He is be-
 22 side Himself." The scribes also who had come down from Jeru-
 salem asserted, "He is possessed by Beelzebul"; and, "He casts
 23 out demons by the agency of the prince of the demons." So,
 calling them to Him, He said to them, making use of illustra-
 24 tions, "*How can Satan expel Satan? And if a kingdom is di-*
 25 *vided against itself, that kingdom cannot endure. And if a*
 26 *family is divided against itself, that family cannot endure. So*

3.14 The two best Greek MSS. here add, "whom also He named apostles."

3.15 "To cure diseases." This phrase is omitted by the best authorities.

3.18 "Cananacan." See Matt. 10. 4, above.

3.21 "To seize him." Possibly his kinsmen, becoming alarmed for His safety, because of the number and power of His enemies, asserted that He was mad, hoping thus to calm the rage of His enemies and remove Him out of their hands.

3.22 "Beelzebul." See Matt. 12. 24, above.

if Satan has rebelled against himself, he is divided, and cannot endure, but has reached his end. However, nobody can enter the dwelling of the strong one and plunder his property, unless he first binds the strong one; and then he will plunder his dwelling. Indeed, I tell you that all their sins shall be forgiven to the sons of men, and the blasphemies with which they may blaspheme; but whoever blasphemes against the Holy Ghost never has forgiveness; on the contrary, he is guilty of an eternal sin"—because they said, "He is possessed by a foul spirit."

THE MOTHER AND BRETHREN OF JESUS

Mk. 3. 31-35; Mt. 12. 46-50; Lk. 8. 19-21

And His mother and His brethren came, and standing outside sent Him a message, calling Him. Now, a crowd was sitting around Him. They accordingly told Him, "Behold, Thy mother and Thy brethren outside are asking for Thee." In reply He said to them, "Who are My mother and My brethren?" And looking round on those who sat about Him He said, "Behold My mother and My brethren! For whoever does the will of God, he is My brother and sister and mother."

THE SOWER AND THE SEED

Mk. 4. 1-20; Mt. 13. 1-23; Lk. 8. 4-15; 10. 23, 24

Verse 12: Ls. 7. 9, 10

And again He began to teach by the seaside. And a vast crowd gathered about Him, so that He got into a boat and sat out on the Sea, while all the crowd were on the land by the waterside. And He taught them many things in parables; and He said to them in the course of His teaching: "Listen! Behold, the sower went out to sow; and as he sowed, some seed fell along the roadside, and the birds came and devoured it. And some fell upon rocky ground where it had not much soil; and it sprang up quickly because of having no depth of soil; and when the sun rose it was scorched, and withered for want of root. And some fell among briers; and the briers grew up

8 and choked it, and it produced no crop. And others fell upon good soil, and yielded a growing and increasing crop, and produced, one thirtyfold, one sixtyfold, and one a hundredfold."

9 And He added, "He that has ears to hear, let him hear!"

10 And when He had gone aside, those who were about Him
11 with the twelve asked Him the meaning of the parable. "To you," He answered them, "is given the secret of the Kingdom of God; but to the outsiders everything is presented in parables;
12 that

"THEY MAY GAZE AND GAZE, AND NOT PERCEIVE,

AND MAY LISTEN AND LISTEN, AND NOT UNDERSTAND;

LEST THEY SHOULD RETURN,

AND THEIR SINS SHOULD BE FORGIVEN THEM.' "

13 Then He said to them, "Do you not understand this parable?
14 How then will you understand any parable? The sower sows
15 THE WORD. And those along the roadside are they in whom
THE WORD is sown; and when they have heard it, Satan immediately comes and takes away THE WORD which has been sown
16 in them. And those that are sown in rocky places are they, who
17 on hearing THE WORD, accept it at once with joy; but having
no root in themselves, they are only temporary; then, when
trouble or persecution arises on account of THE WORD, they
18 immediately fall away. And those that are sown among the
19 briars are they who hear THE WORD; but the anxieties of the
world, and the seductions of wealth, and inordinate desires for
other things enter, and choke THE WORD, and it becomes un-
20 productive. But those that are sown upon good soil are they
that hear THE WORD and accept it, and produce fruit—one
thirtyfold, one sixtyfold, and one a hundredfold."

OTHER PARABLES

Mk. 4. 21-34; Mt. 5. 15; 10. 26; 7. 2; 13. 12, 31, 32, 34, 35; 25. 29;
Lk. 8. 16-21; 11. 33; 12. 2; 6. 38; 19. 26

Verse 29; Joel 3. 13.—32; Dan. 4. 9, 18; Ezceh. 17. 23

21 He also said to them, "Is the lamp brought in to be placed
4.12 "That they may gaze." See Matt. 13. 16, above.

under the corn-measure or under the bed? Is it not in order to be set upon the lampstand? For there is nothing secret but that it should be made known, nor has anything been concealed but in order that it might come to light. If any one has ears to hear, let him hear!" And He said to them, "Be careful what you listen to. According to the measure you measure with, it shall be measured out to you, and more shall be given you. For whoever possesses, to him shall be given; while whoever possesses not, even what he has shall be taken from him."

He said moreover, "THE KINGDOM OF GOD is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth yields crops of its own accord; first the blade, then the ear, then the full grain in the ear. But when the crop is ripe he immediately puts in the sickle, because the harvest is come."

He said also, "To what shall we liken THE KINGDOM OF GOD, or by what parable shall we illustrate it? It is like a grain of mustard, which, when it is sown in the ground, though it is smaller than any of the seeds that are in the ground, yet, after being sown, it grows up and becomes the largest of all garden herbs, and puts out great branches, so that THE BIRDS OF THE SKY CAN LODGE IN ITS SHADE."

And by many such parables He spoke THE WORD to them, according as they were able to listen to it. Indeed, He did not speak to them without a parable; but privately He explained everything to His own disciples.

STILLING THE STORM

Mk. 4. 35-41; Mt. 8. 18, 23-27; Lk. 8. 22-25

When the evening of that day arrived He said to them, "Let us cross over to the farther shore." And sending the crowd away they took Him with them, just as He was, in the boat; and

4.28 "First the blade." As we cannot overleap a step in the natural life, so in the supernatural life we must proceed patiently from step to step, from virtue to virtue.

37 other boats accompanied Him. Then there came up a heavy
 38 gale of wind; and the waves kept breaking into the boat, so
 39 that the boat was now filling. And He Himself was in the stern
 asleep on the cushion; so they awoke Him, and said to Him,
 40 "Master! is it nothing to Thee if we are lost?" Then He awoke,
 41 and rebuked the wind, and said to the Sea, "Peace! be still!"
 And the wind lulled, and there fell a great calm. And He said
 to them, "Why are you afraid? Have you no faith yet?" And
 they were filled with a great awe, and said to one another,
 "Who then is this, that even the wind and the Sea obey Him?"

THE GERASENE DEMONIAK

Mk. 5. 1-20; Mt. 8. 28-34; Lk. 8. 26-39

5 So they arrived at the farther side of the Sea, in the territory
 2 of the Gerasenes. And when He got out of the boat, immedi-
 ately there met Him from the tombs a man possessed by a foul
 3 spirit, who had his dwelling among the tombs, and whom none
 4 could bind any longer even with a chain; for, though often
 bound with shackles and chains, he had burst the chains asun-
 der, and broken the shackles in pieces; and no one was strong
 5 enough to tame him. And continually, night and day, he was
 among the tombs and in the mountains, howling, and wound-
 6 ing himself with stones. Seeing Jesus from a distance, however,
 7 he ran and prostrated before Him, and shouted with a loud
 voice, "What is there to me and to Thee, Jesus, SON OF GOD
 8 THE MOST HIGH? I adjure Thee by God not to torture me!" For
 He had said to him, "*Begone, foul spirit, out of the man!*"
 9 Then He asked him, "*What is thy name?*" "My name is Le-
 10 gion," he replied; "for we are many." And he urgently pleaded
 11 that He would not send them away out of the country. Now,
 there upon the mountainside, was a great herd of swine feed-
 12 ing. And they implored Him, "Send us into the swine, that

5.2 "A man possessed." St. Matthew (8. 28) mentions two demoniacs. One was probably much better known and more dangerous than the other. St. Luke (8. 27) also mentions but one.

5.7 "What is there to me, etc." See Matt. 8. 29, above.

we may enter into them." And He gave them leave. Then the 13
 foul spirits came out and entered into the swine; and the herd,
 numbering about two thousand, rushed down the steep into
 the Sea, and were drowned in the deep! But the swineherds fled, 14
 and reported the matter in the town and in the fields; and the 15
 people came out to see what had taken place. And they came
 to Jesus, and saw the demoniac who had been possessed by the
 legion sitting clothed and in his right mind; and they were
 afraid. And those who had witnessed it described how the de- 16
 moniac had been dealt with, and about the swine. And they 17
 began to beg Him to leave their shores.

And as He was getting into the boat, the one who had been 18
 possessed by demons begged Him that he might remain with
 Him. He, however, would not permit him, but told him, "*Go* 19
home to thy relatives, and tell them how much the Lord has
done for thee, and how He has had mercy on thee." So he went 20
 away, and began to proclaim in Decapolis how much Jesus had
 done for him; and all marveled.

JAIROS' DAUGHTER AND THE HEMORRHAGE VICTIM

Mk. 5. 21-43; Mt. 9. 18-26; Lk. 8. 40-56

When Jesus had again crossed over in the boat to the other 21
 side, a great crowd had assembled to meet Him; and He was at
 the seaside. And there came one of the rulers of the synagogue, 22
 Jairus by name, who on seeing Him fell at His feet, and im- 23
 plored Him earnestly, saying, "My little daughter is breathing
 her last; pray come and lay Thy hands on her, that she may be
 saved and live." He accordingly went with him; and a great 24
 throng followed Him, and was crowding upon Him.

Then a woman, who had suffered from hemorrhage for twelve 25
 years, and had endured much from many physicians, and had 26
 spent all she possessed, yet obtained no relief but rather grew
 worse, having heard the reports about Jesus, came in the crowd 27
 behind and touched His robe. For she said, "If I touch only His 28
 robe, I shall be saved." And at once the flow of her blood was 29
 dried up, and she felt in her body that she was cured of that

30 scourge. And Jesus, immediately conscious of the power that had gone forth from Him, turned in the crowd and asked, "Who touched My garments?" His disciples answered Him, "Thou seest the crowd crushing about Thee, and yet dost Thou ask, 32 'Who touched Me?' " He looked around, however, to see her 33 who had done this. But the woman, in fear and trembling, knowing what had been done to her, came and fell down before 34 Him, and told Him the whole truth. "Daughter," He said to her, "thy faith has saved thee. Go in peace, and be well of thy scourge."

35 While He was still speaking, messengers came from the synagogue ruler's house, saying, "Thy daughter is dead; why trouble 36 the Master further?" But Jesus, overhearing the message delivered, said to the ruler of the synagogue, "Fear not; only believe!" And He allowed no one to follow Him but Peter, James, 37 and John the brother of James.

38 So they arrived at the house of the ruler of the synagogue, where He beheld a noisy gathering loudly weeping and wailing. 39 And entering He said to them, "Why do you make this uproar 40 and lamentation? The child is not dead, but sleeping." And they laughed at Him. But He, having put them all out, took the child's father and mother and those who accompanied Him, 41 and went in where the child was; and taking the child by the hand He said to her, "Talitha cumi!" which is translated, "Girl, 42 I say to thee, arise!" And the girl at once stood up and walked—she was twelve years old—and they were stupefied with amazement. 43 He then strictly enjoined them to let no one know of this, and ordered that something be given her to eat.

JESUS REJECTED IN HIS OWN COUNTRY, NAZARETH

Mk. 6. 1-6; Mt. 13. 54-58; Lk. 4. 16-30

6 And He left there, and went to His own country; and His disciples followed Him. And when the Sabbath came, He be-

5.30 "Who touched My garments?" Jesus knew who it was that touched Him, and that she had been cured; but He made the inquiry in order to elicit the public acknowledgment of the cure.

gan to teach in the synagogue; and many who heard Him were struck with astonishment, and said, "Where did this Man acquire all this?" and, "What means the wisdom that is given Him, and what mean such miracles worked by His hands? Is not this the carpenter, the son of Mary, the kinsman of James, 3
 Joses, Jude and Simon? And are not His kinswomen here with us?" And they took umbrage at Him. But Jesus said to them, 4
"A prophet is not without honor, except in his own country, among his own relatives, and in his own house." And He could 5
 not work any miracle there, except that He laid His hands on a few sick people and cured them. And He wondered at their un- 6
 belief. But He went around among the villages teaching.

MISSION OF THE TWELVE

Mk. 6. 7-13; Mt. 10. 1-42; 11. 1; Lk. 9. 1-6

And He called to Him the Twelve, and began to send them 7
 out two and two; and He gave them authority over the foul spirits. And He instructed them to take nothing for their jour- 8
 ney but a staff only—no food, no bag, no money in their purse— 9, 10
 but to go shod with sandals, and not to wear two coats. He also told them, *"Wherever you enter a house, remain there until you leave the place. And whatever place will not receive you nor 11
 listen to you, when you depart thence, shake off the dust under your feet as a protest against them."* And they went out and 12
 preached that men should do penance. And they expelled many 13
 demons, and anointed many sick persons with oil, and performed cures.

6.3 "Joses." Or, Joseph. See Matt. 13. 55, above.

6.5 "He could not work any miracle there." This was because the people had not sufficient faith to ask His assistance, and in the case of adults God desires their willing cooperation.

6.8 "A staff." That is, a walking stick. Our Lord here counsels the Apostles to avoid superfluities. If therefore a walking stick or staff is unnecessary, it should be discarded, as said in Matt. 10. 10. If, on the other hand, it is considered needful, one may take it, as Mark here says.

6.13 "Anointed." The Sacrament of Extreme Unction was prefigured in the anointing practiced by the Apostles to heal the sick (cf. James 5. 14, 15).

HEROD'S OPINION OF CHRIST

Mk. 6. 14-16; Mt. 14. 1-2; Lk. 9. 7-9

14 And King Herod heard of Him—for His Name had become
 well known—and said, "John the Baptizer has risen from the
 15 dead, and therefore these powers work in him!" Others, how-
 ever, said, "He is Elijah"; while others said, "He is a prophet—
 16 just as one of the other prophets"; but Herod on hearing of
 Him said, "John, whom I beheaded, is risen!"

MARTYRDOM OF JOHN THE BAPTIZER

Mk. 6. 17-29; Mt. 14. 3-12; Lk. 3. 19-20

17 For Herod himself had sent and arrested John, and bound
 him in prison on account of Herodias, his brother Philip's wife,
 18 whom he had married. For John had told Herod, "It is not law-
 19 ful for thee to have thy brother's wife." So Herodias entertained
 a grudge against him, and wished to kill him; but she could not,
 20 for Herod stood in awe of John, knowing him to be a just and
 holy man, and protected him; and when he heard him—which
 he did willingly—he was much troubled.

21 Now, an opportune day arrived, when Herod on his birthday
 gave a dinner to his nobles and the officers and the chief men
 22 of Galilee. And when Herodias's own daughter had come in and
 danced, she delighted Herod and his guests; and the King said
 to the girl, "Ask me for whatever thou pleasest, and I will give
 23 it to thee." And he swore to her, "Whatever thou askest, I will
 24 give thee, though it be half of my kingdom!" She then went
 out and said to her mother, "What shall I ask?" "The head of
 25 John the Baptizer," was her reply. And at once, running in
 eagerly to the King, she made her request, saying, "I wish thee

6.21 "Officers." Gr., *chiliarchs*, leaders of one thousand soldiers. In the New Testament generally the word means the leader of a Roman cohort, which was a company of 500 or 600 soldiers. Here the term is used indefinitely for military officers.

to give me instantly, on a platter, the head of John the Baptist!" And the King was deeply chagrined; yet, because of his oath and of his guests, he did not like to refuse her. So the King immediately sent a soldier of his bodyguard, with orders to bring his head. Accordingly, he went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. And when his disciples heard of it they came and removed the corpse, and laid it in a tomb.

MIRACULOUS FEEDING OF FIVE THOUSAND

Mk. 6. 30-44; Mt. 14. 13-21; Lk. 9. 10-17; Jn. 6. 1-15

Verse 34: Num. 27. 17; Ez. 34. 5

The apostles, however, gathered together to Jesus, and told Him all, both what they had done and what they had taught. And He said to them, "Come apart into a deserted spot, and rest a little." For there were many coming and going; and they had no leisure even to eat. They accordingly went away in the boat to a deserted place apart. People, however, observed their departure, and many recognized them; and they hastened there together on foot from all the towns, and arrived before them. So upon disembarking He saw a great throng; and He had compassion on them, because they were LIKE SHEEP WITHOUT A SHEPHERD; and He began to teach them many things.

Now, when the day was already far spent, His disciples came to Him and said, "This place is a desert, and the hour is already late; dismiss them, so that they may go into the surrounding farms and villages, and buy themselves something to eat." "Give them something to eat yourselves," He answered them. "Shall we go and buy two hundred denarii worth of bread," they said to Him, "and give it to them to eat?" "How many loaves have you?" He asked them; "go and see." On ascertaining, they replied, "Five, and two fishes."

He then ordered that the throng should recline in companies upon the green grass; and they threw themselves down in groups, by hundreds and by fifties. Then, taking the five loaves and the two fishes, and looking up to heaven, He blessed and broke the

loaves, and gave them to His disciples to place before them; and
 42 He divided the two fishes among them all. And they all ate, and
 43 were satisfied. And they removed twelve baskets full of frag-
 44 ments and of the fishes; yet those who had catchen the loaves
 numbered five thousand men.

JESUS WALKING ON THE WATER—A STORM CALMED

Mk. 6. 45-52; Mt. 14. 22-33; Jn. 6. 16-21

45 Then immediately He made His disciples get aboard the boat,
 and proceed ahead of Him to the opposite shore toward Beth-
 46 saida, while He Himself dismissed the crowd. And having taken
 47 leave of them, He withdrew to the mountain to pray. And at
 nightfall the boat was in the midst of the Sea, while He was
 alone upon the land.

48 So, seeing them struggling at the oars—for the wind was
 against them—at about three o'clock in the morning He came
 toward them walking upon the Sea, and would have passed
 49 them. But they, when they saw Him walking upon the Sea,
 50 thought it was a ghost, and made an outcry; for they all saw
 Him, and were in consternation. But immediately He spoke to
 them, and said to them, "*Have courage! it is I; be not afraid.*"
 51 And He stepped up into the boat with them, and the wind
 52 lulled. And they were extremely amazed within themselves; for
 they did not understand about the loaves, but their hearts were
 benumbed.

CURES AT GENNESARET

Mk. 6. 53-56; Mt. 14. 34-36

53 Having crossed over to the land, at Gennesaret, they moored
 54 to the shore. And when they had come out of the boat the
 55 people immediately recognized Him, and running about through
 all that neighborhood began to carry the sick around on their

6.45 "Bethsaida." See Matt. 11. 21, above.

6.48 "Three o'clock in the morning." Lit., *the fourth watch of the night*.
 See Matt. 14. 25, above.

6.53 "Gennesaret." See Matt. 4. 13, above.

cots to where they heard He was. And wherever He entered, 56
 into villages or cities or the country, they would lay the sick in
 the market-places, and pray Him that they might but touch the
 fringe of His robe; and as many as touched it were restored to
 health.

PHARISAIC TRADITIONS

Mk. 7. 1-13; Mt. 15. 1-9

Verses 6, 7: Is. 29. 13 (LXX).—10: Exod. 20, 12; 21. 17; Deut. 5. 16

And the Pharisees, and some of the scribes who had come 7
 from Jerusalem, gathered about Him; and they had noticed 2
 some of His disciples eating bread with profane, that is, un-
 washed, hands. For the Pharisees—indeed, all the Jews—do not 3
 eat without assiduously washing their hands, keeping the tradi-
 tions of the forefathers. And returning from the market-place 4
 they will not eat without bathing themselves; and there are
 many other things handed down which they have undertaken
 to observe, such as ceremonial washings of cups and pots and
 copper vessels.

The Pharisees, then, and the scribes inquired of Him, “Why 5
 do Thy disciples not conduct themselves according to the tra-
 dition of the forefathers, but on the contrary eat their bread
 with profane hands?”

But He said to them, “Isaiah prophesied admirably about you 6
 hypocrites; as it is written:

“THIS PEOPLE HONORS ME WITH THEIR LIPS,

BUT THEIR HEART IS FAR FROM ME;

IN VAIN DO THEY WORSHIP ME.

TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’ 7

“Abandoning the commandment of God, you cling to the tradi- 8
 tion of men. How nicely,” He went on to say to them, “you set 9
 aside the commandment of God in order to observe your tradi-

7.2 “Profane.” Lit., common.

7.4 The Vulg. adds here, and couches. The reference is to the couches on which guests reclined at meals.

7.8 The Vulg. adds, washing of pots and cups; and many other things like these you do (from v. 4.).

- 10 tion! For Moses said, 'HONOR THY FATHER AND THY MOTHER';
and, 'HE WHO CURSES FATHER OR MOTHER, LET HIM SURELY DIE.'
11 But you say, 'If a man says to his father or mother, "Whatever
support thou mightest have had from me is now Korban, that
12 is, vowed to God" '; and so you no longer allow him to do any-
13 thing for his father or mother, thus annulling THE WORD OF
God by means of your tradition which you have handed down;
and many similar things you do."

SOURCES OF DEFILEMENT

Mk. 7. 14-23; Mt. 15. 10-20

- 14 Then calling the crowd to Him again, He said to them,
15 "Listen to Me, all of you, and understand. There is nothing
outside a man which by entering him can profane him; but the
things which proceed from a man, these are what profane a man.
16 [If any one has ears to hear, let him hear!]"
17 Now, when He had gone into the house from the crowd, His
18 disciples questioned Him about this obscure saying. "Are you,
too," He said to them, "so dull of comprehension? Do you not
understand that nothing that enters a man from without can
19 profane him, since it does not enter his heart, but his bowels,
20 and is evacuated?" Thus pronouncing all food clean, He added,
21 "It is what proceeds from a man that profanes a man. For from
within, from the heart of men, proceed wicked thoughts, forni-
22 cations, thefts, murders, adulteries, avarice, villainies, deceit,
23 profligacy, an evil eye, blasphemy, slander, levity. All these evils
proceed from within, and profane a man."

7.11 "Korban." This exclamation was superstitiously regarded as imparting an inviolable consecration, no matter how necessary the objects so consecrated might be for purpose of charity or justice. See Matt. 15. 5, above. Vulg., Whatever is Korban (that is, a gift of God) from me shall profit thee.

7.16 This verse is wanting in the best Greek MSS.

7.19 "Pronouncing all food clean." This appears to be a comment of the Evangelist on the foregoing words of Our Lord. The words which the Lord has just spoken show that food, as such, cannot make a man morally unclean; and, as no word of Christ is void of power, these words do away with the legal uncleanness of various meats. See Acts 10. 15.

THE SYROPHOENICIAN WOMAN

Mk. 7. 24-30; Mt. 15. 21-28

And setting out from there, He departed for the district of 24
 Tyre and Sidon. And having entered a house, He wished no
 one to know it; but He could not be hidden. On the contrary, 25
 a woman whose little daughter was possessed by a foul spirit,
 as soon as she heard about Him, came and fell at His feet—now 26
 the woman was a Greek, a Syrophenician by race—and asked
 Him to expel the demon from her daughter. But He said to her, 27
"Allow the children to be fed first; for it is not fair to take the
children's bread and throw it to the dogs." "True, Lord," she 28
 said to Him in reply, "yet even the dogs under the table eat of
 the children's crumbs." "For this answer," He replied to her, 29
"go thy way; the demon has gone out of thy daughter." And re- 30
 turning to her home, she found the child lying on the bed, and
 the demon gone.

A DEAF-MUTE CURED

Mk. 7. 31-37; Mt. 15. 29-31

Then, departing again from the confines of Tyre, He came 31
 through Sidon to the Sea of Galilee, through the midst of the
 district of Decapolis. And they brought to Him one who was 32
 deaf and tongue-tied, and begged Him to lay His hand upon
 him. So, taking him aside from the crowd privately, He put His 33
 fingers into his ears, and spitting He touched his tongue. Then, 34
 looking up to heaven, He sighed, and said to him, "*Ephphatha!*"
 which means, "*Be opened.*" And his ears were opened, and the 35
 ligament of his tongue was loosened, and he spoke plainly. He 36
 then laid an injunction upon them to tell no one; but the more
 He enjoined them, a great deal the more they published it. And 37
 they were overwhelmed with astonishment, exclaiming, "He has
 done everything admirably! He makes even the deaf to hear, and
 the dumb to speak!"

7.33 "Taking him aside." Jesus in employing these external ceremonies,
 gives example and warrant to His Church to make use of ceremonies in
 her Sacraments and worship.

MIRACULOUS FEEDING OF FOUR THOUSAND

Mk. 8. 1-10; Mt. 15. 32-39

- 8 In those days, when there was again a great crowd, and they had nothing to eat, calling His disciples to Him He said to them,
 2 *"I feel pity for this crowd, because they have now stayed with*
 3 *Me three days, and have nothing to eat; and if I send them away*
 4 *fasting to their homes, they will faint on the road; and some of*
 4 *them have come from a long distance."* His disciples answered Him, "How can any one here in a solitude satisfy these people
 5 with bread?" "How many loaves have you?" He inquired of them. "Seven," they replied.
 6 He then ordered the crowd to spread themselves out upon the ground. And taking the seven loaves, and giving thanks, He broke and gave them to His disciples to place before them; and
 7 they set them before the crowd. They had also a few small fishes; and He blessed them, and ordered them to be set before
 8 them. And they ate, and were satisfied. And they picked up
 9 seven creels of fragments that were left over; and they who had
 10 eaten were about four thousand. He then dismissed them, and immediately went aboard the vessel, together with His disciples, and arrived in the district of Dalmanutha.

A SIGN FROM HEAVEN REFUSED

Mk. 8. 11-13; Mt. 16. 1-4; 12. 38-40; Lk. 12. 54-56; 11. 16, 29-30

- 11 Then the Pharisees came out and began to cavil with Him,
 12 asking Him for a sign from heaven in order to test Him. But sighing deeply in His spirit He said, "Why does this generation ask for a sign? Indeed, I tell you, no sign shall be given to this
 13 generation." And leaving them, He again went aboard the vessel and departed for the opposite shore.

LEAVEN OF THE PHARISEES AND HEROD

Mk. 8. 14-21; Mt. 16. 5-12; Lk. 12. 1

Verse 18: Jer. 5. 21; Ez. 12. 2

- 14 They had forgotten, however, to bring bread along, and they
 15 had but one loaf with them in the boat. And He enjoined them,

"Take heed and beware of the leaven of the Pharisees and of the leaven of Herod!" But they reasoned with one another, saying, "This is because we have no bread." And Jesus, knowing this, said to them, "Why are you reasoning because you have no bread? Do you not yet perceive nor understand? Are your hearts benumbed? HAVING EYES DO YOU NOT SEE, AND HAVING EARS DO YOU NOT HEAR? And do you not remember? When I broke the five loaves among the five thousand—how many baskets full of fragments did you remove?" "Twelve," they answered Him. "And when I broke the seven loaves among the four thousand, how many creels full of broken pieces did you remove?" "Seven," they told Him. "Then, how is it," He asked them, "that you do not yet understand?"

THE CURE OF A BLIND MAN

And they came to Bethsaida, where they brought to Him a blind man, and implored Him to touch him. So, taking the blind man by the hand, He led him outside the village; and having spat upon his eyes, He laid His hands upon him and asked him, "Dost thou see anything?" And looking up, he said, "I behold men, for I see them as trees, walking." Then He again laid His hands upon his eyes, and he looked steadily, and was restored, and saw everything clearly. And He sent him away to his home, saying, "Do not even enter the village."

PETER'S CONFESSION

Mk. 8. 27-29; Mt. 16. 13-19; Lk. 9. 18-20

And Jesus and His disciples proceeded to the villages of
 8.15 "The leaven of the Pharisees and the leaven of Herod." This is a metaphor for the teaching of the Pharisees and the Sadducees, as explained in Matt. 16. 12. Herod is believed to have favored the latter party.
 8.26 There are various readings of this text in the Greek. The longest is: *Go to your house; neither enter the village, nor tell anybody in the village.* The shortest, usually adopted by critics, is as in our text. *Vulg. has, Go to your house, and if you enter the village, tell nobody.*
 8.27 "Villages," i.e., hamlets surrounding the larger town of Caesarea Philippi, upon which they were dependent for municipal government.

Caesarea Philippi; and on the road He asked His disciples,
 28 "Who do men say that I am?" They told Him, "John the Bap-
 29 tizer; and others, Elijah; and others, one of the prophets." "But
 you," He asked them, "who do you say that I am?" Peter, re-
 plying, said to Him, "Thou art THE CHRIST!"

PREDICTION OF THE PASSION AND RESURRECTION

Mk. 8. 30-33; Mt. 16. 20-23; Lk. 9. 21-22

30 He then sternly forbade them to tell any one about Him.
 31 And He began to teach them that THE SON OF MAN must en-
 dure many sufferings, and be rejected by the ancients, chief
 priests and scribes, and be put to death, and after three days rise
 32 again. And He made this statement openly. Then Peter, draw-
 33 ing Him aside, began to chide Him. But He, turning and look-
 ing at His disciples, reprimanded Peter, saying, "Go behind Me,
 Satan! for thou art thinking not according to God, but accord-
 ing to man."

DOCTRINE OF THE CROSS

Mk. 8. 34-39; Mt. 16. 24-28; Lk. 9. 23-27

34 Then calling the crowd to Him, along with His disciples, He
 said to them: "If any one desires to come after Me, let him deny
 35 himself, take up his cross and follow Me. For whoever wishes to
 save his life shall lose it; but whoever loses his life for My sake
 36 and the Gospel's shall save it. For what benefit shall it be to a
 37 man if he gains the whole world, and forfeits his soul? for what
 38 shall a man give as a ransom for his soul? For whoever is
 ashamed of Me and of My teachings in this adulterous and sin-
 ful generation, THE SON OF MAN also will be ashamed of him
 when He comes in the majesty of His Father with the holy
 angels."

THE TRANSFIGURATION

Mk. 9. 1-13; Mt. 17. 1-13; Lk. 9. 28-36
 Verse 11: Mal. 4. 5; Is. 53. 3

9 He further said to them, "Indeed, I tell you, there are some
 of those standing here who shall by no means taste of death
 until they see THE KINGDOM OF GOD come with power."

Six days later Jesus took Peter, James and John, and brought them up into a high mountain by themselves alone, and was transfigured before them; and His garments became shining, exceedingly white; no bleacher on earth could so whiten them. And Elijah appeared to them with Moses, and they were conversing with Jesus. Then Peter, addressing Jesus, said, "Rabbi, it is delightful for us to be here! so let us erect three tents—one for Thee, one for Moses, and one for Elijah." For he knew not what to say, they were so struck with fear.

Then there came a cloud overshadowing them; and a Voice issued from the cloud: "*This is My beloved Son; hear Him.*" And on a sudden, looking about, they no longer saw any one but Jesus alone with themselves. And as they descended the mountain, He enjoined them not to relate what they had seen to any man, until THE SON OF MAN should have risen from the dead. So they kept the matter to themselves, debating with one another what the "rising from the dead" might mean. Then they asked Him, "How is it that the scribes say that Elijah must come first?" "ELIJAH, indeed," He told them, "*SHALL come first and RE-ESTABLISH all things. And how is it written about THE SON OF MAN that He should suffer much and be treated with contempt? I tell you, however, that Elijah has come—and they did to him whatever they pleased—as it is written of him.*"

A DEMON EXPELLED FROM A BOY

Mk. 9. 14-29; 11. 22; Mt. 17. 14-20; 21. 22; Lk. 9. 37-43; 17. 6

When they arrived where the disciples were, they saw a great crowd around them, and scribes arguing with them. And when they saw Him all the crowd were immediately struck with wonder and awe, and running to Him saluted Him. And He inquired of them, "What are you discussing with them?" "Master," answered one of the crowd, "I have brought to Thee my son, who is possessed by a dumb spirit; and wherever it seizes

9.5 See Matt. 17. 4, above.

9.12 "Elijah." Our Lord meant John the Baptizer, who came "in the spirit and power of Elijah" (Luke 1. 17).

him, it flings him down, and he foams and grinds his teeth; and he is wasting away. And I asked Thy disciples to expel it, but they had not the power." "O you unbelieving generation!" He said to them in reply; "how long shall I be with you? how long shall I bear with you? Bring him to Me." They accordingly brought him to Him; and on seeing Jesus, the spirit at once convulsed him; and the boy fell upon the ground and rolled about, foaming. He then inquired of the boy's father, "How long a time is it since this has befallen him?" "From childhood," he replied; "and it has often thrown him into the fire and into the water in order to kill him. However, if Thou canst do anything, have pity on us and help us!" "If thou canst!" said Jesus to him, "why, all things are possible to him who believes." Immediately the father of the child cried aloud and said [with tears], "I do believe! help my unbelief!" So when Jesus saw that a crowd came running together, He rebuked the foul spirit, saying to it, "Thou dumb and deaf spirit, I command thee, come out of him, and never enter him again!" Then, shrieking and convulsing him violently, it came out; and he became as if dead, so that the majority said, "He is dead." But Jesus, taking him by the hand, raised him, and he stood up. And when He had entered the house, His disciples asked Him privately, "How is it that we could not cast it out?" "This kind," He told them, "can come out by nothing but by prayer [and fasting]."

PREDICTION OF THE PASSION AND RESURRECTION

Mk. 9. 30-32; Mt. 17. 22-23; Lk. 9. 44-45

Then, going away from there, they traveled through Galilee; and He did not wish any one to know it: for He was instructing His disciples, and telling them, "THE SON OF MAN shall be delivered into the hands of men, and they will put Him to death; and having been put to death He shall rise again after

9.24 The words in brackets here are wanting in the best Greek MSS.

9.29 Words in brackets are wanting in the best Greek MSS.

three days." But they did not know what this meant, and they ³² were afraid to question Him.

HUMILITY

Mk. 9. 33-37; Mt. 18. 1-5; Lk. 9. 46-48

And they arrived at Capharnaum; and when He was in the ³³ house He asked them, "What were you discussing on the way?" But they were silent; because they had been arguing with one ³⁴ another on the way as to who was greatest. Then, sitting down, ³⁵ He called the Twelve and said to them, "If any one wishes to be first, he shall be last of all, and servant of all." And He took a ³⁶ little child and placed him in the midst of them, and putting His arms around him, said to them, "Whoever receives one of ³⁷ such little children in My Name receives Me; and whoever receives Me receives not Me, but Him who sent Me."

TOLERANCE

Mk. 9. 38-41; Mt. 10. 42; Lk. 9. 49-50

John remarked to Him, "Master, we saw somebody casting ³⁸ out demons in Thy Name; and we forbade him, because he was not following us." Jesus, however, said, "Do not forbid him; for ³⁹ no one who works a miracle in My Name can soon speak ill of Me: for he who is not against us is for us. For whoever gives ^{40, 41} you a cup of water to drink in My Name, because you belong to Christ, indeed, I tell you, he shall by no means lose his reward.

SCANDALS

Mk. 9. 42-50; Mt. 5. 13, 29-30; 18. 6-9; Lk. 17. 1-2; 14. 34, 35
Verses 43, 45, 47; Is. 66. 24-48; Lev. 2. 13

"But whoever occasions the ruin of one of these little ones ⁴² who believe in Me, it were better for him if a great millstone were hung about his neck, and he were thrown into the sea. And ⁴³ if thy hand is an occasion of sin to thee, cut it off! It is better 9.42 "A great millstone." See Matt. 18. 6, above.

for thee to enter maimed into Life, than, having two hands, to
 44 go into Gehenna, into the inextinguishable fire, [where THEIR
 45 WORM DIES NOT, AND THE FIRE IS NOT QUENCHED]. And if thy
 foot is an occasion of sin to thee, cut it off! It is better for thee
 to enter lame into Life, than, having two feet, to be cast into
 46 Gehenna, [into the inextinguishable fire where THEIR WORM DIES
 47 NOT, AND THE FIRE IS NOT QUENCHED]. And if thine eye is an
 occasion of sin to thee, fling it away! It is better for thee to enter
 one-eyed into the Kingdom of God, than, having two eyes, to be
 48 cast into Gehenna, where THEIR WORM DIES NOT, AND THE FIRE
 IS NOT QUENCHED.

49 "For every one shall be salted with fire, [and EVERY SACRIFICE
 50 SHALL BE SALTED WITH SALT]. Salt is an excellent thing; but if
 the salt loses its saltiness, with what will you season it? Have salt
 in yourselves, and have peace with one another."

JOURNEY, GALILEE TO PEREA

Mk. 10. 1; Mt. 19. 1-2

10 Setting out from there, He entered the confines of Judea and
 the district beyond the Jordan. And crowds again flocked to
 Him; and, as was His custom, He again taught them.

MARRIAGE AND DIVORCE

Mk. 10. 2-12; Mt. 19. 3-9; Lk. 16. 18
 Verse 4; Deut. 24. 1.—6-8; Gen. 1. 27; 2. 24

2 Some Pharisees then approached Him with the question, "Is
 it lawful for a man to divorce his wife?"—thus putting Him to
 3 a test. "What did Moses bid you do?" He asked them in reply.
 4 "Moses," said they, "gave permission TO MAKE OUT A WRIT OF

9.44 "Gehenna." See Matt. 5. 22, above—"Worm." That is, the gnawing
 of a remorseful conscience. Some MSS. omit v. 44, also vv. 46 and 48
 (which are identical), and the second clause of v. 49.

9.49 "Every one shall be salted with fire." Every one will have to pass
 through God's purifying fire, either now or in the world to come; and only
 they who have the salt of self-sacrifice will pass safely, while they who
 bear it not will find the fire of punishment.

DIVORCE, AND PUT HER AWAY." "In view of the stubbornness of
 your hearts," said Jesus to them, "he wrote you that direction.
 But GOD MADE THEM MALE AND FEMALE from the beginning
 of creation. FOR THIS REASON A MAN SHALL LEAVE HIS FATHER
 AND MOTHER. [AND SHALL CLING TO HIS WIFE], AND THE TWO
 SHALL BECOME ONE FLESH; so, then, they are no longer two, but
 one flesh. What, therefore, God has yoked together, let not man
 separate."

When they were in the house again, His disciples questioned
 Him about this. And He told them, "Whoever divorces his wife
 and marries another commits adultery against her. And if she
 who is divorced from her husband marries another, she commits
 adultery."

JESUS BLESSING LITTLE CHILDREN

Mk. 10. 13-16; Mt. 19. 13-15; Lk. 18 15-17

And they were bringing little children to Him, in order that
 He might touch them; but the disciples rebuked those who
 brought them. But Jesus, seeing this, was indignant, and said to
 them, "Suffer the little ones to come to Me, and forbid them
 not; for to such belongs THE KINGDOM OF GOD. Indeed, I tell
 you, whoever does not accept THE KINGDOM OF GOD as a little
 child shall by no means enter it." Then, taking them into His
 arms, He laid His hands upon them and blessed them.

THE RICH YOUNG MAN

Mk. 10. 17-22; Mt. 19. 16-22; Lk. 18. 18-23
 Verse 19: Exod. 20. 12-17; Deut. 5. 16-20; 24. 14

And as He was going out into the road, a man ran up to
 Him, and kneeling before Him asked Him, "Good Master!
 what shall I do in order that I may inherit eternal life?" But
 Jesus said to him, "Why dost thou call Me good? No one is
 good but One—God! You know the commandments: DO NOT

10.7 "Cling to his wife." This phrase is not in the best Greek MSS.

10.18 As if He said: "You call me good, but only God is absolutely good;
 hence, believe Me to be God, or do not call Me good."

KILL, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT COMMIT PERJURY, do not defraud, HONOR THY FATHER AND MOTHER."

- 20 "Master," he answered Him, "all these I have observed from
21 my boyhood." Then Jesus, looking at him, loved him, and said
to him, "One thing thou lackest. Go, sell whatever thou hast,
and give to the poor, and thou shalt possess a treasure in heaven;
22 and come, follow Me!" But he became crestfallen at this counsel,
and went away grieved; for he was the possessor of much
wealth.

DANGERS OF WEALTH

Mk. 10. 23-27; Mt. 19. 23-26; Lk. 18. 24-27

Verse 27: Gen. 18. 14; Job 42, 2; Zach. 8. 6 (Lxx)

- 23 And Jesus, looking round, said to His disciples, "*How difficult it will be for those who have wealth to enter THE KINGDOM*
24 *OF GOD!*" The disciples, however, were amazed at His words; but Jesus, addressing them again, said, "*Children, how difficult it is [for those who trust in wealth] to enter THE KINGDOM OF*
25 *GOD! It is easier for a camel to pass through the needle's eye*
26 *than for a rich man to enter THE KINGDOM OF GOD!*" But they were exceedingly astonished, saying to one another, "Then,
27 who can be saved?" Jesus, looking at them, said, "*With men it is impossible, but not with God; for ALL THINGS ARE POSSIBLE WITH GOD.*"

POVERTY PRACTISED FOR CHRIST

Mk. 10. 28-31; Mt. 19. 27-30; Lk. 18. 28-30

- 28 Peter began to say to Him, "We, Thou seest, have left all
29 and followed Thee." "Indeed, I tell you," replied Jesus, "there is no one who has forsaken home, or brothers, or sisters, or mother, or father, or children, or lands, for My sake and the
30 Gospel's, but shall receive a hundred times as much now, in the present time—houses, brothers, sisters, mothers, children and lands, together with persecutions—and in the world to come
31 life everlasting. But many that are first shall be last, and the last first."

PREDICTION OF THE PASSION AND RESURRECTION

Mk. 10. 32-34; Mt. 20. 17-19; Lk. 18. 31-34

They were now upon the road, going up to Jerusalem; and 32
 Jesus was walking in the lead; and they were struck with wonder and awe, and His followers were afraid. And again taking the Twelve aside, He began to tell them what was about to befall Him. "As you see, we are going up to Jerusalem, where 33
 THE SON OF MAN shall be betrayed to the chief priests and scribes; and they will condemn Him to death, and deliver Him over to the Gentiles; and they will ridicule Him, and spit upon Him, 34
 and scourge Him, and put Him to death; and after three days He shall rise again."

AMBITION AND SERVICE

Mk. 10. 35-45; Mt. 20. 20-28; Lk. 22. 24-27

And James and John, the sons of Zebedee, approached Him, 35
 saying, "Master, we should like Thee to do for us whatever we ask Thee." "What do you wish Me to do for you?" He asked 36
 them. "Grant us," said they to Him, "that we may sit, one at Thy right, and one at Thy left, in the days of Thy magnificence." "You know not what you ask!" said Jesus to them. 37
 "Are you able to drink the cup which I drink? or to be baptized with the baptism with which I am baptized?" "We are 38
 able," they answered Him. "You shall, indeed, drink the cup which I drink," Jesus told them, "and be baptized with the baptism with which I am baptized; but to sit at My right hand 40
 or at My left is not Mine to grant, except to those for whom it has been prepared."

10.32 "Afraid." They felt a reverential awe of His person. It may well have been that since His transfiguration His presence produced an increased feeling of reverence.

10.37 "In the days of Thy magnificence." As King of Israel, and ultimately of the world; the Jewish idea of Christ the Messiah.

10.38 The "cup" here signifies pain and affliction. In the present passage, the "cup" may express the interior sufferings of Jesus; the "baptism," the exterior.

41 Now, when the ten heard this, they grew indignant with
 42 James and John. But Jesus called them and said to them, "You
 know that those who are supposed to govern the heathen lord
 43 it over them, and their great ones domineer over them; but it is
 not so among you. On the contrary, whoever desires to become
 44 great among you shall be your servant; and whoever wishes to
 45 be first among you shall be the slave of all. For THE SON OF
 MAN Himself came not to be served, but to serve, and to give
 His life a ransom for many."

SIGHT RESTORED TO BARTIMAEUS

Mk. 10. 46-52; Mt. 20. 29-34; Lk. 18. 35-43

46 And they arrived at Jericho; and as He was leaving Jericho
 with His disciples and a great crowd, Bartimaeus, the son of
 47 Timaeus, a blind beggar, was sitting by the roadside. And when
 he learned that it was Jesus the Nazarene, he began to cry
 48 aloud, "Jesus, Son of David, have pity on me!" And many
 sternly bade him be silent; but he cried out much the more,
 49 "Son of David, have pity on me!" Then Jesus stood still and
 said, "Call him." So they called the blind man, saying to him,
 50 "Take heart. Rise; He is calling thee!" And he, throwing off his
 51 cloak, sprang up and came to Jesus. And Jesus, answering him,
 said, "What dost thou wish Me to do for thee?" "Rabboni,"
 the blind man answered Him, "that I may receive my sight!"
 52 "Go," said Jesus to him; "thy faith has saved thee." And he re-
 ceived his sight immediately, and followed Him on the way.

10.46 "A blind beggar." Matt. 20. 30 speaks of two blind men; Luke 18. 35, of one. The one is specially mentioned by two Evangelists, though there were two blind men, because one of them was specially known at the time. St. Mark gives his name and parentage.

Part II

THE WEEK OF CHRIST'S PASSION AND DEATH

PALM SUNDAY

THE MESSIANAC ENTRANCE INTO JERUSALEM

Mk. 11. 1-11; Mt. 21. 1-11, 14-17; Lk. 19. 29-44; Jn. 12. 12-19

Verse 9: Ps. 117 (118). 25, 26

When they were nearing Jerusalem, Bethphage and Bethany, 11
 at the Mount of Olives, He sent two of His disciples, saying to 2
 them: "Go into the village opposite you, and immediately on
 entering it you shall find a colt tied, upon which no man has
 ever sat; untie it and bring it. And should any one ask you, 3
 'Why are you doing this?' reply, 'The Lord has need of it'; and
 he will send it over here at once." They accordingly went, and 4
 found a colt tied before the door outside in the open street, and
 they untied it. And some of those standing there asked them, 5
 "What are you about, untying that colt?" And they answered 6
 them as Jesus had told them, and they let them do it. So they 7
 brought the colt to Jesus, and threw their cloaks over it, and He
 sat upon it. And many spread their cloaks upon the road, and 8
 others strewed branches which they had cut in the fields. And 9
 those walking in advance and those following in the rear
 shouted:

"HOSANNA!

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!

Blessed is the approaching Kingdom of our father David! 10

HOSANNA in the heights of heaven!"

He then went into Jerusalem, into the temple; and having 11
 surveyed everything, as it was now evening, He went out to
 Bethany with the Twelve.

MONDAY OF HOLY WEEK
 THE FIG-TREE CURSED
 Mk. 11. 12-14; Mt. 21. 18-19

12 On the next day, when they had left Bethany, He felt hun-
 13 gry. And seeing at some distance a fig-tree that had leaves He
 came up to see if He could find any fruit on it. On coming to
 it, however, He found nothing but leaves; for it was not the
 14 season for figs. Then, addressing it, He said, "Let no one ever
 again eat fruit from thee!" And His disciples heard Him.

CLEARING THE TEMPLE
 Mk. 11. 15-19; Mt. 21. 12-13; Lk. 19. 45-48
 Verse 17: Is. 56. 7; Jer. 7. 11

15 They then arrived at Jerusalem; and entering the temple He
 began to drive out the sellers and buyers who were in the tem-
 ple, and to overturn the tables of the money-brokers and the
 16 stands of the pigeon-dealers. And He would allow no one to
 17 carry any article through the temple. And He taught them,
 saying, "Is it not written, MY HOUSE SHALL BE CALLED A HOUSE
 OF PRAYER FOR ALL THE NATIONS? You, however, have turned it
 into a DEN OF ROBBERS."
 18 When the chief priests and the scribes heard this, they be-
 gan seeking some way to destroy Him; for they were afraid of
 Him, because all the common people were struck with admira-
 19 tion at His teaching. And every evening He went out of the city.

TUESDAY OF HOLY WEEK
 THE FIG-TREE WITHERED
 Mk. 11. 20-23; Mt. 21. 20-21

20 As they passed by in the morning they observed the fig-tree
 21 withered from its roots. And Peter, remembering, said to Him,
 "Rabbi, look! the fig-tree which Thou didst curse is withered."
 11.13 A late kind of fig remained on the tree in mild winters, and ripened
 in spring. As it was an uncertain crop, the time could not be said to be
 the regular season for figs.

And Jesus in reply said to them, "Have faith in God. Indeed, I tell you that whoever says to this mountain, 'Be removed, and thrown into the sea!' and does not hesitate in his heart, but believes that whatever he says will come to pass, it shall be done for him. 22,23

QUALITIES OF PRAYER

Mk. 11. 24-26; Mt. 21. 22; 6. 14-15

"I, therefore, tell you, whatever things you ask for in prayer, 24 believe that you have received them, and you shall have them.

"And whenever you stand praying, forgive, if you have anything against any one, that your Father also who is in heaven may forgive you your offenses. [But if you do not forgive, 25 neither will your Father who is in heaven forgive your offenses.]" 26

CHRIST'S CREDENTIALS

Mk. 11. 27-33; Mt. 21. 23-27; Lk. 20. 1-8

And they arrived again at Jerusalem. And while He was walking about in the temple, the chief priests, scribes and ancients approached Him, and asked Him, "By what authority dost Thou do these things? and who has given Thee this authority for doing them?" "I, too, will ask you one question," replied Jesus, "and answer Me; then I will tell you by what authority I do these things. The baptism of John—was it from heaven, or from men? Answer Me." But they began deliberating among 27 28 29 30 31

11.24 It is to be noted that Our Lord, in this strongly worded promise, does not say "Whatever you ask for," simply; but "Whatever you ask for when praying." Asking God for things in a pertinacious, unresigned, peevish, captious spirit is not praying. Asking with a disposition to demand as a right, and not with an humble, persevering spirit, is not praying. Asking without grave cause for things impossible without a miracle is not praying, but rather tempting God. Asking without an accompanying disposition to please God and to do His will is not praying. Therefore many do not receive what they ask for, because they do not really pray. Prayer is asking with reverence, simplicity, resignation to the eternal Will, with perseverance, with a spirit of penance and humility, and with a disposition to please God, to perform His will, and to keep from all willful sin.

11.26 This verse is omitted in the best Greek MSS.

themselves, saying, "If we reply, 'From heaven,' He will ask,
 32 'Why, then, did you not believe him?' But should we say,
 'From men'"—they were afraid of the populace; for all re-
 33 garded John as a real prophet. So in reply to Jesus they said,
 "We do not know." "Neither will I tell you," said Jesus to
 them, "by what authority I do these things."

THE WICKED TENANTS

Mk. 12. 1-12; Mt. 21. 33-46; Lk. 20. 9-19

Verse 1: Is. 5. 1, 2; Jer. 2. 21.—10: Ps. 117 (118). 22, 23

12 He now began to speak to them in parables: "A man PLANTED
 A VINEYARD, SURROUNDED IT WITH A FENCE, DUG OUT A WINE-VAT,
 AND ERECTED A WATCH-TOWER; then he let it out to vine-dressers,
 2 and went abroad. And at the proper season he sent a servant to
 the vine-dressers, so that he might receive from the vine-dressers
 3 his share of the fruit of the vineyard. But seizing the servant,
 4 they beat him, and sent him off with nothing. And again he
 sent another servant to them; but they wounded him in the
 5 head, and treated him with indignity. And he sent another, and
 him they murdered; and so with many others, either beating or
 6 murdering them. Having yet one, a dearly loved son, he sent
 7 him to them last, saying, 'They will reverence my son.' Those
 vine-dressers, however, said to one another, 'This is the heir;
 8 come, let us kill him, and the inheritance shall be ours!' Ac-
 cordingly, they seized him, murdered him, and flung him out-
 9 side the vineyard. What, therefore, will the owner of the vine-
 yard do? He will come and bring destruction upon the vine-
 10 dressers, and will give the vineyard to others. Have you not read
 this passage of Scripture:

A STONE WHICH THE BUILDERS REJECTED—

THAT WAS MADE THE CORNER-STONE—

11 IT WAS THE LORD'S DOING,

AND IT IS MARVELOUS IN OUR EYES?"

12 And they would fain have arrested Him but for their dread
 of the populace; for they knew that He had related this parable
 against them. So, leaving Him, they went away.

TRIBUTE TO CAESAR

Mk. 12. 13-17; Mt. 22. 15-22; Lk. 20. 20-26

They then sent to Him some of the Pharisees and of the ¹³
 Herodians, in order to entrap Him in speech. So they came and ¹⁴
 said to Him, "Master, we know that Thou art true, and carest
 for no one; for Thou hast no human respect, but on the con-
 trary truly teachest THE WAY of God. Is it right to pay taxes to
 Caesar, or not? Shall we pay, or not pay?" He, however, know- ¹⁵
 ing their hypocrisy, said to them, "Why do you tempt Me?
 Bring Me a denarius that I may look at it." So they handed ¹⁶
 Him one; and He asked them, "Whose is this effigy and in-
 scription?" "Caesar's," they told Him. Then Jesus said to them, ¹⁷
 "Pay to Caesar what belongs to Caesar, and to God what be-
 longs to God." And they regarded Him with wonder.

THE SADDUCEES AND RESURRECTION

Mk. 12. 18-27; Mt. 22. 23-33; Lk. 20. 27-40
 Verse 19: Deut. 25. 5, 6; Gen. 38. 8.—26: Exod. 3. 2, 6

Then the Sadducees, who say there is no resurrection, ap- ¹⁸
 proached Him, and put a question to Him: "Master," said ¹⁹
 they, "Moses wrote for us that IF A MAN'S BROTHER SHOULD DIE,
 and leave a wife behind him, AND LEAVE NO CHILD, HIS BROTHER
 MUST TAKE HIS WIDOW, AND RAISE UP OFFSPRING TO HIS BROTHER.
 There were seven brothers; and the first took a wife, and died, ²⁰
 leaving no issue. And the second took her, and died, nor did he ²¹
 leave any issue; and the third, likewise. Indeed, the seven left
 no issue. Last of them all, the woman also died. In the resur- ^{22,23}
 rection, therefore, of which one of them shall she be wife? for
 the seven had her as wife." Jesus said to them, "Are you not ²⁴
 in error on this account—that you are ignorant of the Scrip-
 tures and of the power of God? For when they rise from the ²⁵
 dead, they neither marry nor are given in marriage, but are as
 angels in heaven. But regarding the dead, that they rise again, ²⁶
 have you not read in the book of Moses, concerning the bush,
 12.26 "The bush." The reference here is to the passage about the burning
 bush in Exod., Chapter 3.

how God said to him, 'I AM THE GOD OF ABRAHAM, AND THE
 27 GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of
 the dead, but of the living. You, therefore, greatly err."

THE GREATEST COMMANDMENT

Mk. 12. 28-34; Mt. 22. 34-40; Lk. 10. 25-28

Verses 30, 33: Deut. 6. 4, 5.—31: Lev. 19. 18.—32: Deut. 6. 4; 4. 35

28 One of the scribes, who had heard them discussing, now
 came up; and observing that He answered them well, inquired
 of Him which commandment was the most important of all.
 29 Jesus answered him, "*The most important is: HEAR, O ISRAEL!*
 30 *THE LORD OUR GOD IS ONE LORD; AND THOU SHALT LOVE THE*
LORD THY GOD WITH THY WHOLE HEART, AND WITH THY WHOLE
SOUL, AND WITH THY WHOLE MIND, AND WITH THY WHOLE
 31 *STRENGTH. [This commandment is of first importance.] And*
the second is this: THOU SHALT LOVE THY NEIGHBOR AS THY-
SELF. No other commandment is greater than these."
 32 The scribe then said to Him, "Truly, Master, Thou hast
 spoken admirably; because HE IS ONE, AND THERE IS NO OTHER
 33 BESIDES HIM; and TO LOVE HIM WITH THE WHOLE HEART, AND
 WITH THE WHOLE UNDERSTANDING, AND WITH THE WHOLE
 STRENGTH, and TO LOVE ONE'S NEIGHBOR AS ONESELF, is much
 34 more than all BURNT OFFERINGS AND SACRIFICES." And Jesus, see-
 ing that he answered understandingly, said to him, "Thou art
 not far from THE KINGDOM OF GOD." And no one dared ques-
 tion Him any further.

DAVID'S LORD AND SON

Mk. 12. 35-37; Mt. 22. 41-46; Lk. 20. 41-44

Verse 36: Ps. 109 (110). 1; II Kings 23. 2

35 And while teaching in the temple, Jesus, addressing them,
 said, "How come the scribes to say that THE CHRIST is the Son
 12.29 "The most important." Lit., the first.
 12.30 "This commandment is of first importance." Some notable Greek
 MSS. omit this sentence.

of David? David himself, under the influence of the Holy 36 Spirit, says:

“THE LORD SAID TO MY LORD:
SIT THOU AT MY RIGHT HAND,
UNTIL I PUT THINE ENEMIES
UNDERNEATH THY FEET.’

David himself calls Him ‘Lord’; then in what way is He his 37 Son?”

THE SCRIBES CONDEMNED

Mk. 12. 38-40; Mt. 23. 1-7; Lk. 11. 46; 20. 45-47

Now, the mass of the common people were listening to Him gladly. And in the course of His teaching He said, “Be on your 38 guard against those scribes who like to walk about in long robes, and to be saluted in the market-places, and to sit in the 39 first seats in the synagogues, and in places of honor at banquets; who devour the property of the widows, and for a pretext make 40 long prayers. These shall receive a severer sentence.”

THE WIDOW’S MITES

Mk. 12. 41-44; Lk. 21. 1-4

And seating Himself opposite the treasury, He observed how 41 the crowd put money into the treasury; and many rich people put in a good deal. And one poor widow came and put in two 42 mites, which make a quadrans. Then, calling His disciples together, He said to them, “Indeed, I tell you that this poor 43 widow has put in more than all who are putting money into the treasury. For they all have put in a portion of their superfluity; 44 while she, out of her poverty, has put in all she had—even her whole living.”

12.40 “The property of widows.” Lit., houses.

12.42 “Two mites, which make a quadrans.” Mites (Gr. *lepta*), less than a quarter of a cent each; quadrans, less than half a cent (farthing).

GREAT PROPHECY OF THE END

Mk. 13. 1-4; Mt. 24. 1-3; Lk. 21. 5-7

- 13 As He was going out of the temple, one of His disciples said to Him, "Look, Master, what stones and what buildings!"
 2 "Seest thou all these great buildings?" said Jesus to him; "there shall not be left here one stone upon another that shall not be
 3 thrown down!" Then, while He was resting upon the Mount of Olives opposite the temple, Peter, James, John and Andrew
 4 asked Him privately, "Tell us, when shall this be, and what shall be the sign when all this is on the eve of accomplishment?"

IMPOSTORS AND DISASTERS

Mk. 13. 5-8; Mt. 24. 4-8; Lk. 21. 8-11

Verse 8: Is. 19. 2; II Par. 15. 6

- 5 And Jesus began to say to them:
 6 "Take care to let no one mislead you. Many will come in My Name, asserting, 'I am the One,' and will lead many astray.
 7 And when you hear of wars and rumors of wars be not alarmed;
 8 THEY MUST OCCUR, but the end will not be yet. For NATION SHALL RISE AGAINST NATION, AND EMPIRE AGAINST EMPIRE; there shall be earthquakes in various places; there shall be famines. These are the beginning of birthpangs.

PERSECUTIONS

Mk. 13. 9-13; Mt. 24. 9-14; 10. 17-22; Lk. 21. 12-19; 12. 11-12

Verse 12: Mich. 7. 6.

- 9 "But look to yourselves; for they will deliver you up to councils, you shall be flogged in synagogues, and arraigned before governors and kings for My sake, to give testimony before
 10 them. And the Gospel must first be proclaimed to all the na-
 11 tions. And when they arrest you and deliver you up, do not be anxious beforehand as to what you shall speak; but speak what-
 12 ever shall be given you in that hour. For it is not you that speak, but the Holy Ghost. Brother also will deliver up brother
 13.8 See Matt. 24. 8, above.

to death, and the father his child; while CHILDREN WILL RISE UP AGAINST PARENTS, and put them to death. And you shall be hated by all for My Name's sake; but he who perseveres to the end, he it is who shall be saved.

SIGNS OF THE DESTRUCTION OF JERUSALEM

Mk. 13. 14-18; Mt. 24. 15-20; Lk. 21. 20-24
Verse 14: Dan. 9. 27; 12. 4, 10.—19: Dan. 12. 1; Joel 2. 2

"But when you see THE ABOMINATION OF DESOLATION standing where it ought not—let the reader understand—then let those that are in Judea fly to the hills; and let him who is on the housetop not descend even to go in and take anything out of his house; nor let him who is in the field turn back to get his cloak. But alas for those with child, and for the nursing women in those days! Pray, however, that it may not occur in winter. For in those days THERE SHALL BE TRIBULATION, SUCH AS THERE HAS NOT BEEN FROM THE BEGINNING OF THE CREATION which God created UNTIL NOW, nor ever shall be. And unless the Lord had shortened the days, no flesh would be saved; but for the sake of the elect whom He chose He has shortened the days.

FALSE PROPHETS AND WONDERS

Mk. 13. 21-23; Mt. 24. 21-28; Lk. 17. 23-24
Verse 22: Deut. 13. 1

"And then, if any one should say to you, 'Look! THE CHRIST is here!' 'Look! He is there!' do not believe it. For false christs and FALSE PROPHETS will make their appearance, and WILL EXHIBIT SIGNS AND PORTENTS, that they may mislead, if possible, even the elect. But as for you, take heed; lo, I have foretold you all.

CHRIST'S SECOND COMING

Mk. 13. 24-27; Mt. 24. 29-31; Lk. 21. 25-28
Verses 24, 25: Is. 13. 10; 34. 4.—26: Dan. 7. 13.—27: Zach. 2. 6;
Deut. 30. 4

"But in those days, after that tribulation, THE SUN SHALL BE
13.24 "In those days after that tribulation." A Hebraic manner of speech; as we should say, "But the time will come after that tribulation when, etc."

25 DARKENED, AND THE MOON SHALL NOT GIVE HER LIGHT, AND THE
 STARS SHALL BE FADING FROM THE SKY, AND THE POWERS WHICH
 26 ARE IN THE FIRMAMENT SHALL BE SHAKEN. *And then shall they*
 witness THE SON OF MAN COMING IN CLOUDS with great power
 27 and majesty. And then He will send out the angels, and WILL
 GATHER *His elect* FROM THE FOUR WINDS, FROM THE FARTHEST
 PARTS of the earth TO THE UTMOST BOUNDS OF HEAVEN.

LESSON OF THE FIG-TREE

Mk. 13. 28-31; Mt. 24. 32-35; Lk. 21. 29-33

28 "Now, learn from the fig-tree its lesson: When its branch is
 now become tender, and puts forth its leaves, you know the
 29 summer is near. So you also, when you see these events com-
 30 ing to pass, know that He is near, even at the doors. Indeed, I
 tell you that this generation shall not pass away till all these
 31 things occur. Heaven and earth shall pass away, but My words
 shall not pass away.

UNCERTAINTY OF THE TIME

Mk. 13. 32-37; Mt. 24. 36-44; Lk. 12. 36-40;
 17. 26-27, 34-35; 21. 34-36

32 "But of that day or that hour no one knows, not even the
 angels in heaven—not even THE SON—none but the Father.
 33 Take heed, be watchful; for you know not when the time is. It
 34 is as when a man, traveling abroad, on leaving his house gave
 authority to his servants—to each one his own task—and com-
 35 manded the porter to watch. Watch, therefore—for you know
 not when the Master of the house will come, whether in the
 evening, or at midnight, or at cockcrow, or in the morning—

13.30 "This generation shall not pass, etc." See Matt. 24. 34.

13.32 "Of that day or that hour," is the Day of Judgment.—"No one knows, not even the Son." The Son does not know the time of the Judgment by His natural human knowledge, nor officially as teacher, since it was not part of the revelation He was to make known. But Christ knew the time of the Judgment through His divine knowledge and also through the beatific and the infused knowledge of His human soul.

lest coming suddenly He find you sleeping. But what I say to 36,37
you I say to all—Watch!”

THE JEWISH CONSPIRACY

Mk. 14. 1-2; Mt. 26. 1-5; Lk. 22. 1-2

Two days later would be the Feast of the Passover and the 14
Unleavened Bread. And the chief priests and scribes were plan-
ning how they might draw Him into their power by some arti-
fice, and put Him to death; for they said, “Not during the fes- 2
tival, lest a riot break out among the people.”

THE ANOINTING AT BETHANY

Mk. 14. 3-9; Mt. 26. 6-13; Jn. 12. 1-11

Now, when He was at Bethany in the house of Simon the 3
Leper, as He was reclining at table, a woman came with an
alabaster flask of very costly oil of pure nard; and breaking the
flask, she poured it upon His head. But there were some who 4
were indignant among themselves and said, “To what purpose
has been this waste of the perfume? for this perfume might 5
have been sold for more than three hundred denarii, and given
to the poor.” And they grumbled at her. Jesus, however, said, 6
“Let her alone; why do you trouble her? She has done a noble
deed to Me. For you have the poor with you always, and when- 7
ever you will, you may do good to them; but you have not Me
always. She has done what she could; she has anointed My 8
body beforehand for the burial. And, indeed, I tell you, wher- 9
ever the Gospel shall be proclaimed in the whole world, this,
too, which she has done, shall be told as a memorial of her.”

WEDNESDAY OF HOLY WEEK

THE COMPACT WITH JUDAS

Mk. 14. 10-11; Mt. 26. 14-16; Lk. 22. 3-6

Then Judas the Iscariot, one of the Twelve, went off to the 10
14.5 “Denarii.” A denarius was counted as a day’s wage for a workman.
See Matt. 18. 28, above.

- 11 chief priests to betray Him into their power. And when they heard it they were delighted, and promised to give him money. He accordingly watched for a favorable opportunity to betray Him.

THURSDAY OF HOLY WEEK—THE LAST SUPPER

Mk. 14. 12-16; Mt. 26. 17-19; Lk. 22. 7-13

- 12 Now, on the first day of the Unleavened Bread, when they sacrificed the Passover, His disciples asked Him, "Where dost Thou wish us to go and prepare, so that Thou mayest eat the
13 Passover?" He accordingly sent two of His disciples, saying to them, "Go into the city, where a man carrying a jar of water
14 will meet you; follow him. And wherever he shall enter, say to the master of the house, 'The Master says, Where is My guest-
15 room, where I may eat the Passover with My disciples?' And he himself will show you a large upper room ready furnished;
16 and there make ready for us." The disciples accordingly went and entered the city, and found it to be as He had told them; and they prepared the Passover.

JUDAS DENOUNCED

Mk. 14. 17-21; Mt. 26. 20-25; Lk. 22. 21-23; Jn. 13. 18-30
Verse 18: Ps. 40 (41). 10

- 17, 18 When evening arrived, He came with the Twelve. And when they had taken their places at table and were eating, Jesus said, "Indeed, I tell you that one of you, HE WHO EATS WITH ME, will
19 betray Me." But they began to grieve and to say to Him, one by
20 one, "Can it be I?" "One of the Twelve," He answered them;
21 "the one who dips his hand with Me into the dish. For THE SON OF MAN is going, as it is written of Him; but woe to that man by whom THE SON OF MAN is betrayed! Well were it for that man if he had not been born!"

INSTITUTION OF THE HOLY EUCHARIST

Mk. 14. 22-25; Mt. 26. 26-30; Lk. 22. 15-20; I Cor. 11. 23-27
 Verse 24; Exod. 24. 8; Zach. 9. 11

Now, as they were eating, He took bread, and blessed, broke, ²²
 and gave it to them, and said, "Take you; this is My body."
 And taking a cup and giving thanks, He gave it to them, and ²³
 they all drank of it; and He said to them, "This is My BLOOD ²⁴
 OF THE COVENANT, which is poured out for many. Indeed, I ²⁵
 tell you that I will not drink again of the fruit of the vine un-
 til that day when I shall drink it new in THE KINGDOM OF GOD."

PETER'S THREEFOLD DENIAL FORETOLD

Mk. 14. 26-31; Mt. 26. 30-35; Lk. 22. 31-34; Jn. 13. 36-38; 18.1
 Verse 27; Zach. 13. 7

And having sung a hymn of praise, they went out to the ²⁶
 Mount of Olives. And Jesus said to them, "You are all going ²⁷
 to be scandalized [over Me to-night]; for it is written, 'I WILL
 STRIKE THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.'
 Nevertheless, after I shall have risen, I will precede you into ²⁸
 Galilee." But Peter said to Him, "Even if all should be scandal- ²⁹
 ized, yet not I!" "Indeed, I tell thee," said Jesus to him, "that ³⁰
 thou, to-day, in this very night, before the cock crows twice, wilt
 thrice deny Me." But he spoke with much insistence: "Even ³¹
 though I must die with Thee, I will not deny Thee!" And in
 this way they all spoke.

PRAYER AND AGONY IN GETHSEMANE

Mk. 14. 32-42; Mt. 26. 36-46; Lk. 22. 39-46; Jn. 18. 1
 Verse 34; Ps. 42 (43). 5

And they came to a plot of ground bearing the name of ³²
 Gethsemane; and He said to His disciples, "Sit down here
 while I pray." And He took with Him Peter, James and John, ³³
 and began to be dismayed and heavy-hearted. And He said to ³⁴
 them, "MY SOUL IS VERY SORROWFUL, even unto death; stay
 here and watch." And going forward a little, He fell upon the ³⁵

ground, and prayed that, if it were possible, the hour might
36 pass away from Him; and He said, "Abba (Father), all things
are possible to Thee! Remove this cup from Me! Nevertheless,
not what I will, but what Thou wilt."

37 Then He came and found them asleep, and said to Peter,
"Simon, art thou sleeping? Couldst thou not watch one hour?
38 Watch and pray, that you may not enter into temptation. The
39 spirit, indeed, is willing, but the flesh is weak." And going
40 away again He prayed, uttering the same words. And returning
He found them asleep again—for their eyes were heavy—and
41 they knew not what to answer Him. Then He came the third
time and said to them, "Sleep on now, and take your rest! It is
enough; the hour is come. See, THE SON OF MAN is betrayed
42 into the hands of sinners! Arise, let us be going. Behold, My
betrayal is at hand!"

THE TRAITOR'S KISS

Mk. 14. 43-45; Mt. 26. 47-50; Lk. 22. 47-48; Jn. 18. 2-4

43 Immediately, while He was still speaking, came Judas, one of
the Twelve, and with him a crowd with swords and clubs, sent
44 by the chief priests, scribes and ancients. Now, His betrayer
had given them a sign, telling them, "The One I shall kiss, that
45 is He; arrest Him and lead Him away securely." And arriving at
the spot he instantly went up to Him, exclaiming, "Rabbi!"
and kissed Him.

THE ARREST

Mk. 14. 46-52; Mt. 26. 50-56; Lk. 22. 49-53; Jn. 18. 4-11

46 They accordingly laid hands on Him and arrested Him. But
47 one of the bystanders, drawing his sword, smote the High
48 Priest's servant, striking off his ear. Jesus, then, addressing
them, said, "You have come out as though against a robber
49 with swords and clubs to seize Me. Day after day I was with
you in the temple teaching, and you did not arrest Me. But it
is that the Scriptures may be fulfilled."

Then they all forsook Him and fled. Yet a certain young ^{50,51} man followed Him, having a linen sheet wrapped about his naked body, and they seized him; but he, relinquishing the ⁵² sheet, fled naked.

JEWISH TRIAL BEFORE THE HIGH PRIEST, CAIAPHAS

Mk. 14. 53-61; Mt. 26. 57-63; Lk. 22. 54; Jn. 18. 24

They now conducted Jesus to the High Priest; and all the ⁵³ chief priests, scribes and ancients assembled. And Peter fol- ⁵⁴ lowed Him at a distance, into the interior of the courtyard of the High Priest; and he was sitting with the officers and warming himself in the firelight. Now, the chief priests and the ⁵⁵ whole Council were seeking evidence against Jesus, with the object of putting Him to death; yet they found none. For, ⁵⁶ while many were bearing false witness against Him, their evidence failed to agree. Then some stood up and bore false wit- ⁵⁷ ness against Him, asserting, "We ourselves heard Him say, 'I ⁵⁸ will demolish this temple that is made with hands, and in the course of three days will erect another made without hands.'" Yet not even so did their evidence agree. Then the High Priest, ^{59,60} standing up in the midst of them, questioned Jesus, asking, "Hast Thou no reply to make? What about the evidence these men bring against Thee?" But He remained silent, making no ⁶¹ defense.

JESUS CHRIST, SON OF GOD

Mk. 14. 61-64; Mt. 26. 63-66

Verse 62: Dan. 7. 13; Ps. 109 (110). 1

Again the High Priest questioned Him: "Art Thou THE CHRIST, THE SON of the Blessed One?" "I am," Jesus replied; ⁶² "and you shall see THE SON OF MAN SEATED AT THE RIGHT HAND OF POWER, AND COMING WITH THE CLOUDS OF HEAVEN!" The ⁶³ High Priest thereupon tore his robes, exclaiming, "What fur- ⁶⁴

14.51 "Sheet." Or, perhaps a haik, pronounced (sometimes spelled) hyke; an oblong piece of linen, wool, silk or cotton; still worn in the Orient.

ther need have we of witnesses? You have heard the blasphemy! What is your opinion?" And they all adjudged Him to be deserving of death.

JESUS IS DERIDED

Mk. 14. 65; Mt. 26. 67-68; Lk. 22. 63-65

65 Then some began to spit upon Him, and to blindfold Him, and to cuff Him, and to say to Him, "Prophecy!" while the servants gave Him blows with their hands.

PETER'S TRIPLE DENIAL

Mk. 14. 66-72; Mt. 26. 69-75; Lk. 22. 55-62; Jn. 18. 15-18, 25-27

66 Now, while Peter was in the court below, one of the maid-
67 servants of the High Priest came up; and observing Peter warm-
ing himself, she looked over at him and said, "Why, thou wast
68 with Jesus the Nazarene!" But he denied it, saying, "I do not
know Him; and I understand not what thou art speaking
about!" And he went out into the forecourt; [and the cock
69 crew]. And the maid saw him, and began again to tell the by-
70 standers, "This is one of them." But he again denied it. And
after a little while again the bystanders said to Peter, "Thou
71 certainly art one of them, for thou art a Galilean." But he be-
gan to utter imprecations and to swear an oath, "I do not know
72 this Man you are speaking about!" And immediately, for the
second time, the cock crew. And Peter remembered the saying,
how Jesus had said to him: "Before the cock crows twice thou
shalt thrice deny Me." And when he thought on it he wept.

FRIDAY OF HOLY WEEK

JESUS DELIVERED TO PILATE

Mk. 15. 1-5; Mt. 27. 1, 2, 11-14; Lk. 22. 66-71; 23. 2-5;
Jn. 18. 28-38

15 As soon as it was morning the chief priests, with the ancients and scribes and the whole Council, held a consultation; and
14.68 Words in brackets are not in the best Greek MSS.

having bound Jesus, they brought Him away and delivered Him over to Pilate. And Pilate questioned him: "Thou art **THE KING** of the Jews?" "Thou dost state it," He answered him. The chief priests then brought many accusations against Him. And Pilate again questioned Him: "Hast Thou no defense to offer? See how many charges they bring against Thee." But Jesus made no further answer, so that Pilate was astonished.

BARABBAS OR JESUS

Mk. 15. 6-15; Mt. 27. 15-23; Lk. 23. 13-21; Jn. 18. 39-40

Now, during the festival Pilate used to grant them the discharge of one prisoner, whichever one they asked. And there was one named Barabbas, imprisoned with some rioters who had committed murder during the riot. So the throng, surging up, began to demand that he should do as he had always done for them. Pilate accordingly addressed them, asking, "You wish me to grant you the discharge of **THE KING** of the Jews?" For he was aware that it was through envy that the chief priests had delivered Him up. The chief priests, however, instigated the crowd to demand that he should rather grant them the discharge of Barabbas. So Pilate, again addressing them, asked, "What, then, shall I do with Him you call **THE KING** of the Jews?" "Crucify Him!" they shouted in return. "Why?" said Pilate to them; "what crime has He committed?" But they retorted in an uproar, "Crucify Him!" So Pilate, anxious to appease the throng, granted them the discharge of Barabbas, and after scourging Jesus delivered Him over to be crucified.

THE CROWN OF THORNS—CARRYING OF THE CROSS

Mk. 15. 16-21; Mt. 27. 27-32; Lk. 23. 26-32; Jn. 19. 1-5, 16

The soldiers then brought Him into the court, which is the Praetorium, where they mustered the whole detachment. And they clothed Him in purple, and plaiting a crown of thorns placed it on Him, and began to salute Him—"Hail, **KING** of the Jews!" And they struck His head with a reed, and spat upon

- 20 Him, and bent the knee before Him in homage. And after they had made game of Him, they took the purple off Him, put His
 21 own clothes on Him, and led Him out to crucify Him. And they pressed into service a passer-by, one Simon, a Cyrenian, coming in from the country, the father of Alexander and Rufus, to carry His cross.

THE CRUCIFIXION

Mk. 15. 22-28; Mt. 27. 33-38; Lk. 23. 33-34, 38; Jn. 19. 17-24
 Verse 24: Ps. 21 (22). 19.—28: Is. 53. 12

- 22 So they brought Him to the place Golgotha, which translated means Skull-place. And they offered Him wine mingled
 23 with myrrh; but He did not take it. They then crucified Him, and DIVIDED His GARMENTS, CASTING LOTS FOR THEM, to see
 25 what each should take. It was between nine and twelve o'clock
 26 when they crucified Him. And the inscription of His indictment was written above:

"THE KING of the Jews"

- 27 And with Him they crucified two robbers, one on His right and
 28 one on His left; [and the Scripture was fulfilled which says, AND HE WAS RANKED WITH OUTLAWS].

JESUS DERIDED ON THE CROSS

Mk. 15. 29-32; Mt. 27. 39-44; Lk. 23. 35-40

- 29 The passers-by also insulted Him, NODDING THEIR HEADS and exclaiming, "Bah! Thou who dost demolish the temple and re-
 15.22 "Golgotha." Or, Calvary, from Latin *calvaria*, meaning skull.
 15.23 "Wine mingled with myrrh." It was customary to give wine containing a stupefying drug to deaden the pains of crucifixion.
 15.24 "Casting lots for them." The allusion is to Ps. 21. 19.
 15.25 "It was between nine and twelve." Lit., it was the *third hour*. This period extended from nine o'clock to noon. St. Mark apparently does not intend to say that the crucifixion took place at nine o'clock. He seems to mean that it was toward the end of the third hour, that is, going on toward twelve or noon.
 15.28 Some notable MSS. omit this verse.
 15.29 "Nodding their heads." The allusion is to Ps. 21. 7 and Ps. 108. 25.

build it in three days; save Thyself, and come down from the cross!" The chief priests, likewise, with the scribes, ridiculed Him to one another, saying, "He saved others; He cannot save Himself! Let THE CHRIST, the KING of Israel, descend now from the cross, so that we may see it and believe Him!" Even those crucified with Him reviled Him.

JESUS DIES ON THE CROSS

Mk. 15. 33-38; Mt. 27. 45-53; Lk. 23. 44-46; Jn. 19. 28-30;

I Cor. 15. 3

Verse 34: Ps. 21 (22). 2.—36: Ps. 68 (69). 22

When it was midday, darkness overspread the whole land until near three o'clock. And about three o'clock Jesus called out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" And some of the bystanders hearing this said, "Hark! He is calling Elijah!" But one of them ran and soaked a sponge with sour wine, and placing it on a reed gave it to Him for drink, saying, "Let Him be! Let us see whether Elijah is coming to take Him down." Jesus, however, having uttered a loud cry, expired. And the curtain of the temple was rent in two from top to bottom!

THE CENTURION'S CONFESSION—CHRIST'S MOURNERS

Mk. 15. 39-41; Mt. 27. 54-56; Lk. 23. 47-49; Jn. 19. 25-27; 31-37

Then the centurion, who stood opposite Him, seeing that He thus cried out and expired, exclaimed, "This was undoubtedly God's son!" And, at some distance, there were women also looking on; among whom were Mary the Magdalene, and Mary the mother of James the Less and of Joses, and Salome, who, when He was in Galilee, used to follow Him and attend to His needs; and many other women who had come up with Him to Jerusalem.

15.36 "Gave it to Him for drink." The allusion is to Ps. 68. 21.

15.39 See Matt. 27. 54, above.

THE BURIAL

Mk. 15. 42-47; Mt. 27. 57-61; Lk. 23. 50-56; Jn. 19. 38-42;
I Cor. 15. 4

42 When evening had now arrived—for it was the Preparation,
43 that is, the day before the Sabbath—there came Joseph of
Arimathaea, a councilor of high standing, who was himself ex-
pecting THE KINGDOM OF GOD. He went in boldly to Pilate, and
44 asked for the body of Jesus. But Pilate wondered if He were
dead so soon; and summoning the centurion inquired of him if
45 He were already dead. And when he had ascertained this from
46 the centurion, he granted the body to Joseph. And he, having
bought fine linen, took Him down and wrapped Him in the
fine linen, and laid Him in a tomb which had been hewn out
in a rock; and he rolled a stone to the entrance of the tomb.
47 And Mary the Magdalene and Mary the mother of Joses ob-
served where He was laid.

Part III

CHRIST'S RESURRECTION AND ASCENSION

Mk. 16; Mt. 28; Lk. 24; Jn. 20. 21. 1-23; I Cor. 15. 4-8

THE RESURRECTION ANNOUNCED TO THE HOLY WOMEN

Mk. 16. 1-8; Mt. 28. 1-8; Lk. 24. 1-11; Jn. 20. 1-2

16 When the Sabbath was over, Mary the Magdalene, and Mary
the mother of James, and Salome, bought aromatic unguents,
2 so that they might come and anoint Him. And very early on
the first day of the week they arrived at the tomb, about sun-
3 rise. And they were saying to one another, "Who will roll back
4 for us the stone from the entrance of the tomb?" when, look-
ing up, they saw that the stone had been rolled back; though it
was very large.

16.1 "When the Sabbath was over." The Sabbath ended after sunset on
Saturday.

16.2 "And very early, etc." That is, early on Sunday morning.

Then, on entering the tomb, they saw a youth sitting at the
 right side, clothed in a white robe; and they were struck with
 amazement. But he said to them, "Be not amazed; you are
 looking for Jesus the Nazarene, the Crucified. He is risen; He is
 not here; behold the place where they laid Him! But go tell
 His disciples and Peter, 'He will go before you to Galilee; there
 you shall see Him, as He told you.'"

Then, running out, they fled from the tomb, for trembling
 and ecstasy had seized upon them; and they said nothing to any
 one, for they were afraid.

APPEARANCE TO MARY MAGDALENE

Mk. 16. 9-11; Jn. 20. 11-18

But He, rising early on the first day of the week, appeared
 first to Mary the Magdalene, out of whom He had expelled
 seven demons. She went and reported it to those who had been
 with Him, as they were mourning and weeping. Yet they, when
 they heard that He was alive and had been seen by her, did not
 believe.

APPEARANCE TO THE DISCIPLES AT EMMAUS

Mk. 16. 12-13; Lk. 24. 13-35

Afterward He was manifested in another form to two of
 them as they were walking on their way into the country; and
 they went back and reported it to the rest; but they did not be-
 lieve even them.

APPEARANCE TO THE APOSTLES

Mk. 16. 14; Lk. 24. 36-43; Jn. 20. 19-29

At length, He was manifested to the eleven themselves as
 they were taking a meal; and He reproached them for their un-
 belief and obstinacy of heart, because they had not believed
 those who had seen Him after He had risen.

FAREWELL INSTRUCTIONS

Mk. 16. 15-18; Mt. 28. 18-20; Lk. 24. 44-49

15 And He said to them, "Go out into the whole world, and
16 proclaim the Gospel to all creation. He who believes and is bap-
tized shall be saved, but he who believes not shall be con-
17 demned. And these signs shall accompany those who believe:
in My Name they shall cast out demons; they shall speak in
18 new tongues; they shall handle serpents; and, if they drink any
deadly thing, it shall in no way hurt them; they shall lay hands
upon the sick, and they shall recover."

THE ASCENSION

Mk. 16. 19-20; Lk. 24. 50-53

Verse 19: Ps. 109 (110). 1; IV Kings 2. 11

19 So, then, the Lord Jesus, after He had discoursed with them,
20 WAS TAKEN UP INTO HEAVEN, and SAT AT GOD'S RIGHT HAND. But
they went forth and preached everywhere, the Lord working
with them, and confirming THE WORD by the signs that fol-
lowed.

The Holy Gospel of Jesus Christ

According to St. Luke

INTRODUCTION

St. Luke, the author of our third canonical Gospel and of the Book of Acts, was born in Antioch of Syria. He was moreover not of Jewish but of Gentile origin. From Col. 4. 14, from the testimony of early Fathers, and from his frequent and careful use of medical terms we know that Luke was a physician by profession. He became associated with St. Paul on the latter's second missionary journey (Acts 16. 10 ff.), and was thereafter his more or less constant companion until the Apostle's death.

Luke was not an eyewitness of the facts and events related in the Third Gospel, but he was, as he tells us in his prologue, an assiduous collector of information from those who had seen and heard the Lord. The knowledge contained in the first two chapters of his Gospel doubtless came in great part from the Blessed Virgin. For the rest he relied mainly on the preaching of St. Paul, the already existing Gospels of Matthew and Mark, perhaps Peter and John and some other Apostles, and written documents.

In his work St. Luke aims to be orderly and exact, and he expresses himself in the language and style of a Greek scholar. He is an historian pure and simple; and he very probably composed his Gospel at Rome during St. Paul's first imprisonment there between A.D. 61 and 63. His readers were Gentile converts, and in particular those to whom St. Paul had preached. His purpose in writing was first to give an orderly account of the events in Our Lord's earthly life from the beginning to the end, and secondly, to show the universality of the salvation Christ had brought to the world. As St. Matthew portrays the Messiah promised in the Old Testament, and St. Mark the Wonder-worker, so St. Luke depicts the merciful Saviour of men.

INTRODUCTION

General Analysis of the Third Gospel:

Prologue, 1. 1-4

- I. Incarnation, birth, and holy childhood, 1. 5-2. 52
- II. Public ministry: preparation, 3. 1-4. 13; Galilee, 4. 14-9. 50; in Samaria, Peraea and Judea, 9. 51-19. 28
- III. Holy Week, 19. 29-23. 56
- IV. Christ Triumphant, 24. 1-53

The Holy Gospel of Jesus Christ *According to St. Luke*

Prologue

DEDICATION TO THEOPHILUS

Since several have undertaken to draw up a narrative of the things that have been accomplished among us, according as those who, from the first, were eyewitnesses and ministers of THE WORD, delivered them to us, I myself also decided, having accurately followed up everything from the beginning, to write to you in methodical order, noble Theophilus, so that you may know that the facts about which you have been instructed are certain.

Part I

NARRATIVES OF THE HOLY CHILDHOOD

BIRTH OF THE FORERUNNER ANNOUNCED

In the days of Herod, King of Judea, there was a certain priest named Zachary, of the class of Abijah; and his wife, whose name was Elizabeth, was a descendant of Aaron. They were both righteous in the sight of God, walking blamelessly in all the commandments and ordinances of the Lord. They were childless, however, because Elizabeth was barren. Both were advanced in years.

Once, while he was officiating as priest before God in the turn of his class, it fell to his lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. And all the congregation of the people were praying out-

1.5 "Class of Abijah." The priesthood of the Old Covenant was divided into twenty-four courses, or bands, which served each a week in turn in the temple. The course of Abijah was the eighth course (I. Par. 24. 10).

- 11 side at the hour of incense. Then appeared to him an angel of
 12 the Lord standing at the right of the altar of incense. And on
 seeing him, Zachary was awestruck, and terror fell upon him.

PROPHECY OF JOHN'S VIRTUES AND MISSION

Verse 15: Num. 6. 3; Jud. 13. 4, 5; I Kings 1. 11.—17: Mal. 3. 1; 4. 6

- 13 But the angel said to him:

"Fear not, Zachary, for thy prayer has been heard,
 And thy wife Elizabeth shall bear thee a son,
 And thou shalt call his name John.

- 14 And he shall be a joy and delight to thee,
 And many shall rejoice at his birth.

- 15 For he shall be great in the sight of the Lord,
 And SHALL DRINK NO WINE NOR STRONG DRINK;
 And he shall be filled with the Holy Ghost,
 Even from his mother's womb.

- 16 And he shall turn many of the children of Israel back to
 the Lord their God.

- 17 And he shall go before Him in the spirit and power of
 ELIJAH,
 TO TURN THE HEARTS OF FATHERS TO CHILDREN,
 And the disobedient to the wisdom of the just;
 To make ready for the Lord a people prepared."

ZACHARY STRUCK DUMB FOR DOUBTING

- 18 Then Zachary said to the angel, "How am I to be sure of
 this? for I am an old man, and my wife is advanced in years."

- 19 The angel answered him, "I am Gabriel who stand in the pres-
 ence of God; and I have been sent to speak to thee, and to an-
 20 nounce to thee these good tidings. And now thou shalt be si-

1.13 "John," Hebr., Jochannan, signifies, *The Grace of the Lord*.

1.17 "Turn the hearts." By converting the hearts of the living generation
 of the Jews to God, so that "the hearts"—that is, the holy lives—of their
 fathers, the patriarchs, may be reflected in the lives of their offspring.

1.19 "Gabriel" signifies, *The Strength of God*.

lent and unable to speak, until the day when this event shall come to pass; because thou didst not believe my words, which shall be accomplished in due time."

Now the people were waiting for Zachary, and wondered at ²¹ his delaying in the sanctuary. But when he came out he was ²² unable to speak to them; and they knew that he had seen a vision in the sanctuary; and he kept making signs to them, but remained dumb.

ELIZABETH REJOICES OVER HER MOTHERHOOD

And when the days of his ministration were completed, he ²³ went back to his home. And after those days Elizabeth his wife conceived; and she kept herself in retirement for five months; and she said, "The Lord has done thus to me in the days when ²⁵ He looked favorably upon me to take away my reproach among men."

THE ANNUNCIATION AND INCARNATION

Lk. 1. 26-38; Mt. 1. 18-24

Now in the sixth month afterward, the angel Gabriel was ²⁶ sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the family of David; ²⁷ and the virgin's name was Mary. And the angel on entering ²⁸ her presence said:

1.26 The same angel who had announced to Daniel, more than five hundred years before, the coming of the Messiah (Dan. 9. 21-27). The fact that he stands before the Throne of God (v. 19) shows him to be one of the most exalted angels. There are seven such heavenly spirits (Tobias 12. 15).

1.27 "Marv." The meaning of this name is uncertain. If it was derived from the Hebrew, it probably signifies *plump* or *beautiful*; if it comes from Egyptian, it can be explained as meaning *the beloved of God*. When Mary was born, the popular understanding of this name was *Lady* or *Princess*, and hence it is probable that her parents had this signification in mind when they named their child.

"Hail, full of grace! the Lord is with thee."

BIRTH, NAME AND REIGN OF JESUS ANNOUNCED

Verse 32: Is. 9. 7; II Kings 7. 12, 13, 16.—33: Mich. 4. 7; Dan. 7. 14, 27

29 But she was much disturbed at his address, and began to re-
30 flect what such a salutation might mean. And the angel said to her:

"Fear not, Mary, for thou hast found grace with God.
31 And behold, thou shalt conceive in thy womb,
And give birth to a SON,
And thou shalt call His Name JESUS.
32 He shall be great,
And shall be called SON of THE HIGHEST.
And the Lord God will give Him THE THRONE OF DAVID
His father;
33 And HE SHALL REIGN over the house of Jacob THROUGHOUT
THE AGES.
AND HIS KINGDOM SHALL HAVE NO END."

MARY'S FAITH CONFIRMED

Verse 35: Exod. 13. 12.—37: Gen. 18. 14

34 "How shall this be," asked Mary of the angel, "since I know
35 not man?" And in reply the angel said to her:

1.28 "Full of grace," on account of her destination to become the Mother of God and because of the graces which correspond to that exalted dignity, such as her Immaculate Conception, her confirmation in grace, her perfect freedom from even venial sin, her faithful correspondence to grace. The perfect tense in the Greek conveys the sense of fullness or completeness. The Vulg. adds here, *Blessed art thou among women*, the words being taken from v. 42 below.

1.32 "Shall be called" is a poetic Hebraism for *shall be*.

1.34 "How shall this be?" Mary did not doubt, as Zachary had done, the possibility of the fulfillment of the angel's words, but she was anxious as to the manner of their accomplishment; for it is the opinion of the Fathers, and the constant tradition of the Church, that she, as well as St. Joseph, had made a vow of perpetual virginity.

"The Holy Ghost shall come upon thee,
 And the Power of the Highest shall overshadow thee;
 And, therefore, the HOLY ONE who shall be born of thee
 SHALL BE CALLED SON of God.

"And lo, Elizabeth thy kinswoman—she, too, has conceived 36
 a son in her old age, and this is the sixth month with her who
 was said to be barren; for WITH GOD NO WORD SHALL BE DEVOID 37
 OF POWER." Then said Mary, "Behold the handmaid of the 38
 Lord! Be it done to me according to thy WORD." And the an-
 gel left her.

MARY VISITS ELIZABETH

And Mary arose and set out in those days on a hasty journey 39
 into the highlands, to a town of Judah; and she entered Zach- 40
 ary's house, and saluted Elizabeth. And it came to pass, when 41
 Elizabeth heard Mary's salutation, the babe leaped in her
 womb, and Elizabeth was filled with the Holy Ghost; and she 42
 chanted with a loud voice:

"Blessed art thou among women,
 And blessed is the Fruit of thy womb!

And why this honor to me, that the Mother of my Lord 43
 should visit me? For lo, as the voice of thy salutation reached 44
 my ears, the babe leaped in my womb for joy. And blessed art 45
 thou who hast believed, for the message of the Lord to thee
 shall be fulfilled!"

THE MAGNIFICAT

FIRST PART: MARY'S THANKSGIVING

Verses 46-50: I Kings 2. 1-3.—48: Ps. 112 (113). 5, 6.—49: Ps. 110
 (111). 9.—50: Ps. 102 (103). 13, 17

And Mary said:

"MY SOUL doth magnify THE LORD,

1.38 "Behold the handmaid of the Lord." These words express Mary's
 submission to the will of her Creator, and mark the very instant in which
 the Incarnation of the Son of God took place.

- 47 And my spirit HATH EXULTED IN GOD my Saviour.
 48 For HE HATH LOOKED UPON THE LOWLINESS OF HIS HAND-
 MAID;
 For lo, from now all generations shall call me blessed!
 49 For to me the Almighty hath done wonders,
 And HOLY IS HIS NAME.
 50 And HIS MERCY REACHETH UNTO GENERATIONS UPON GEN-
 ERATIONS
 TO THOSE WHO FEAR HIM.

SECOND PART: THE PRAISES OF GOD

Verses 51-55: I Kings 2. 4-10.—51: II Kings 22. 28; Ps. 88 (89). 11.—
 52: Ps. 146 (147). 6; Job 12. 19; 5. 11.—53: I Kings 2. 5.—54: Is. 41.
 8.—55: Gen. 17. 9; 18. 18; 22. 16, 17

- 51 "HE HATH SHOWN STRENGTH WITH HIS ARM;
 HE HATH SCATTERED THE HAUGHTY in the conceit of their
 hearts.
 52 HE HATH CAST DOWN POTENTATES from thrones,
 While EXALTING THE LOWLY.
 53 HE HATH FILLED THE HUNGRY WITH GOOD THINGS,
 While SENDING THE RICH AWAY EMPTY.
 54 HE HATH SUCCORED ISRAEL, HIS SERVANT,
 BEING MINDFUL OF HIS MERCY
 55 —AS HE DECLARED TO OUR FATHERS,
 TO ABRAHAM and HIS SEED for ever."
 56 And Mary remained with her about three months, and then
 returned home.

BIRTH, NAMING AND CIRCUMCISION OF JOHN

- 57 Now, Elizabeth's full time for her delivery arrived, and she
 1.47 "My spirit hath exulted." Her spirit rejoiced, at the moment of the
 Incarnation, in God her Son and Redeemer, who looked with favor upon
 her lowliness to raise her to the dignity of Mother of God. At that mo-
 ment He that is mighty did a great and marvelous thing to her by taking
 flesh in her virginal and immaculate womb. The Magnificat is recited every
 day in the Office of the Church at Vespers.

gave birth to a son. And her neighbors and relatives, hearing 58
 that the Lord had shown His great mercy toward her, congrat-
 ulated her. And on the eighth day they came to circumcise the 59
 child; and they were for calling him Zachary, after his father's
 name. And his mother replied, "No: but he shall be called 60
 John." "Why," they said to her, "not one of thy relatives is 61
 called by that name!" They accordingly made signs to his father 62
 to learn what he desired him to be called. And demanding a 63
 writing-tablet he wrote, "John is his name." And they were
 all astonished. Then his mouth was immediately opened, and 64
 his tongue loosed, and he began to speak, blessing God. And 65
 awe fell upon all their neighbors, and throughout the high-
 lands of Judea all these matters were discussed. And all who 66
 heard laid them up in their hearts, and said, "What, then, is
 this child to be?" for THE HAND OF THE LORD was with him.

THE BENEDICTUS CANTICLE

FIRST PART: THANKSGIVING FOR JOHN'S BIRTH

Verses 67-73: Psalms 40 (41). 14; 105 (106). 48; 131 (132). 17; 104
 (105). 8.—69: I Kings 2. 10.—72, 73: Gen. 17. 7; 22. 16, 17;
 Lev. 26. 42; Mich. 7. 20

His father Zachary also was filled with the Holy Ghost, and 67
 prophesied saying:

"BLESSED BE THE LORD GOD OF ISRAEL, 68
 Because He hath visited His people and WROUGHT REDEMP-
 TION FOR THEM.
 AND RAISED UP A HORN of salvation for us 69
 In the HOUSE OF DAVID His SERVANT
 —As He hath declared through the mouth of His holy 70
 Prophets from of old—
 SALVATION FROM OUR FOES, AND FROM THE HAND OF all WHO 71
 HATE US;
 To show MERCY TO OUR FOREFATHERS, 72
 And TO REMEMBER His holy COVENANT,

1.69 "A Horn of salvation." That is, a powerful Deliverer. The horn of
 animals was an emblem of power. Christ is here designated by this figure.

- 73 —THE OATH WHICH HE SWORE TO ABRAHAM our father to
grant us—
74 That we, delivered from the hand of our foes,
Should serve Him without fear
75 In holiness and justice in His presence all our days.

SECOND PART: PROPHECY OF JOHN'S MISSION

Verse 76: Mal. 3. 1.—77: Jer. 31. 34.—78: Num. 24. 17.—
78, 79: Is. 60. 1, 2; 9. 1; 42. 7

- 76 “And Thou, Child, shalt be called a prophet of THE HIGHEST;
For thou shalt go BEFORE THE FACE OF THE LORD TO MAKE
His HIGHWAYS READY;
77 To give His people knowledge of salvation
Through the remission of their sins,
78 In the tender mercy of our God,
By which He hath visited us, as THE DAYBREAK from on high.
79 TO SHINE UPON THOSE WHO SIT IN DARKNESS AND IN THE SHADE
OF DEATH;
To guide our feet into the path of peace.”
80 And the child grew, and became strong in spirit; and he lived
in the deserts until the day when he was manifested to Israel.

CHRIST IS BORN

Lk. 2. 1-7; Mt. 1. 25-2. 1

- 2 Now it happened in those days that a decree was issued by
the Emperor Augustus that a census should be taken of the
2 whole empire. This was the first census taken when Quirinius
3 was presiding over Syria. And all went to be registered, each to
4 his own town. So Joseph also went up from Galilee, from the
1.78 “Daybreak,” the dawning of day from heaven. Under this figure the
prophets had spoken of the Messiah (Is. 9. 2; 60. 1, 2, 3, 19, 20; Malachy
4. 2; Zach. 4. 8; 6. 12). The Benedictus is recited every day in the Office
of the Church at Lauds.
2.2 “Presiding over Syria.” That is, Quirinius presided over the taking of
the census in Syria. He was not proconsular governor until afterward, when
he took another census of Syria and Palestine.

town of Nazareth, to Judea, to the town of David which is called Bethlehem—because he belonged to the house and lineage of David—to be registered with Mary who was espoused to him, and was pregnant. And it came to pass while they were there, that the full time for her delivery arrived, and she gave birth to her FIRST-BORN SON, and wrapped Him in swathing-clothes and laid Him in a manger, because there was no room for them in the inn.

VISION OF THE SHEPHERDS

In that same district there were shepherds out in the field, keeping the night-vigils over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were exceedingly afraid. And the angel said to them, "Fear not! for behold, I bring you good tidings of a great joy which shall be to all the people; because to-day there is born for you in the town of David a Saviour, who is CHRIST the Lord. And this is the sign for you: you shall find a Babe wrapped in swathing-clothes and lying in a manger." Then suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:

"Glory to God in the heights of heaven
And on earth peace to men whom He favors."

THE SHEPHERDS VISIT BETHLEHEM

And when the angels had withdrawn from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this event which has come to pass, which the Lord has made known to us."

They accordingly went with all speed, and found both Mary and Joseph, and the Babe lying in the manger. Then, having
2.14 "In the heights." Lit., *in the highest regions*.—"Whom He favors." The Vulg. here reads, *men of good will*. But the words refer to the divine good pleasure rather than the good will or subjective dispositions of men.

seen Him, they made known the message spoken to them concerning this CHILD; and all who heard wondered at the things told them by the shepherds. But Mary kept all these things in memory, reflecting upon them in her heart. The shepherds then returned, glorifying and praising God for all they had heard and seen, as it had been announced to them.

CIRCUMCISION OF CHRIST

21 And when eight days were completed for circumcising Him, His Name was called Jesus, which the angel called Him before He was conceived in the womb.

PRESENTATION OF CHRIST IN THE TEMPLE

Verse 22: Lev. 12; Num. 6. 9.—23: Exod. 13. 2, 12, 15.—24: Lev. 12. 8; 5. 11; Num. 6. 10

22 And when THE DAYS OF THEIR PURIFICATION, as directed by THE LAW of MOSES, WERE COMPLETED, they took Him up to Jerusalem to present Him to the Lord—as it is written in THE LAW OF THE LORD, “EVERY MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD”—and to offer a sacrifice, according to what is said in THE LAW OF THE LORD, “A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS.”

SIMEON'S THANKSGIVING AND PROPHECY

THE NUNC DIMITTIS CANTICLE

Verses 30-32: Is. 40. 5; 52. 10; 42. 6; 49. 6; 25. 7; 46. 13

25 Now there was in Jerusalem a man whose name was Simeon;

2.17 “They made known.” Vulg., they knew.

2.22 “Their purification.” Vulg. has *ejus, his*. An ancient Greek MS. has *His*. Only later MSS. have *her*.—“As directed.” According to the Law of Moses, a mother was legally unclean for forty days after the birth of a male child, and eighty days after the birth of a female child. The Mother of God needed no purification, having been rather sanctified than made unclean by the birth of her Son; but it was God's will that she should keep the Law, and thus give an example of humility and obedience.

2.23 “Every male that opens the womb.” That is, every first-born son.

and this man was just and devout, awaiting the consolation of Israel; and the Holy Ghost was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's CHRIST. And he had come in the Spirit into the temple; and when the parents brought in the CHILD JESUS for the purpose of observing in His behalf the custom of THE LAW, then he took Him into his arms, and blessed God, and said:

"Now Thou dost release Thy servant, O Master, 29
According to Thy word, in peace!
Because mine eyes HAVE SEEN THY SALVATION, 30
WHICH THOU HAST MADE READY 31
IN THE SIGHT OF ALL PEOPLES
—A LIGHT OF REVELATION TO THE GENTILES, 32
And the glory of Thy people Israel."

And His father and mother were filled with admiration at the things that were spoken about Him. Then Simeon blessed them, and said to Mary His mother, "Behold, this One is destined for the fall and the rise of many in Israel, and as a standard that shall be opposed; yes, and a sword shall pierce through your very soul—that thoughts may be laid bare in many hearts."

2.26 "The Lord's Christ." That is, the Anointed of the Lord.

2.29 The Song of Simeon, called the Nunc Dimittis, is recited every day in the Divine Office at Compline.

2.33 "Admiration." Their wonder was not that of persons who had expected nothing of the kind. The meaning is that they were filled with a devout admiration of these extraordinary events.

2.34 "For the fall and the rise." Christ came to raise the fallen; but He is to many, by reason of their perverseness, the occasion of fall.

2.35 These two prophecies about Christ and His Blessed Mother are correlated. Just as the consequence of His being the Light of the Gentiles and the Glory of Israel is the "falling and rising of many," so the consequence of the sword of sorrow piercing the soul of Mary is that the thoughts of men regarding the Atonement of the Cross and her own connection with her Son shall be brought to light.—"A sword shall pierce." Mary suffered in the Passion and Death of her Son; the Church suffers in persecutions, and in bringing forth her children to God.

ANNA THE PROPHETESS

36 There was also Anna, a prophetess, daughter of Phanuel, of
the tribe of Asher. She was of a great age, having lived with her
37 husband seven years from her girlhood, and being now a widow
of eighty-four years; and she never left the temple, but wor-
38 shipped night and day with fasts and prayers. Now she, coming
up at that very time, gave praise to the Lord, and spoke about
Him to all who were looking for the deliverance of Jerusalem.

RETURN TO NAZARETH

39 And when they had performed everything according to THE
LAW OF THE LORD, they returned to Galilee, to their own town
40 of Nazareth. And THE CHILD grew, and became strong, being
filled with wisdom; and the grace of God was upon Him.

JESUS LOST AND FOUND

41 Now His parents went every year to Jerusalem at the feast of
42 the Passover. And when He was twelve years old, they went up
43 to Jerusalem, according to the festival custom. And when they
had completed the days, and were returning, the boy Jesus
stayed behind in Jerusalem. His parents, however, did not know
44 it; but supposing Him to be in the caravan they proceeded a
day's journey, and then looked for Him among their relatives
45 and acquaintances. And when they failed to find Him, they
46 returned to Jerusalem, searching for Him. And it came about
that after three days they discovered Him in the temple, sitting
among the doctors of the Law, listening to them and asking
47 them questions; and all His hearers were amazed at His under-
48 standing and His answers. And when they saw Him they were
struck with astonishment; and His mother said to Him: "My
Child, why hast Thou treated us so? Indeed Thy father and I
49 have been searching for Thee in great distress!" "Why did you

2.37 "A widow of eighty-four years." The meaning is not that she had
been widowed eighty-four years, but that her present age was eighty-four.

search for Me?" He asked them. "Did you not know that I must be in My Father's house?"

THE HIDDEN LIFE AT NAZARETH

Verse 52: I Kings 2. 26; Prov. 3. 4

Now they did not comprehend what He said to them. But He went down with them and came to Nazareth, and rendered them submission: and His mother kept all these incidents in her heart. And Jesus *ADVANCED* in wisdom and age, *AND IN GRACE* WITH GOD AND MAN.

Part II

CHRIST'S MINISTRY, CHIEFLY IN GALILEE

MISSION OF JOHN THE BAPTIZER

Lk. 3. 1-6; Mt. 3. 1-4; Mk. 1. 1-8

Verses 4-6: Is. 40. 3-5

Now in the fifteenth year of the reign of the Emperor Ti-

2.49 "In My Father's house." Or, engaged in My Father's affairs. Lit., (Gr.) in the things of my Father; (Vulg.) in those things which are My Father's—the noun being unexpressed. This form of expression is not unknown in the Greek language as meaning one's house, or the house of So-and-So. Besides, Our Lord's remark, "Why did you search for Me?" seems to imply, "Did you not know where to find Me?—in My Father's house."

2.52 "Jesus advanced in wisdom and age." The wisdom which Our Lord had as God did not increase, since the perfections of God are infinite, and so incapable of addition. The wisdom which He had as man was threefold: the blessed knowledge which He enjoyed from the vision of God, the infused knowledge which He had from ideas bestowed on Him by God, and the natural wisdom which He acquired from experience and the use of his sensory and intellectual powers. The blessed and infused wisdoms, which came directly from God, did not increase in themselves; but they were manifested and applied more and more as He advanced in age. His natural wisdom, on the contrary, being drawn from an increasing experience, did grow.—"In grace with God and man." Our Lord was always full of grace (John 1. 14), and every act coming from the God-Man was infinitely pleasing to the Father. But as Jesus grew He showed this grace more and more by acts suitable to His increasing years, and so in this sense by the charms of His holy deportment and conversation He advanced in favor before God and man.

berius—Pontius Pilate being Governor of Judea, and Herod Tetrarch of Galilee, his brother Philip Tetrarch of the district of Ituraea and Trachonitis, and Lysanias Tetrarch of Abilene—
 2 under the high priesthood of Annas and Caiaphas, THE WORD
 3 OF GOD came to John, the son of Zachary, in the desert. And he
 went into all the region about the Jordan, preaching a baptism
 4 of repentance for the remission of sins; as it is written in the
 book of the sayings of Isaiah the Prophet:

“A VOICE OF ONE CRYING IN THE DESERT:
 ‘PREPARE THE ROAD FOR THE LORD,
 MAKE HIS PATHS STRAIGHT.
 5 LET EVERY GULLY BE FILLED UP,
 AND EVERY HILL AND KNOLL BE BROUGHT LOW,
 AND LET THE CROOKED PLACES BE STRAIGHTENED OUT,
 AND THE ROUGH ROADS SMOOTHED;
 6 AND ALL FLESH SHALL SEE THE SALVATION OF GOD.’ ”

JOHN'S PREACHING
 Lk. 3. 7-14; Mt. 3. 7-10

7 He said, then, to the crowds that came out to be baptized by
 him, “You breed of vipers! who warned you to fly from the com-
 8 ing wrath? Produce, therefore, fruits worthy of repentance; and
 do not begin to say to yourselves, ‘We have Abraham for a
 father’; for I tell you that God is able to raise up children to
 9 Abraham out of these stones. And the axe already lies at the
 root of the trees; every tree, therefore, not producing good fruit
 10 shall be cut down, and thrown on the fire.” And the crowds in-
 11 quired of him, “What, then, are we to do?” In reply he told
 them, “Let him who possesses two coats share with him who has
 12 none; and let him who has food do likewise.” Publicans also
 came to be baptized; and they asked him, “Master, what must
 13 we do?” “Exact no more,” he told them, “than what is pre-
 14 scribed to you.” And soldiers also asked him, “And we—what

3.12 “Publicans.” These collectors of Roman taxes often exacted more
 than was right, diverting the overplus to their private use. See Matt. 5. 46.

must we do?" "Extort nothing from anybody by intimidation," he answered them, "nor accuse any one falsely, and be content with your pay."

JOHN'S TESTIMONY CONCERNING CHRIST

Lk. 3. 15-18; Mt. 3. 11-12; Mk. 1. 6-8

And as the people were in a state of expectancy, and all of them debating in their hearts about John whether he might not himself be THE CHRIST, John addressed them, saying to all, "I indeed baptize you with water; but One mightier than I is coming, whose sandal-strap I am not worthy to loosen. He will baptize you with the Holy Ghost and fire. His winnowing-fan is in His hand, and He will thoroughly cleanse His threshing-floor, and gather the wheat into His granary; but He will burn up the chaff with unquenchable fire." So with many other exhortations he spread the glad tidings among the people.

IMPRISONMENT OF JOHN

Lk. 3. 19-20; Mt. 14. 3-12; Mk. 6. 17-29

Herod the Tetrarch, however, when reproved by him about Herodias, his brother's wife, and about all the evil deeds which Herod had done, added this also to them all that he confined John in prison.

BAPTISM OF JESUS

Lk. 3. 21-22; Mt. 3. 13-17; Mk. 1. 9-11; Jn. 1. 31-34
Verse 22: Ps. 2. 7; Is. 42. 1

Now it came to pass, when all the people were baptized, Jesus, also having been baptized, was praying, and heaven opened, and the Holy Spirit in bodily form, as a dove, descended upon Him; while a Voice came from heaven: "Thou art MY beloved SÖN; in Thee I am well pleased."

GENEALOGY OF CHRIST

Lk. 3. 23-38; Mt. 1. 1-17

23 Now Jesus Himself, at this starting-point, was about thirty
 24 years of age, being the son—as was supposed—of Joseph, the son
 25 of Heli, the son of Matthat, the son of Levi, the son of Melchi,
 26 the son of Jannai, the son of Joseph, the son of Mattathias, the
 27 son of Amos, the son of Nahum, the son of Esli, the son of
 28 Naggai, the son of Mahath, the son of Mattathias, the son of
 29 Semei, the son of Josech, the son of Judah, the son of Joanan,
 30 the son of Resa, the son of Zorobabel, the son of Salathiel, the
 31 son of Neri, the son of Melchi, the son of Addi, the son of
 32 Cosam, the son of Elmadam, the son of Her, the son of Jesus,
 33 the son of Eliezer, the son of Jorim, the son of Matthat, the
 son of Levi, the son of Simeon, the son of Judah, the son of
 Joseph, the son of Jonam, the son of Eliakim, the son of Melea,
 the son of Menna, the son of Mattatha, the son of Nathan, the
 son of David, the son of Jesse, the son of Obed, the son of Boaz,
 the son of Salmon, the son of Naasson, the son of Aminadab,

3.23 St. Luke gives the descendants of David through Nathan, while St. Matthew (chap. 1) gives them through King Solomon. There are two explanations of the difference between these two genealogies: (1) Both are genealogies of St. Joseph, St. Luke giving the legal genealogy, St. Matthew the natural line of descent. According to this view—which is the traditional one—it is supposed that Jacob, the father of Joseph according to Matthew, and Heli, his father according to Luke, were brothers, or more probably half-brothers; that Heli, the elder died without issue, and Jacob married his widow, in order to raise up children to his brother, in obedience to the Law of Moses. The children, among whom was Joseph, would be naturally the children of Jacob, but legally the children of Heli. Moreover, it is probable that Mary was a cousin of Joseph, and thus his genealogy would be also hers. This opinion seems to be supported by the liturgy of the Church, the Gospel of the Feast of the Nativity of Mary being the genealogy given by St. Matthew.

(2) The second explanation is that St. Luke gives the genealogy of Mary. St. Matthew that of Joseph. There seems to have been an ancient belief to this effect, as the Talmud calls Mary the daughter of Heli. Heli, or Heliakim, and Joachim are in this case the same person. According to this view, Mary was her father's heir, having no brothers, and in marrying her Joseph became the legal son of Heli. This explanation has in its favor naturalness and simplicity, but the first is common among the oldest Fathers and the Doctors of the Middle Ages.

the son of Admin, the son of Aram, the son of Esron, the son of Phares, the son of Judah, the son of Jacob, the son of Isaac, 34
 the son of Abraham, the son of Tharah, the son of Nachor, the 35
 son of Sarug, the son of Ragau, the son of Phaleg, the son of Heber, the son of Salah, the son of Cainan, the son of Arphaxad, 36
 the son of Shem, the son of Noah, the son of Lamech, the son 37
 of Methuselah, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, the son of Enos, the son of Seth, 38
 the son of Adam, who was from God.

CHRIST FASTS AND IS TEMPTED

Lk. 4. 1-13; Mt. 4. 1-11; Mk. 1. 12-16

Verse 4: Deut. 8. 3.—8: Deut. 6. 13, 14; 10. 20.—10, 11: Ps. 90 (91).
 11, 12.—12: Deut. 6. 12

Jesus, then, filled with the Holy Spirit, returned from the 4
 Jordan, and was conducted by the Spirit into the desert, where 2
 for forty days He was tempted by the devil. And He ate nothing
 during those days; and when they had expired He was hungry.
 Then the devil said to him, "If Thou art God's SON, bid this 3
 stone to become a loaf." Jesus replied to him, "It is written, 4
 'MAN SHALL NOT LIVE ON BREAD ALONE.'"

And the devil led Him up, and showed Him all the kingdoms 5
 of the world in an instant of time; and the devil said to Him, 6
 "To Thee I will give all this power, and the splendor that be-
 longs to these; for it has been given over to me, and I give it to
 whomever I will. If Thou, therefore, wilt worship before me, it 7
 shall all be Thine." Jesus answered him, "It is written, 'THOU 8
 SHALT WORSHIP THE LORD THY GOD, AND ADORE HIM ALONE.'"

Then he conveyed Him to Jerusalem, and placed Him on the 9
 highest point of the temple, and said to Him, "If Thou art THE
 SON of God, throw Thyself down from here; for it is written: 10

4.2 The first temptation was to the indulgence of the natural appetite; the second, to a vain admiration of and desire for power and splendor; the third, to spiritual pride and presumption. The first was a temptation to distrust Divine Providence; the second, to make no account of it; the last, to presume upon it. These three temptations answer to the three principal human passions: the first, to the lust of the flesh; the second, to the lust of the eyes; and third, to the pride of life. See also Matt. 4. 1, above.

'HE WILL COMMAND HIS ANGELS CONCERNING THEE TO PROTECT THEE';

11 and,

'IN THEIR HANDS THEY WILL SUPPORT THEE,
LEST THOU DASH THY FOOT AGAINST A STONE.'

12 Jesus answered him, "It is said, 'THOU SHALT NOT TEMPT THE
13 LORD THY GOD'" So having concluded the whole temptation the devil departed from Him, until a favorable time.

RECEPTION OF JESUS IN GALILEE

Lk. 4. 14-15; Mt. 4. 12-17; Mk. 1. 14-15; Jn. 4. 1-45

14 Jesus then returned in the power of the Spirit to Galilee; and
15 His fame spread throughout all the adjacent country. And He taught in their synagogues, and was highly honored by all.

REJECTION OF JESUS AT NAZARETH

Lk. 4. 16-30; Mt. 13. 54-58; Mk. 6. 1-6; Jn. 4. 44
Verses 18, 19: Is. 61. 1, 2; 58. 6.—25: III Kings 17. 9.—26: IV Kings 5. 14

16 He came also to Nazareth, where He had been brought up; and, as His custom was, He entered the synagogue on the Sabbath day, and stood up to read. A volume of the Prophet Isaiah was handed to Him; and unrolling the scroll He found the place where it was written:

18 "THE SPIRIT OF THE LORD IS UPON ME;
THEREFORE HE HATH ANOINTED ME
TO BRING GLAD TIDINGS TO THE POOR.

4.13 "Until a favorable time." From these words we may infer that Our Lord permitted the evil one to tempt him afterward, for instance, in the garden of Gethsemane; or, by the false Messianic ideas of the Jews and of the apostles themselves.

4.17 "Unrolling the scroll." The Sacred Scriptures were written upon scrolls of parchment, which were rolled upon a roller, or, when long, on two rollers. The word volume from the Latin *volvo*, to roll up, formerly meant such a scroll of writing.

4.18 The Vulg. adds to this verse, to *heal the broken-hearted*.

HE HATH SENT ME
 TO PROCLAIM RELEASE TO CAPTIVES,
 AND SIGHT TO THE BLIND,
 TO SET AT LIBERTY THOSE WHO ARE BRUISED, 1
 TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD."

Then rolling up the scroll He returned it to the attendant, 20
 and sat down; and the eyes of all in the synagogue were fixed
 upon Him. And He began to say to them, "To-day this passage 21
of Scripture has been fulfilled in your hearing." And all bore 22
 Him witness, and wondered at the words of grace that fell from
 His lips; and they remarked, "Is not this Joseph's son?"

THE LIFE OF JESUS THREATENED
 Lk. 4. 23-30; Mt. 13. 57, 58; Mk. 6. 4-6
 Verse 26: IV Kings 5. 14

He then said to them, "You will doubtless repeat to Me this 23
proverb, 'Physician, cure Thyself!' 'Whatever we have heard has
been done at Capharnaum, do also here in Thine own country.'"
 "Indeed I tell you," He continued, "no prophet is acceptable in 24
 his own country. But in truth, I tell you, there were many wid- 25
 ows in Israel in the days of Elijah, when the firmament was
 closed up for three years and six months, when a great famine
 came upon all the land; yet to none of these was Elijah sent, but 26
 only TO SAREPTA, A TOWN OF SIDON, TO A WIDOW WOMAN. And 27
 there were many lepers in Israel in the time of Elisha the
 prophet; yet none of them was cleansed, but only Naaman the
 Syrian."

Then all in the synagogue were filled with rage on hearing 28
 these things, and they rose up and thrust Him out of the town, 29
 dragging Him to the brow of the hill upon which their town
 was built, in order to fling Him down headlong. But He, pass- 30
 ing through the midst of them, went His way.

4.19 The Vulg. here adds, *and the day of reward.* See III Kings 17. 1, 9.
 4.27 "Elisha." Gr., *Eliseus*.—"Naaman, the Syrian." See IV Kings 5. 14.
 4.30 Our Lord may have made Himself invisible, or overawed them by the
 majesty of His mien, or perhaps struck them with temporary blindness. At
 all events, the miracle they sought they now experienced in an unexpected
 manner.

VISIT TO CAPHARNAUM

Lk. 4. 31-32; Mt. 4. 23-25; 7. 28-29; Mk. 1. 21-22

31 He then went down to Capharnaum, a town of Galilee. And
32 He was teaching them on the Sabbath day; and they were struck with admiration at His teaching, for His language was authoritative.

A DEMONIAK CURED

Lk. 4. 33-37; Mk. 1. 23-28

33 Now in the synagogue there was a man who had the spirit of
34 a foul demon and it shrieked out with a loud voice, "Let us alone! what is there to us and to Thee, Jesus, Thou Nazarene? Art Thou come to exterminate us? I know who Thou art—the
35 HOLY ONE of God!" But Jesus rebuked it, saying, "*Be silent, and come out of him!*" And the demon, throwing him down among them, came out of him without doing him any injury.
36 Then awe fell upon all, and they talked among themselves, saying, "What an utterance! With authority and power He commands the foul spirits, and they come out!" And His fame
37 spread through every place in that neighborhood.

CURE OF SIMON'S MOTHER-IN-LAW AND OTHERS

Lk. 4. 38-41; Mt. 8. 14-17; Mk. 1. 29-34

38 Then, rising and leaving the synagogue, He entered Simon's house. Now Simon's mother-in-law was suffering from a violent
39 fever; and they entreated Him in her behalf. And standing over her He commanded the fever, and it left her; and she rose at once and waited on them.

40 And when the sun was setting, all who had sick with various diseases brought them to Him; and laying His hands on each of
41 them He cured them. Out of many persons also came demons, crying out and exclaiming, "Thou art THE SON of God!" And He rebuked them, and would not allow them to speak, because they knew Him to be THE CHRIST.

PREACHING IN GALILEE AND JUDEA

Lk. 4. 42-44; Mt. 4. 23; 9. 35; Mk. 1. 35-37

But when it was day He went out and betook Himself to a 42
 deserted spot; and the crowd kept searching for Him till they
 came where He was, and tried to restrain Him from leaving
 them. But He said to them, "*I must preach the good news of* 43
 THE KINGDOM OF GOD to the other towns also, for I was sent
 for this purpose." And He continued to preach in the syna- 44
 gogues of Judea.

TEACHING OUT OF PETER'S BOAT

Lk. 5. 1-3; Mt. 4. 18; Mk. 1. 16

It happened once that He was standing by the Lake of Gen- 5
 nesaret, while the crowd pressed around Him to listen to THE
 WORD OF GOD. And He observed two boats lying at the lake- 2
 side; but the fishermen had gone out of them, and were wash-
 ing their nets. So getting into one of the boats, the one which 3
 belonged to Simon, He asked him to push off a little from the
 land; and sitting down He taught the crowds from the boat.

THE MIRACULOUS CATCH

Lk. 5. 4-11; Mt. 4. 19-22; Mk. 1. 17-20

When He had ceased speaking, He said to Simon, "Put out 4
 into deep water, and let down your nets for a catch." "Master," 5
 said Simon in reply, "we have toiled all night and caught noth-
 ing; however, at Thy bidding I will lower the nets." When they 6
 had done so, they enclosed a great shoal of fishes; and their nets

5.3 Peter's boat has always been regarded as a type of the Catholic Church.
 The Lord taught from Peter's boat, as He now teaches the world from that
 Church of which Peter's successor is the visible head. Every action of Jesus
 was intended to convey some instruction. The truth here intimated is
 plain—that where Peter and his successors are, there is the Church of Jesus
 Christ, in which He lives invisibly and sacramentally, and through which
 He teaches mankind.

5.6 "A great shoal of fishes." These represent the great multitude of men
 who were to be gathered throughout the ages into the Catholic Church.

7 were beginning to break. So they beckoned to their partners in
 the other boat to come and help them; and they came and filled
 8 both the boats, so that they were ready to sink. Now when Simon
 Peter saw it he fell at Jesus' knees, exclaiming, "Leave me, Lord,
 9 for I am a sinful man!" For amazement had seized him and all
 10 his companions, as well as James and John, the sons of Zebedee,
 who were Simon's partners, at the catch of fish they had taken.
 Jesus, however, said to Simon, "*Fear not; from henceforth thou*
 11 *shalt be catching men!*" Then, having brought their boats to
 land, they left all and followed Him.

CURING A LEPER

Lk. 5. 12-16; Mt. 8. 1-4; Mk. 1. 40-45

Verse 14: Lev. 13. 49; 14. 2-32

12 Once, when He was in one of the towns, there appeared a
 man full of leprosy; and when he saw Jesus he fell on his face
 and begged Him, saying, "Lord, if Thou wilt, Thou art able to
 13 cleanse me!" And extending His hand He touched him, saying,
 14 "*I will; be cleansed!*" and straightway the leprosy left him. And
 He forbade him to tell any man; but, "Go," said He, "*show thy-*
self to the priest, and offer a gift for thy cleansing according
 15 *as Moses enjoined, as an evidence to them.*" But His fame
 spread the more widely; and large crowds gathered to hear Him
 16 and to be cured of their sicknesses. But He retired into the
 desert places and prayed.

A PARALYTIC CURED

Lk. 5. 17-26; Mt. 9. 1-8; Mk. 2. 1-12

17 It happened one day that He was teaching, and there were
 Pharisees and doctors of the Law sitting by, who had come from
 every village of Galilee and Judea, as well as from Jerusalem.
 18 And the power of the Lord was present to cure them. And some
 men appeared carrying a paralyzed man upon a bed; and they
 19 were trying to bring him in and place him before Him. But find-
 ing no way of introducing him on account of the throng, they

mounted to the housetop, and let him down through the tiles, with his cot, into the midst before Jesus; who, observing them 20
 faith, said, "*Man, thy sins are forgiven thee.*" Then the scribes 21
 and Pharisees began to reflect, "Who is this Man who talks blas-
 phemies? Who can forgive sins but God alone?" Jesus, however, 22
 perceiving their reflections, said to them in reply, "*Why do you
 debate in your hearts? Which is easier—to say, 'Thy sins are for-
 given thee'; or to say, 'Rise and walk'? But in order that you may
 know that THE SON OF MAN has authority upon earth to forgive
 sins*"—He said to the paralytic—"I say to thee, *Rise! take up thy
 cot and go home!*" And immediately he stood up before them, 25
 took up what he had been lying on, and departed for his home,
 glorifying God. And all were enraptured, and they glorified God, 26
 and were filled with fear, exclaiming, "We have seen strange
 things to-day!"

RECEPTION AT LEVI'S

Lk. 5. 27-32; Mt. 9. 9-13; Mk. 2. 13-17

After this, on going out, He observed a publican named Levi, 27
 sitting in the customhouse; and He said to him, "*Follow Me!*"
 And leaving everything he got up and followed Him. 28

Then Levi gave Him a grand entertainment at his home; and 29
 there was a large company of publicans and others, who were
 reclining at table with them. And the Pharisees and the scribes 30
 grumbled at His disciples, asking, "Why do you eat and drink
 with the publicans and sinners?" Jesus in reply said to them, 31
 "*The healthy have no need of a physician, but the sick have. I
 have not come to call righteous people, but sinners, to repent-
 ance.*" 32

FASTING DISCUSSED

Lk. 5. 33-35; Mt. 9. 14-15; Mk. 2. 18-20

"Why is it," they then asked Him, "that, while the disciples 33
 of John, and those of the Pharisees as well, fast frequently and
 repeat prayers, Thine eat and drink?" "Can you compel the 34
 5.27 "Levi." Another name of Matthew. See Matt. 9. 9, above.

groomsmen to fast," Jesus replied to them, "while the bridegroom is with them? But other days are coming—and when the bridegroom shall be taken away from them, then they will fast in those days."

DOCTRINES OLD AND NEW

Lk. 5. 36-39; Mt. 9. 16-17; Mk. 2. 21-22

He also gave them an illustration: "No one inserts in an old garment a patch he has torn from a new garment; if he did, not only would he tear the new garment, but the patch taken from the new would not harmonize with the old. And no one puts new wine into old wine-skins; if he did, the new wine would burst the skins, and itself would be spilled and the skins destroyed. On the contrary, new wine must be put into fresh wine-skins. And nobody drinking old wine at once desires new; for he says, 'The old is better.'"

CHRIST, THE LORD OF THE SABBATH

Lk. 6. 1-5; Mt. 12. 1-8; Mk. 2. 23-28

Verse 4: Lev. 24. 9; I Kings 21. 1-6

Once, on a Sabbath, while He was walking through the corn-fields, His disciples plucked the ears and ate them, rubbing them in their hands. But some of the Pharisees said, "Why are you doing what is not lawful on the Sabbath day?" Jesus in reply said to them, "Have you never read what David did when he and his comrades were hungry? how he went into the house of God, and took the LOAVES OF EXPOSITION, and ate them, and gave them also to his companions, though it is not lawful for any but the 5.34 "Groomsmen." Lit., the sons (companions) of the bridegroom. See Matt. 9. 15, above.

5.38 The Vulg. adds to this verse, and both are preserved.

5.39 "Nobody drinking old wine at once desires new." Our Lord has just shown, in the parables of the old garment and of the wine skins, that a compromise between His teaching and the traditions of the Pharisees is impossible. He now intimates the improbability of a wholesale conversion of the Pharisees to His doctrine, inasmuch as they will prefer their old traditions to the new wine of His teaching.

priests alone to eat them? *The SON OF MAN,*" He added, "is Lord even of the Sabbath."

SABBATH FANATICS DEFIED

Lk. 6. 6-11; Mt. 12. 9-14; Mk. 3. 1-6

On another Sabbath also, He entered the synagogue and taught; and a man was there whose right hand was withered. The scribes and the Pharisees accordingly were watching to see whether He would effect a cure on the Sabbath, in hope of finding a charge to bring against Him. He knew their intentions, however, and said to the man with the withered hand, "Rise, and stand out in the midst!" So he arose and stood. Jesus then said to them, "I ask you whether it is lawful to do good on the Sabbath day, or to do harm? to save a life, or to destroy it?" Then, looking round upon them all, He said to him, "Hold out thy hand!" And he did so, and his hand was restored. They, however, became filled with senseless rage, and discussed among themselves what they could do to Jesus.

CHOOSING OF THE TWELVE

Lk. 6. 12-16; Mt. 10. 1-4; Mk. 3. 13-19

Now it occurred in those days that He went out into the mountain to pray; and He passed that whole night in the prayer of God. And when it was day, He called His disciples, and chose from among them twelve, whom, moreover, He styled Apostles: Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon who was called Zealous; and Jude the brother of James, and Judas Iscariot, who became the traitor.

6.12 "Prayer of God." The meaning here is that Our Lord passed the night in converse with His heavenly Father. Another instance of a night thus spent in prayer on a mountain is in Matt. 14. 23.

6.15 See Matt. 10. 4, above.

DISCOURSE ON CHRISTIAN PERFECTION

Lk. 6. 17-49; Mt. 5. 6. 7

- 17 And descending with them He stood on a level place, with a great crowd of His disciples, and a great throng of people from all Judea, and Jerusalem, and the seacoast of Tyre and Sidon,
 18 who came to listen to Him, and to be cured of their diseases.
 19 Those also who were tormented by foul spirits were cured. And all the crowd were trying to touch Him, because power was issuing from Him and curing them all.

BEATITUDES AND WOES

Lk. 6. 20-26; Mt. 5. 3-12

- 20 Then He, raising His eyes upon His disciples, said:
 "Blessed are you POOR; for yours is THE KINGDOM OF GOD.
 21 "Blessed are you who hunger now; for you shall be filled.
 "Blessed are you who WEEP now; for you shall laugh.
 22 "Blessed are you when men shall hate you, and when they reject you and revile you, and ban your name as evil for the SON
 23 OF MAN's sake. Be glad on that day, and leap for joy! for, behold, your reward shall be abundant in heaven; for in this way their forefathers used to treat the prophets.
 24 "But woe to you who are rich! for you have received your consolation.
 25 "Woe to you who are filled! for you shall go hungry.
 "Woe to you who laugh now! for you shall MOURN and WEEP.
 26 "Woe to you when all men speak well of you! for in this way their forefathers used to treat the false prophets.

THE LAW OF LOVE

Lk. 6. 27-36; Mt. 5. 38-48; 7. 12

- 27 "But I say to you who listen: Love your enemies, be generous
 28 to those who hate you, bless those who curse you, and pray for those who ill-treat you. And to him who strikes thee on one
 29 cheek offer the other also; and if any one takes thy cloak, do not

prevent him from taking thy coat as well. Give to every one who 30
 asks of thee; and from one who takes thy property do not ask it
 again. And as you wish men should do to you, do so yourselves 31
 to them. And if you love those who love you, what thanks to 32
 you? for even sinners love those who love them. And if you 33
 benefit those who benefit you, what thanks to you? for even sin-
 ners do this. And if you lend to those from whom you hope to 34
 receive in return, what thanks to you? for even sinners lend to
 sinners, in order that they may receive an equivalent in return.
 But, rather, love your enemies, and do them good, and lend, ex- 35
 pecting nothing in return; and your reward shall be great, and
 you shall be SONS OF THE MOST HIGH; for He is kind to the un-
 grateful and the wicked. Be compassionate, therefore, as your 36
 Father is compassionate.

GENEROUS-HEARTEDNESS

Lk. 6. 37-40; Mt. 7. 1-2; 15. 14; 10. 24-25; Mk. 4. 24

"Judge not, and you shall not be judged. Condemn not, and 37
 you shall not be condemned. Forgive, and you shall be forgiven.
 Give, and it shall be given to you; good measure—pressed down, 38
 shaken together and overflowing—they will give into your
 bosom. For with the same measure you measure with, it shall
 be measured out to you in return."

And He repeated to them a proverb: "Can the blind guide 39
 the blind? Will they not both fall into a pit? A disciple is not 40
 above his master; but when perfectly trained, every one is like
 his master.

RASH JUDGMENT

Lk. 6. 41-42; Mt. 7. 3-5

"And why dost thou observe the mote in thy brother's eye, 41
 but dost not notice the beam in thine own eye? Or how canst 42

6.31 See Tobias 4. 16.

6.38 "Into your bosom." The Jews had folds in their tunics above their
 girdles, which served the purpose of pockets. Hence they were said to put
 things into their bosoms.

thou say to thy brother, 'Brother, allow me to remove that mote that is in thine eye,' while thou thyself dost not observe the beam that is in thine own eye? Thou hypocrite! first remove the beam from thine own eye, and then thou wilt see clearly to remove the mote that is in thy brother's eye.

THE TREE AND ITS FRUITS

Lk. 6. 43-45; Mt. 7. 16-20; 12. 33-35

43 "For there is no good tree that produces bad fruit, nor again
44 a decayed tree that produces good fruit; for every tree is known
by its own fruit. For people do not gather figs from thorn-
45 bushes, nor pluck a bunch of grapes from a bramble-bush. The
good man produces good out of the good treasure of his heart;
and the bad man produces evil out of his evil treasure; for out
of the abundance of the heart his mouth speaks.

PRACTICE OF THE WORD

Lk. 6. 46-49; 13. 26-27; Mt. 7. 21-27

46 "But why do you call Me, 'Lord, Lord,' and yet do not practice
47 what I say? Every one who comes to Me, and listens to My
words, and puts them into practice—I will show you whom he is
48 like. He is like a man building a house, who dug, and kept deep-
ening, and laid a foundation upon rock. And when a flood came,
the torrent broke upon that house, and could not shake it; for
49 it had been well built. But he who listens and does not practice
is like a man building a house upon the ground without a foundation;
against which the torrent broke, and at once it fell; and
the wreck of that house was utter."

CURING A CENTURION'S SLAVE

Lk. 7. 1-10; 13. 28-29; Mt. 8. 5-13; Jn. 4. 46-53

7 And when He had finished all His discourse in the hearing of
the people He entered Capharnaum.

6.48 "For it had been well built." Or, *For it had been founded upon the rock, as in the Vulg. and some Greek MSS.*

Now a certain centurion's slave, who was of great value to his owner, was ill, and at the point of death; and having heard about Jesus, the centurion sent some elders of the Jews to Him, asking Him to come and save his slave. So when they came to Jesus they begged Him earnestly, telling Him, "He is worthy that Thou shouldst grant him this, for he loves our nation, and he himself built our synagogue." Jesus accordingly went with them. But when He was now not far from the house, the centurion sent some friends to Him with the message: "Lord, do not take the trouble; for I am not of sufficient consequence that Thou shouldst enter under my roof. That is why I did not even consider myself worthy to come to Thee. But only give a word of command, and my slave shall be cured. For I too am a man obedient to authority, and also having soldiers under myself; and I say to this one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." Now when Jesus heard this He admired him; and turning to the crowd that followed Him He said, *"I tell you that not even in Israel have I found such faith."* And the messengers on returning to the house found the slave restored to health.

A WIDOW'S SON RAISED TO LIFE

It happened soon afterward that He went to a town called Nain, and His disciples and a large crowd accompanied Him. Now as He drew near to the town gate, behold a dead man was being carried out, an only son of his mother, and she was a widow; and a great number of the townspeople were with her. And when the Lord saw her He was moved with compassion for her, and said to her, *"Weep not!"* And stepping forward He touched the stretcher, and the bearers stood still. Then He said, *"Young man, I say to thee, arise!"* And he that was dead sat up, and began to speak. And He gave him to his mother. Then fear took possession of all; and they glorified God, exclaiming, *"A great PROPHET has arisen among us!"* and, *"God has visited His people!"* And this report concerning Him spread throughout the whole of Judea, and all the surrounding country.

A DEPUTATION FROM JOHN THE BAPTIZER

Lk. 7. 18-23; Mt. 11. 2-6

Verse 22: Is. 35. 5; 61. 1

18, 19 Now the disciples of John told him of all these things. And John, calling two of his disciples, sent them to the Lord with the inquiry, "Art Thou the COMING ONE, or are we to expect
20 another?" And when the men came to Him they said, "John the Baptizer has sent us to Thee, to ask, 'Art Thou the COMING
21 ONE, or are we to expect another?'" In that hour He cured many of diseases, afflictions and evil spirits, and bestowed sight
22 on many who were blind. Then answering them He said, "You may now go and report to John what you have seen and heard: that THE BLIND SEE, THE LAME WALK, lepers are cleansed, THE DEAF HEAR, the dead are raised, and TO THE POOR THE GOOD NEWS
23 IS PROCLAIMED. And happy is he who shall not be scandalized regarding Me!"

JOHN'S HIGH MISSION

Lk. 7. 24-28; Mt. 11. 7-15

Verse 27: Mal. 3. 1

24 But when the messengers of John had taken their departure, He began to say to the crowds concerning John, "What did you go out into the desert to behold? A reed shaken by the wind?
25 But what did you go out to see? A man attired in fine clothes? Indeed, those who are handsomely clothed and live in luxury are
26 in royal palaces. But what did you go out to see? A prophet? Yes.
27 I tell you, and much more than a prophet. This is he of whom it is written:

" 'BEHOLD, I SEND MY MESSENGER BEFORE THY FACE,
WHO SHALL PREPARE THY ROAD BEFORE THEE.'

28 I tell you, among those born of women there is none greater than John; yet the least in THE KINGDOM OF GOD is greater than he.

JOHN'S RECEPTION

Lk. 7. 29-35; Mt. 21. 32; 11. 16-19

"Now all the people, including the publicans, justified God ²⁹
when they heard him, and were baptized with John's baptism.
The Pharisees and doctors of the Law, however, spurned the in- ³⁰
tention of God to their own loss, in not being baptized by him.
'To what, therefore, shall I compare the men of this generation, ³¹
and what are they like? They are like children sitting in the ³²
market-place, shouting to one another and saying,

'We piped for you, and you did not dance;
'We wailed, and you did not weep.'

For John the Baptizer has come neither eating bread nor drink- ³³
ing wine; and you say, 'He has a demon!' THE SON OF MAN has ³⁴
come eating and drinking; and you say, 'Look at Him! a man
who is a glutton and a wine-guzzler! a friend of publicans and
sinners!' Yet Wisdom is justified by all her children." ³⁵

JESUS, A GUEST OF SIMON THE PHARISEE

One of the Pharisees having asked Him to dine with him, He ³⁶
entered the Pharisee's house, and reclined at table. And behold, ³⁷
a woman who was a sinner in the city, on learning that He was
at table in the Pharisee's house, brought an alabaster flask of
perfumed oil, and standing behind at His feet weeping, began ³⁸
to bathe His feet with her tears and wipe them with the hair of
her head, while she kissed His feet, and anointed them with the
perfume.

But the Pharisee who had invited Him, on seeing this, said to ³⁹
himself, "If this Man were a PROPHET, He would have recog-

7.29 "Now all the people." Some consider this paragraph to be the words,
not of Our Lord, but of the evangelist.—"Justified God." That is, ac-
knowledge the justice of God, or praised God.

7.37 "A woman who was a sinner." She is believed by most authorities to
have been St. Mary Magdalene—an opinion which is countenanced by the
office of the Saint's feast in the Roman Breviary and Missal.

nized who and what kind of woman it is who is touching Him; that, in fact, she is a sinner." "Simon," said Jesus answering him, "I have something to say to thee." "Master," said he, "say on." "A certain money-lender had two debtors, one of whom owed him five hundred denarii, and the other fifty. As they had nothing with which to pay, he freely forgave them both. Which of them, now, would love him more?" "I suppose," said Simon in reply, "it would be the one to whom he forgave more." "Thou hast judged rightly," He said to him.

Then, turning toward the woman, He said to Simon, "Dost thou observe this woman? I came into thy house; thou gavest Me no water for My feet; but she has bathed My feet with her tears, and wiped them with her hair. Thou gavest Me no kiss; but she, from the time I came in, has not ceased to kiss My feet. Thou didst not anoint My head with oil; but she has anointed My feet with perfume. For this, I tell Thee, her sins, which are many, are forgiven, because she has loved much; but he to whom little is forgiven loves but little." He then said to her, "Thy sins are forgiven." Those who dined with Him, however, began to say to themselves, "Who is this, who even forgives sins?" But He said to the woman, "Thy faith has saved thee; go in peace."

PREACHING THROUGH GALILEE

8 Soon afterwards He journeyed through towns and villages, preaching and proclaiming THE GOOD NEWS of THE KINGDOM OF
2 God. And the Twelve accompanied Him, as well as some women who had been cured of evil spirits and sicknesses—Mary, called the Magdalene, from whom seven demons had gone out,
3 Joanna, wife of Chusa, Herod's steward, Susanna, and many others, who assisted Him out of their own means.

PARABLE OF THE SOWER AND THE SEED

Lk. 8. 4-8; Mt. 13. 1-9; Mk. 4. 1-9

4 Now when a great crowd was gathering, and people from
7.41 "Denarii." See Matt. 18. 28, above.
8.2 "Magdalene." That is, from the town of Magdala.

every town were resorting to Him, He addressed them in a parable: "The sower went out to sow his seed; and as he sowed, some seed fell along the roadside, where it was trodden upon, and the birds of the air devoured it. And some fell upon the rock; but on sprouting it withered for lack of moisture. And some fell amid the briers, and the briers grew up with it and choked it. And some fell upon good soil; and springing up it yielded a hundredfold crop." As He said this He cried out, "He that has ears to hear, let him hear!"

EXPLANATION OF THE PARABLE

Lk. 8. 9-15; 10. 23-24; Mt. 13. 10-23; Mk. 4. 10-20
Verse 10: Is. 6. 9, 10

His disciples then asked Him what this parable meant. 9
"It is granted to you," He replied, "to know the mysteries of 10
THE KINGDOM OF GOD; but to the rest in parables, so that

SEEING THEY MAY NOT SEE,
AND HEARING MAY NOT UNDERSTAND.

"Now the parable means this: The seed is THE WORD OF 11
GOD. And those along the roadside are they that have heard; 12
then comes the devil, and takes away THE WORD from their
heart, that they may not believe and be saved. And those upon 13
the rock are they who, when they hear, receive THE WORD with
delight; yet these have no root: they believe for a while, and in
the hour of trial fall away. And that falling among the briers 14
are they that have heard; yet, as they go on their way, are
choked by the anxieties and riches and pleasures of life, and
bring no fruit to maturity. But that upon the good soil are they 15
who, with a noble and generous heart, having heard THE WORD,
hold it fast, and yield fruit with endurance.

HOW TO MAKE USE OF THE LIGHT

Lk. 8. 16-18; 12. 2; Mt. 5. 15; 10. 26; Mk. 4. 21-24

"No one, having lighted a lamp, covers it with a vessel, or 16
puts it under a bed, but places it upon a lampstand, so that

- 17 those who enter may see the light. For there is nothing secret that shall not be manifested, nor concealed that shall not be
 18 known and come to light. Take heed, therefore, how you hear; for whoever possesses, to him shall be given; while whoever possesses not, even what he imagines he has shall be taken away from him."

THE MOTHER AND KINSMEN OF JESUS

Lk. 8. 19-21; Mt. 12. 46-50; Mk. 3. 31-35

- 19 His mother and His kinsmen came to see Him, but could not
 20 get near Him because of the crowd. And it was told Him, "Thy mother and Thy brethren are standing outside, wishing to see
 21 Thee." But in reply He said to them, "My mother and My brethren are those who listen to THE WORD OF GOD, and practice it."

STILLING THE STORM

Lk. 8. 22-25; Mt. 8. 18, 23-27; Mk. 4. 35-40

- 22 One day He and His disciples got into a boat; and He said to them, "Let us cross over to the other side of the lake." And
 23 they put out. Now as they were sailing He fell asleep. And a hurricane swept down upon the lake; and they were filling, and
 24 were in grave peril. So they came and roused Him, saying, "Master, Master, we are lost!" And He awoke and rebuked the wind and the surging of the water, and they ceased, and a calm fell.
 25 He then said to them, "Where is your faith?" And their fear grew into wonder, as they said to one another, "Who then is this, who commands both winds and water, and they obey Him?"

THE DEMONIAK NAMED "LEGION"

Lk. 8. 26-31; Mt. 8. 28-29; Mk. 5. 1-10

- 26 They then put in at the territory of the Gergesenes, which is
 27 opposite Galilee. And when He got out upon the land there

8.19 See Matt. 12. 46, above.

8.25 "Their fear grew into wonder." Literally, *having been afraid* (during the storm) they wondered (at the Lord's power).

met Him a certain man from the town, who for a long time had been possessed with demons, and wore no clothes, and did not live in a house, but in the tombs. And seeing Jesus he shrieked out and fell down before Him, exclaiming with a loud voice, "What is there to me and to Thee, Jesus, SON OF GOD THE MOST HIGH. I pray Thee, do not torture me!" For He was commanding the foul spirit to go out of the man. For many a time it had seized him; and although put in confinement and bound with chains and shackles, yet he would break the fetters, and be driven by the demon into the desert. Jesus then asked him, "What is thy name?" "Legion," replied he; for many demons had gone into him. And they pleaded that He would not order them to depart into the abyss.

PERISHING OF THE SWINE

Lk. 8. 32-39; Mt. 8. 30-34; Mk. 5. 11-20

Now a numerous herd of swine was there, feeding upon the mountainside; and they implored Him to give them permission to enter into them. He accordingly gave them leave. And the demons going out from the man entered into the swine; and the herd rushed headlong down the steep into the lake and were drowned. Then the swineherds, on seeing what had occurred, took to flight, and reported the matter in the town and in the country; and people came out to see what had taken place. And they came to Jesus, and found the man from whom the demons had gone out sitting at Jesus' feet, clothed and in his right mind; and they were afraid. And those who had witnessed it related to them how the demoniac had been cured. Then all the people of the Gergesene neighborhood asked Him to leave them; for they were possessed with a great dread. So getting into the boat He returned. The man, however, from whom the demons had gone out, begged to remain with Him. But He sent him away, saying, "*Return to thy home, and relate how much God has done for thee.*" So he went away, and

8.30 "Legion." See Matt. 26. 53, above.

8.36 "How the demoniac had been cured." The Vulg. adds, *of the legion.*

proclaimed throughout the whole town how much Jesus had done for him.

ENTREATY OF JAIRUS

Lk. 8. 40-42, 49-56; Mt. 9. 18-19; Mk. 5. 21-24

40 Now when Jesus returned the crowd received Him with wel-
 41 come, for they were all waiting for Him. And a man of the
 name of Jairus, who was a ruler of the synagogue, came and fell
 42 at the feet of Jesus, imploring Him to come to his house, be-
 cause his only daughter about twelve years old was dying.

A WOMAN CURED OF A HEMORRHAGE

Lk. 8. 43-48; Mt. 9. 20-22; Mk. 5. 25-34

43 Now as He went He was crowded by the throng. And a
 woman who had had a hemorrhage for twelve years, and had
 spent all her means upon physicians, but could obtain no cure
 44 from any one, came from behind, and touched the fringe of
 45 His robe; and immediately her hemorrhage ceased. "Who was
 it that touched Me?" Jesus asked; but all denying it, Peter said,
 "Master, the crowds are pressing upon Thee and crushing
 46 Thee." "Some one did touch Me," Jesus replied, "for I per-
 47 ceived that power had issued from Me." Then the woman, see-
 ing that she had not escaped observation, came forward trem-
 bling, and falling down before Him declared in the presence of
 all the people for what reason she had touched Him, and how
 48 she had been instantly cured. "Daughter," He said to her, "thy
 faith has saved thee; go in peace."

JAIRUS' DAUGHTER RESTORED TO LIFE

Lk. 8. 49-56, 40-42; Mt. 9. 23-26; Mk. 5. 35-43

49 While He was still speaking, some one arrived from the ruler
 of the synagogue's house, telling him, "Thy daughter is dead;
 8.45 At the end of this verse the Vulg. adds, and dost Thou ask, Who
 touched Me?"

do not trouble the Master." But Jesus on hearing this answered 50
 him, "*Fear not; only believe, and she shall be saved.*" When 51
 He arrived at the house, He allowed no one to enter with Him
 but Peter, James and John, and the girl's father and mother.
 And all were weeping and lamenting her. But He said, "*Do not* 52
weep; she is not dead, but sleeping." And they laughed at Him, 53
 knowing that she was dead. But He, taking her by the hand, 54
 called, saying, "*Girl, arise!*" And her spirit returned, and she 55
 rose immediately; and He ordered that something be given her
 to eat. And her parents were in ecstasy; but He commanded 56
 them to tell no one what had occurred.

MISSION OF THE TWELVE

Lk. 9. 1-6; 10. 4-6, 10-12; Mt. 10. 1-15; Mk. 6. 7-11

And calling the Twelve together He gave them power and 9
 authority over all demons, and the cure of diseases; and He sent 2
 them out to preach THE KINGDOM OF GOD, and to restore the
 sick to health. And He said to them: "*Take nothing for your* 3
journey; neither staff, nor wallet, nor bread, nor money; and do
not possess two coats. And whatever house you enter, there stay, 4
and thence go forth. And as for all who will not receive you, 5
when you depart from their town, shake off the very dust from
your feet as a protest against them." And they went out, and 6
 made a tour through the villages, spreading tidings of good and
 curing everywhere.

UNEASINESS OF HEROD

Lk. 9. 7-9; Mt. 14. 1-2; Mk. 6. 14-16

And Herod the Tetrarch heard of all that was being done, 7
 and was perplexed, because it was said by some that John had 8
 risen from the dead, by some that Elijah had appeared, and by
 others that one of the ancient prophets had risen. "John," said 9

9.3 See Mark 6. 8, above.

Herod, "I have beheaded; but who is this of whom I hear such things?" And he endeavored to see Him.

MIRACULOUS FEEDING OF FIVE THOUSAND

Lk. 9. 10-17; Mt. 14. 13-21; Mk. 6. 30-44; Jn. 6. 1-15

- 10 Upon their return the apostles related to Him all they had done. And taking them along He withdrew apart to a town
 11 called Bethsaida. But the crowds on learning it followed Him; and He welcomed them, and spoke to them of THE KINGDOM OF GOD, and those who needed curing He restored to health.
 12 Now the day began to decline; and the Twelve came and said to Him, "Dismiss the crowd, so that they may go to the surrounding villages and farms, and procure lodgings and find provisions; for we are in a desert place here." "Give them something to eat yourselves," He said to them. "We have nothing more than five loaves and two fishes," they replied; "unless we
 14 ourselves go and buy food for all these people!" For they numbered about five thousand men. Then He told His disciples,
 15 "Make them recline in companies of fifty each." They accordingly did so, making them all recline. Taking then the five
 16 loaves and the two fishes, and looking up to heaven, He blessed them, and broke, and gave them to the disciples to place before the crowd. And they ate and were all satisfied; and twelve
 17 baskets of fragments that were left over were taken up.

PETER'S CONFESSION

Lk. 9. 18-20; Mt. 16. 13-19; Mk. 8. 27-29

- 18 Once, as He was praying in private, the disciples were with Him; and He questioned them saying, "Who do the multitudes
 19 say that I am?" In reply they said, "John the Baptizer; others, Elijah; but others, that one of the ancient prophets has risen."
 20 "But you," He asked them, "who do you say that I am?" Peter, replying, said, "The CHRIST OF GOD!"

9.10 "To a town." Vulg., a desert place.

FIRST PREDICTION OF THE PASSION AND RESURRECTION

Lk. 9. 21-22; Mt. 16. 20-23; Mk. 8. 30-33

But He, addressing them sternly, forbade them to tell this to ²¹
 any one; adding, "THE SON OF MAN must endure many suffer- ²²
 ings, and be rejected by the ancients, chief priests and scribes,
 and be put to death, and on the third day rise again."

SELF-DENIAL REQUISITE FOR FOLLOWING CHRIST

Lk. 9. 23-27; Mt. 16. 24-28; Mk. 8. 34-39

And He said to all: "If any one desires to come after Me, let ²³
 him deny himself, and take up his cross daily, and follow Me.
 For whoever wishes to save his life shall lose it; but whoever ²⁴
 loses his life for My sake, he shall save it. For what benefit ²⁵
 would it be to a man if he were to gain the whole world, and
 lose or forfeit his own self? For whoever is ashamed of Me and ²⁶
 of My words, of him THE SON OF MAN will be ashamed, when
 He comes in His glory and the glory of the Father and of the
 holy angels.

"But I tell you truly, there are some of those standing here ²⁷
 who shall in no wise taste of death until they see THE KINGDOM
 OF GOD."

THE TRANSFIGURATION

Lk. 9. 28-36; Mt. 17. 1-13; Mk. 9. 1-13

Now it was about eight days after these words that He took ²⁸
 with Him Peter, John and James, and ascended the mountain
 to pray. And it came to pass that while He prayed, the appear- ²⁹
 ance of His countenance became altered, and His clothing
 white and dazzling. And behold, two men were talking with ³⁰
 Him; and they were Moses and Elijah, who, appearing in glory, ³¹
 spoke of His decease, which He was about to accomplish at
 Jerusalem. Now Peter and his companions were heavy with ³²
 sleep; but becoming fully awake they saw His glory, and the
 two men who were standing with Him. And as they were part- ³³

ing from Him Peter said to Jesus, "Master, it is delightful for us to be here! So let us erect three tents—one for Thee, one for
 34 Moses, and one for Elijah"; but he knew not what he said. As he spoke thus, however, a cloud came and overshadowed them;
 35 and they were awestruck as those entered into the cloud. Then a Voice came out of the cloud, saying, "*This is My SON, My CHOSEN ONE; hear Him!*" And with the utterance of that Voice
 36 Jesus was found alone. But they kept silent, and in those days told no one of anything they had seen.

THE DEMONIAK BOY

Lk. 9. 37-43; 17. 6; Mt. 17. 14-20; 21. 22; Mk. 9. 13-28; 11. 22

37 When on the next day they had descended the mountain, a
 38 large crowd met Him. And a man from among the crowd cried out, "Master, I pray Thee, look upon my son, because he is my
 39 only child; and behold, a spirit seizes him, and he suddenly shrieks out; and it convulses him so that he foams; and it
 40 scarcely leaves him, wearing him out. And I begged Thy disciples to expel it, but they were unable." "O you unbelieving
 41 and perverse generation!" said Jesus in reply; "*how long shall I be with you and bear with you? Bring thy son here.*" And even
 42 while he was coming up, the demon flung him down and convulsed him grievously. But Jesus rebuked the foul spirit, and
 43 cured the boy, and returned him to his father. And they were all struck with amazement at the majesty of God.

SECOND PREDICTION OF THE PASSION

Lk. 9. 44-45; Mt. 17. 22-23; Mk. 9. 29-31

44 But while every one was in admiration at all that He had done, He said to His disciples, "*Take these words into your ears: for THE SON OF MAN is to be delivered into the hands of*
 45 *men.*" But they did not understand what He said. His meaning

9.33 "Tents." See Matt. 17. 4, above.

9.35 "My Son, My chosen One." Some MSS. read, *My beloved Son.*

9.39 "Wearing him out." Or, *breaking him.*

was concealed from them, so that they could not perceive it; and they were afraid to ask Him about it.

LESSONS IN HUMILITY AND TOLERATION

And a discussion arose among them as to which of them was 46
greatest. But Jesus, perceiving the conflict of their hearts, took 47
a little child and set him by His side, and said to them, "Who- 48
ever receives *this little child* in My Name receives Me; and
whoever receives Me receives Him who sent Me. For he who is
least among you all is the one who is great."

John answered, "Master, we saw somebody casting out de- 49
mons in Thy Name, and we forbade him, because he is not of
our following." Jesus, however, said to him, "You should not 50
forbid him; for he who is not against you is for you."

Part III

CHRIST'S MINISTRY, CHIEFLY IN JUDEA AND PEREA

JOURNEY TO JERUSALEM—REJECTION BY SAMARITANS

Verse 54: IV Kings 1. 10, 12

It was when the days were nearly come for His assumption 51
that He steadfastly set His face to go to Jerusalem. And He 52
sent messengers before Him, who went ahead and entered a
village of the Samaritans, in order to prepare for Him. But they 53
would not receive Him, because He was evidently going to
Jerusalem. When His disciples James and John saw this they 54
said, "Lord, dost Thou wish us to bid FIRE COME DOWN FROM
HEAVEN AND CONSUME them?" But turning He rebuked them, 55
[saying, "You know not of what spirit you are; for THE SON OF 56

9.54 Some MSS. have at the end of this verse, as also did *Elijah*.

9.55,56 Words in brackets here are wanting in the best Greek MSS.

MAN did not come to destroy men's lives, but to save them.]" And they went to another village.

SELF-RENUNCIATION REQUIRED

Lk. 9. 57-62; Mt. 8. 19-22

57 As they were going along the road some one said to Him, "I
58 will follow Thee wherever Thou goest." Jesus said to him, "The
foxes have burrows, and the birds of the sky have nests; but THE
59 SON OF MAN has no place where He may lay His head." To an-
other He said, "Follow Me." "Lord," was the reply, "allow me
60 first to go and bury my father." But He said to him, "Leave the
dead to bury their own dead; but as for thee, go and proclaim
61 THE KINGDOM OF GOD." "I will follow Thee, Lord," said an-
other, "but first allow me to bid farewell to my friends at
62 home." But Jesus told him, "No one who looks back after put-
ting his hand to the plow is fit for THE KINGDOM OF GOD."

MISSION OF THE SEVENTY DISCIPLES

Lk. 10. 1-12; Mt. 9. 37-38; 10. 7-16; Mk. 6. 8-11

10 After this the Lord appointed seventy others, and sent them
two and two before His face into every town and place which
2 He Himself was about to visit. And He said to them: "The har-
vest is plentiful, but the laborers are few. Pray therefore the
3 Master of the harvest to send out laborers into His harvest. Go;
4 behold, I send you as lambs into the midst of wolves. Carry
neither purse, nor wallet, nor sandals, and greet no one upon
5 the road. And into whatever house you enter, first say, 'Peace to
6 this house!' And if a son of peace is there, your peace shall rest

10.1 "Seventy." Many MSS. have seventy-two.

10.4 "Greet no one." By this Our Lord conveys the lesson that His ministers ought not to turn aside from their mission for matters of mere courtesy, worldly convenience, or human respect—which would be an obstacle to their work.

10.6 "A son of peace." That is, one fit to receive the blessing of peace pronounced upon him; or, a man of peace, one who will receive you in the peace of God.

upon him; but if not, it shall return to you. And remain in that 7
 same house, eating and drinking what they have; for the work-
 man is entitled to his wages. Do not change from house to 8
 house. And into whatever town you enter and they receive you,
 eat what is set before you, and cure the sick who are in it; and 9
 say to them, 'THE KINGDOM OF GOD is come near to you.' But 10
 into whatever town you enter, and they do not receive you,
 then go out into its streets and say, 'Even the dust of your town 11
 that sticks to our feet we wipe off against you; know this, how-
 ever, that THE KINGDOM OF GOD is near.' I tell you that in that 12
 day it will be more endurable for Sodom than for that town.

THE UNREPENTANT TOWNS CURSED

Lk. 10. 13-15; Mt. 11. 21-23

Verse 15: Is. 14. 13, 15

"Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the 13
 miracles done in you had been done in Tyre and Sidon, they
 would have repented long ago sitting in sackcloth and ashes. It 14
 shall be more endurable, however, for Tyre and Sidon in THE
 JUDGMENT than for you! And thou, Capharnaum, shalt thou be 15
 EXALTED AS HIGH AS HEAVEN? THOU SHALT BE BROUGHT DOWN
 EVEN TO HELL!

CHRIST AND HIS DISCIPLES ARE ONE

Lk. 10. 16; Mt. 10. 40

"He who hears you hears Me; and he who rejects you rejects 16
 Me; and he who rejects Me rejects Him who sent Me."

REJOICING OF THE DISCIPLES OVER THEIR SUCCESS

Lk. 10. 17-20; Mk. 16. 17-18

Verse 19: Gen. 3. 15; Ps. 90 (91). 13

When the seventy returned they were in joyful mood, say- 17
 ing, "Lord, even the demons are subject to us in Thy Name."

- 18 And He said to them, "I was looking on and saw Satan falling
 19 from heaven like a lightning-flash. Listen! I have given you au-
 thority TO TREAD UPON SERPENTS and scorpions, and over all the
 20 power of the enemy, and nothing at all can harm you. How-
 ever, do not rejoice in the fact that spirits are subject to you,
 but rejoice that your names are recorded in heaven."

REJOICING IN THE HOLY SPIRIT

Lk. 10. 21-24; Mt. 11. 25-27; 13. 16-17

- 21 In that same hour He became enraptured with joy in the
 Holy Ghost and said, "I give praise to Thee, O Father, Lord of
 heaven and earth, because, having hidden these things from
 the wise and clever, Thou hast revealed them to little ones.
 22 Even so, Father! for so it was well-pleasing in Thy sight. All
 things have been delivered to Me by My Father; and no one
 knows who THE SON is except the Father, and who the Father
 is except THE SON, and he to whom it is the pleasure of THE
 23 SON to reveal Him." Then turning to His disciples He said pri-
 vately, "Blessed are the eyes which see the things which you
 24 see! For I tell you that many prophets and kings desired to see
 the things that you see, and did not see them, and to hear the
 things that you hear, and did not hear them."

LOVE OF NEIGHBOR

Lk. 10. 25-28; Mt. 22. 34-40; Mk. 12. 28-34
 Verses 27, 28: Lev. 18. 5; 19. 18; Deut. 6. 5

- 25 And a doctor of the Law rose to test Him, and asked, "Mas-
 26 ter, what must I do in order to inherit eternal life?" "What is
 written in the Law," He asked him; "how dost thou read it?"
 27 He answered, "'THOU SHALT LOVE THE LORD THY GOD WITH
 THY WHOLE HEART, AND WITH THY WHOLE SOUL, AND WITH THY
 WHOLE STRENGTH, AND WITH THY WHOLE MIND'; and 'THY
 10.18. "I was looking on, etc." Some authorities have understood Our
 Lord's words here as conveying a certain rebuke to the elation of the
 apostles. But the meaning is rather than He calls their attention to the
 success of their labors, so as to increase their joy.

NEIGHBOR AS THYSELF.' "Thou hast answered rightly," He replied; "DO THAT, AND THOU SHALT LIVE." Wishing, however, to justify himself, he asked Jesus, "And who is my neighbor?"

Jesus taking him up said: "A man, on his way down from Jerusalem to Jericho, fell among robbers, who both stripped and beat him, and then departed leaving him half dead. Now by chance a certain priest was going down that road, who, at sight of him, passed by on the other side. Likewise, a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan who was traveling came to where he was, and on seeing him took pity on him, and went to him and bandaged his wounds, pouring on oil and wine. Then seating him on his own beast he conveyed him to an inn, and took care of him. And the next day, taking out two denarii, he gave them to the landlord, and said, 'Take care of him; and whatever thou dost spend besides, I will pay thee on my return.' Which of these three, dost thou think, proved neighbor to him who fell among the robbers?" "He who performed the work of mercy on him," was the reply. "Go," said Jesus to him, "and do the like thyself."

VISIT TO MARTHA AND MARY AT BETHANY

As they were traveling, He entered a certain village; and a lady named Martha entertained Him at her home. And she had a sister called Mary, who, seating herself at the Lord's feet, listened to His words. But Martha was over-busy with much serving; and standing before Him she exclaimed, "Lord, is it no matter to Thee that my sister has left me to attend to things

10.33 "A certain Samaritan." Jesus Himself was called a Samaritan by the Jews (John 8. 48). He came to the succor of mankind, who had fallen under the power of Satan and his demons, as the Samaritan came to the aid of the man who had fallen in with robbers.

10.34 "Pouring on oil and wine." Oil and wine were commonly used in the East for the alleviation and cure of wounds.

10.38 "A certain village." Probably it was Bethany.

10.39 "She had a sister called Mary." Mary here is probably identical with St. Mary Magdalene.

- 41 alone? Tell her then to help me." "Martha, Martha," the Lord answered her, "thou art anxious and troubled about many things, while there is need of only a few, or of only one. For Mary has chosen the good part, which shall not be taken away from her."

THE LORD'S PRAYER

Lk. 11. 1-4; Mt. 6. 9-13

- 11 Once, when He had ceased praying in a certain place, one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." And He said to them, "When you pray, say:

Father, hallowed be Thy Name;
 Thy Kingdom come;
 3 Give us every day our daily bread;
 4 And forgive us our sins,
 For we ourselves also forgive every one indebted to us;
 And bring us not into temptation."

QUALITIES OF PRAYER

Lk. 11. 9-13; Mt. 7. 7-11

- 5 He then said to them, "Suppose one of you has a friend, to whom he goes at midnight and says, 'Friend, lend me three loaves; for a friend of mine has arrived at my house from a journey, and I have nothing to set before him'; and he, answering from within, says, 'Don't bother me; the door is now fastened, and my children and I are in bed; I cannot get up and give them to you.' I tell you, though he will not get up and give them to him because he is his friend, yet because his friend persists, he will rise and give him as many as he needs.
 9 "And to you also I say: Ask, and it shall be given you; seek,

10.42 "Mary has chosen the good part." Mary is the type of the contemplative life in the Church, Martha of the active. The active life is good, but the contemplative is better, for it will not cease with death but will last for eternity.

11.8 The Vulg. adds here, yet if he keeps on knocking.

and you shall find; knock, and it shall be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

"Suppose one of you asks his father for a loaf of bread—will he hand him a stone? Or for a fish—will he instead of a fish hand him a serpent? Or if he asks for an egg—will he hand him a scorpion? If then you, who are sinful, know how to bestow kind gifts on your children, how much more will your heavenly Father impart the Holy Spirit to those who ask Him?"

A DUMB DEMONIAK CURED

Lk. 11. 14-23; Mt. 12. 22-30; 9. 32-34; Mk. 3. 22-27

And He was expelling a demon, which was dumb; and when the demon was expelled the dumb man spoke, and the crowd was in admiration. But some of them said, "He casts out the demons by the agency of Beelzebul, the prince of the demons." And others, to test Him, demanded of Him a sign from heaven. But He, aware of their thoughts, said to them: "Any kingdom divided against itself shall be brought to ruin, and house upon house shall fall. If, then, Satan also is divided against himself, how shall his kingdom endure?—since you assert that I cast out demons by the agency of Beelzebul. And if I cast out demons by the agency of Beelzebul, by whose agency do your own disciples cast them out? They, therefore, shall be your judges. But if I by the finger of God cast out demons, then THE KINGDOM OF GOD has overtaken you! When the strong one, completely armed, guards his own castle, his possessions remain in peace; but when one stronger than he attacks and conquers him, he takes away his whole equipment on which he was depending,

11.19 "Your own disciples." Lit., sons.

11.20 "By the finger of God." That is, by the command of God. In Matt. 12. 28 also it is stated that He cast out devils by the spirit or power of God.

11.22 "One stronger than he." This is, Jesus Christ, who came upon Satan, the strong one, and overcame him.

- 23 and distributes his spoil. He that is not with Me is against Me; and he that does not gather with Me scatters.

RETURN OF A DEMON TO A MAN

Lk. 11. 24-26; Mt. 12. 43-45

- 24 "When the foul spirit has gone out from the man, he wanders about in waterless places in search of rest; and finding none he says, 'I will return to my dwelling whence I came out.'
 25, 26 And on arriving he finds it swept and adorned. Then he goes and brings with him seven other spirits more wicked than himself, and they enter and dwell there; and the final condition of that man becomes worse than the first."
 27 Now as He was saying these things a certain woman from among the crowd raising her voice cried to Him, "Blessed is the womb that bore Thee, and the breasts which Thou didst suck!"
 28 "Yes, indeed," was His reply; "blessed are they who listen to THE WORD OF GOD, and observe it."

JONAH, TYPE OF THE RESURRECTION

Lk. 11. 29-32; Mt. 12. 38-42

- 29 And when the crowds were densely gathering round Him, He began to say: "This generation is a wicked generation; it demands a sign, yet no sign shall be given it but the sign of
 30 Jonah. For as Jonah became a sign to the Ninevites, so shall
 31 THE SON OF MAN also be to this generation. The Queen of the South shall rise up in THE JUDGMENT with the men of this generation, and condemn them; for she came from the ends of the earth to listen to the wisdom of Solomon; and behold, One
 32 greater than Solomon is here! The men of Nineveh shall rise up in THE JUDGMENT with this generation, and condemn it; for they did penance at the preaching of Jonah; and behold, One greater than Jonah is here!

11.28 "Yes, indeed, blessed are they, etc." Mary was not only blessed in being the Mother of the Incarnate Word (1. 42), but also because of her receiving and obeying the word of God (1. 38; 2. 19, 51).

THE LAMP OF FAITH

Lk. 11. 33-36; 8. 16; Mt. 5. 15; 6. 22-23

"No one having lit a lamp places it in a cellar, or under the 33
corn-measure, but upon the lampstand, so that those who en-
ter may see the light. Thine eye is the lamp of thy body. When 34
thine eye is sound, thy whole body will be illuminated; but
when it is sightless then thy whole body is in darkness. See to 35
it, therefore, that the light that is in thee be not darkness. If, 36
then, thy whole body is illuminated, having no dark part, it will
be entirely illuminated, as when the lamp with its bright shin-
ing gives thee light."

WOES AGAINST THE PHARISEES

Lk. 11. 37-44; Mt. 23. 23, 25-27

As He was speaking, a Pharisee asked Him to breakfast with 37
him. So He went in and reclined at table. But the Pharisee, ob- 38
serving Him, was wondering why He had not first performed
the ceremonial washing before breakfast. The Lord, however, 39
said to him, "Now you Pharisees clean the outside of the cup
and the plate, while inwardly you are full of extortion and wick-
edness. Foolish men! did not He who made the outside make 40
the inside as well? However, give what you can in alms, and be- 41
hold, everything is clean to you.

"But woe to you Pharisees! because you pay tithes of mint 42
and rue and every herb, and disregard justice and the love of
God. These latter you ought to have observed, while not neg-
lecting the former. Woe to you Pharisees! for you love the 43
prominent seats in the synagogues, and salutations in the mar-
ket-place. Woe to you! for you are like hidden tombs, of which 44
the men who walk over them are unaware."

11.35 "The light that is in thee." That is, conscience, the light that should
guide our actions.

11.42 "Because you pay tithes." Or, because you tithe.

WOES AGAINST THE DOCTORS OF THE LAW

Lk. 11. 45-52; Mt. 23. 4, 13, 29-30; 34-36

- 45 Then one of the doctors of the Law remarked to Him in answer, "Master, in saying these things you insult us as well."
- 46 "And woe to you doctors of the Law!" He replied; "for you load men with insupportable burdens, while you yourselves do not
- 47 touch these burdens with one of your fingers. Woe to you! for you erect the monuments of the prophets, whereas your fathers
- 48 murdered them. So you bear witness to and acquiesce in the doings of your fathers; for they murdered them, and you erect
- 49 their tombs. On this account the DIVINE WISDOM said, I will send them prophets and apostles, and some of them they will
- 50 murder and persecute; so that the blood of all the prophets shed from the foundation of the world may be required of this
- 51 generation—from the blood of Abel down to the blood of Zachariah, who perished between the altar and the sanctuary.
- 52 Yes, I tell you, it shall be required of this generation! Woe to you doctors of the Law! because you have taken away the key of knowledge; you did not enter yourselves, and those who were entering you prevented."
- 53 After He had departed from there the scribes and Pharisees began to press Him urgently, and provoke Him to say a great
- 54 deal, trying to entrap Him, and endeavoring to catch up anything from His mouth.

THE LEAVEN OF HYPOCRISY

Lk. 12. 1-3; Mt. 16. 6; 10. 26-27; Mk. 8. 15

- 12 Meanwhile, countless throngs of the people having collected, so that they trod upon one another, He began by first saying to His disciples, "Guard against the leaven of the Pharisees, which
- 2 is hypocrisy. There is nothing hidden that shall not be revealed, nor secret that shall not become known. Whatever,
- 3 therefore, you have said in the dark shall be heard in the light; and what you have whispered in your bedchambers shall be proclaimed upon the house-tops.

FORTITUDE IN THE CAUSE OF CHRIST

Lk. 12. 4-12; Mt. 10. 28-33; 12. 32; 10. 19-20

"And to you who are My friends I say, be not afraid of those
 who kill the body, and after that have nothing more that they
 can do. But I will warn you whom to fear: fear the One who,
 after killing, has power to cast into Gehenna; yes, I tell you,
 fear Him! Are not five sparrows sold for two cents? yet not one
 of them is forgotten in the sight of God. But even the hairs of
 your head are all numbered. Fear not; you are of more value
 than many sparrows. I say to you, moreover, every one who ac-
 knowledges Me before men THE SON OF MAN also will acknowl-
 edge before the angels of God; but whoever disowns Me in the
 presence of men shall be disowned in the presence of the angels
 of God. And whoever speaks a word against THE SON OF MAN
 shall be forgiven; but he who blasphemes against the Holy
 Ghost shall not be forgiven. And when they bring you before
 the synagogues and the magistrates and authorities, do not be
 anxious how or what to answer, or what to say; for the Holy
 Ghost will teach you in that very hour what you ought to say."

AGAINST AVARICE

And one of the crowd said to Him, "Master, bid my brother
 divide the inheritance with me." "Man," He answered him,
 "who constituted Me judge or arbiter over you?" Then He
 said to them, "Take care and guard against all avarice; for one's
 life does not consist in the abundance of one's possessions."

THE FOOL AND HIS WEALTH

He then told them a parable: "The land of a certain rich
 man produced abundant crops; and he reflected within him-
 self, 'What shall I do? for I have nowhere to store my crops.
 This is what I will do,' said he; 'I will pull down my store-

12.5 "Gehenna." See Matt. 5. 22, above.

houses, and build larger ones; and there I will store up all my
 19 produce and my goods. Then I will say to my soul, O soul, thou
 hast plenty of wealth laid up for many years: take thine ease,
 20 eat, drink, be merry!' But God said to him, 'Thou fool! this
 night thy soul is required of thee; then whose shall be the
 21 things with which thou hast provided thyself?' So it is with one
 who hoards wealth for himself, and is not rich toward God."

TRUST IN DIVINE PROVIDENCE

Lk. 12. 22-31; Mt. 6. 25-33

22 He then said to His disciples: "For this reason I say to you,
 do not be anxious about your life, what you shall eat; nor about
 23 your body, what you shall wear. For the life is of more conse-
 24 quence than the food, and the body than the clothing. Observe
 the ravens, how they neither sow nor reap; they have no store-
 house nor barn; yet God feeds them. Of how much more value
 25 are you than the birds! And who among you, by anxious
 26 thought, is able to add a span to his life? If therefore you
 have no power over a very small matter, why should you worry
 27 about the rest? Observe the lilies, how they grow; they neither
 toil nor spin; yet I tell you that even Solomon in all his magni-
 28 ficence was not arrayed like one of them. But if God so clothes
 the herbage which is in the field to-day, and is thrown into the
 oven to-morrow, how much more will He clothe you, O you of
 29 little faith! And you too—do not be seeking what to eat, or
 30 what to drink, nor be in anxious suspense; for the nations of the
 world seek after all these things; but your Father knows that
 31 you need them. Seek instead HIS KINGDOM, and these things
 shall be given you besides.

ALMSGIVING

Lk. 12. 32-34; Mt. 6. 19-21

32 "Be not afraid, little flock, for it has pleased your Father to
 33 give you THE KINGDOM. Sell your possessions, and give alms;
 12.25 "A span." See Matt. 6. 27.
 12.29 "In anxious suspense." Or, of a doubtful mind.

make yourselves purses which will not get old, an inexhaustible treasure in heaven, where neither thief approaches nor moth destroys. For where your treasure is, there will your heart be also. 34

WATCHFULNESS

Lk. 12. 35-40; Mt. 24. 42-44; 25. 1-13; Mk. 13. 33-37

"Let your loins be girded and your lamps burning, and you yourselves like men waiting for their master when he returns from the wedding; so that when he comes and knocks they may at once open to him. Happy are those servants whom their master, when he comes, shall find watching. Indeed I tell you that he will gird himself, and make them recline at table, and go about and serve them. And if he comes in the second watch, and if he comes in the third watch, and finds them thus, happy are those servants! But be sure of this, that if the householder had known at what hour the thief was coming, he would have watched, and not have suffered his house to be broken into. Be you also ready; for at an unexpected moment THE SON OF MAN will come." 35, 36 37 38 39 40

ACCOUNTABILITY TO GOD

Lk. 12. 41-48; Mt. 24. 45-50

Peter then said, "Lord, art Thou addressing this parable to us, or to all as well?" And the Lord replied: "Who, now, is the faithful and prudent servant, whom his master will place over his domestics to give them their allowance of food at the proper time? Happy is that servant, whose master on his arrival finds him thus engaged! I tell you truly that he will place him over all his possessions. But if that servant says in his heart, 'My master delays his coming,' and begins to beat the menservants and the maids, and to eat and drink and become drunk, the master of that servant will come on a day when he is not expecting him, and at a moment which he is not aware of, and will severely scourge him, and assign him his place with the 41 42 43 44 45 46

12.38 "Second watch . . . third watch." See Matt. 14. 25, above.

12.46 "Severely scourge him." Or, *dismember him*.

47 faithless. And that servant who knew his master's will, and did
 not prepare for him, nor acted in accordance with his will, shall
 48 be flogged with many stripes; but the one who knew not, yet
 did what deserved blows, shall be flogged with few. And of
 every one to whom much has been given much will be re-
 quired; and of him to whom they have entrusted much, they
 will demand the more.

DIVISION OF THE MASSES OVER CHRIST

Lk. 12. 49-53; Mt. 10. 34-36

Verse 53; Mich. 7. 6

49 "I came to cast fire upon the earth; and what do I desire but
 50 that it were kindled already? And I have a baptism to be bap-
 51 tized with; and in what straits I am until it is accomplished! Do
 you suppose that I came to bestow peace upon the earth? No,
 52 I tell you, but on the contrary, division! For henceforth there
 will be five divided in one house, three against two, and two
 53 against three. They shall be divided, father against son, and
 SON AGAINST FATHER; mother against daughter, and DAUGHTER
 AGAINST MOTHER; mother-in-law against her daughter-in-law,
 and DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW."

BLINDNESS OF CHRIST'S OPPONENTS

Lk. 12. 54-59; Mt. 16. 2-4; 5. 25-26

54 He said also to the crowd: "When you see a cloud rising
 from the west, you say at once, 'A shower is coming'; and so it
 55 turns out. And when you perceive a south wind blowing, you
 56 say, 'It will be hot'; and so it becomes. You hypocrites! you
 know how to read the appearance of the earth and the sky;
 then how is it you do not read the present time?

57 "And why do you not draw just conclusions even from your
 58 own selves? For while any of you are accompanying an oppo-
 nent to the magistrate, you have to take pains on the way to
 effect a release from him; lest he drag you before the judge, and
 the judge commit you to the officer, and the officer throw you

into prison. I tell you, you shall by no means come out of it till
you have paid the very last mite." 59

SUPERSTITION BANNED

Now there were some persons present at that same time who 13
told Him about the Galileans whose blood Pilate had mingled
with their sacrifices. "Do you suppose," He answered them, 2
"that those Galileans were the worst sinners of all the Galileans,
because they suffered such usage? Not so, I tell you, but, unless 3
you repent, you shall all perish as well. Or those eighteen upon 4
whom the tower in Siloam fell and killed them—do you sup-
pose that they were the most guilty of all the men who inhabit
Jerusalem? Not so, I tell you; but unless you repent, you shall 5
all perish as well."

THE UNFRUITFUL FIG-TREE

He related this parable: "A certain man had a fig-tree planted 6
in his vineyard; and he came looking for fruit on it, and found
none. So he said to the vine-dresser, 'See here! for three years I 7
have come looking for fruit on this fig-tree, and have found
none. Cut it down; why should it still encumber the ground?'
But he answered him, 'Let it alone, sir, for this year too, until 8
I dig about it and manure it. It may perhaps bear fruit after 9
that; but if not, thou shalt cut it down.'"

CURING A WOMAN ON THE SABBATH

He was teaching in one of the synagogues on the Sabbath; 10
and a woman was there, who for eighteen years had been ob- 11
sessed by a spirit causing an infirmity, so that she was bent dou-
ble, and was utterly unable to raise herself. But when Jesus saw 12
her He called her and said to her, "Woman, thou art released
from thine infirmity"; and He laid His hands upon her. And 13
instantly she became erect, and began praising God. Thereupon 14
the ruler of the synagogue, indignant because Jesus had worked

a cure on the Sabbath, addressed the congregation, saying, "There are six days during which it is right to work; on those days therefore come and be cured, and not on the Day of Rest." "Hypocrites!" said the Lord in answer to him; "does not each of you untie his ox or his ass from the stall on the Sabbath, and lead it away to water it? And this woman, a daughter of Abraham, whom Satan has bound, lo, these eighteen years—ought she not to have been loosed from this bond on the Day of Rest?" As He said this all His opponents were ashamed; and the whole assembly rejoiced over all the glorious deeds that were done by Him.

GRADUAL GROWTH OF THE KINGDOM OF GOD

Lk. 13. 18-21; Mt. 13. 31-33; Mk. 4. 30-32

Verse 19: Dan. 4. 9, 18; Ez. 17. 23; 31. 6

And He said, "What is THE KINGDOM OF GOD like, and to what shall I compare it? It is like a grain of mustard, which a man took and sowed in his own garden; and it grew, and became a tree; and THE BIRDS OF THE SKY LODGED AMONG ITS BRANCHES." And again He said, "To what shall I compare THE KINGDOM OF GOD? It is like leaven, which a woman took and hid in three measures of flour, until the whole was leavened."

THE NARROW DOOR

Lk. 13. 22-30; Mt. 7. 13-14; 25. 10-12; 7. 22-23; 8. 11-12

Verse 27: Ps. 6. 9.—29: Is. 49. 12; 59. 19

He was traveling on through towns and villages, teaching, and making His journey toward Jerusalem. And some one asked Him, "Lord, are they few who are saved?" But He said to them: "Strive to enter by the narrow door; for many, I tell you, will seek to enter it, and shall be unable. When once the master of the house has risen and closed the door, and you begin, standing outside, to knock at the door, saying, 'Lord, open to us!' and He shall say to you in answer, 'I know not whence you

13.25 "When once the master of the house has risen." Vulg., *has entered*.

are!"—then you will begin to say, 'It is we who ate and drank in 26
 Thy company and Thou didst teach in our streets'; and He will
 say, 'I tell you, I know not whence you are! BEGONE FROM ME, 27
 ALL YOU DOERS OF INIQUITY.' There shall be the weeping and 28
 the grinding of teeth, when you see Abraham, Isaac and Jacob,
 and all the prophets in THE KINGDOM OF GOD, and you your-
 selves thrust out. And they shall come FROM EAST AND WEST, 29
 and from north and south, and shall recline in THE KINGDOM
 OF GOD. And behold, some are last who shall be first, and some 30
 are first who shall be last."

HEROD SPURNED BY CHRIST

On the same day some Pharisees came saying to Him, "Go 31
 away and depart from here! for Herod intends to kill Thee."
 He answered them, "Go, tell that fox, 'Behold, I will cast out 32
 demons and perform cures to-day and to-morrow, and the
 third day I shall end my course. I must go on, however, to-day 33
 and to-morrow and the day following; for it cannot be that A
 PROPHET should perish outside Jerusalem!"

LAMENT AND PROPHECY OVER JERUSALEM

Lk. 13. 34-35; Mt. 23. 37-39

Verse 35: Jer. 22. 5; 12. 7; Ps. 68 (69). 26; 117 (118). 26

"Jerusalem! Jerusalem! Thou who dost murder the prophets, 34
 and stone those who are sent to thee! How often would I have
 gathered thy children together, as a hen gathers her brood under
 her wings, but you would not have it so! Behold, YOUR HOUSE 35
 IS LEFT TO YOU DESOLATE! And I tell you that you shall not see
 Me until the time comes when you shall say, 'BLESSED IS HE
 WHO COMES IN THE NAME OF THE LORD!'"

13.32 "To-day and to-morrow, etc." By "to-day and to-morrow" Our Lord
 means His present and future labors; by the "third day," His sufferings and
 death.

CHRIST, THE GUEST OF A PRINCE OF THE PHARISEES

- 14 Once, when He entered the house of one of the princes of
 2 the Pharisees on a Sabbath to eat bread, they were watching
 3 Him; and there was a man in front of Him who had the dropsy.
 4 And Jesus addressing the doctors of the Law and Pharisees
 5 asked them, "Is it lawful to cure on the Sabbath, or not?" But
 6 they were silent. So He took him and cured him, and let him
 7 go. Then He asked them, "Which of you, if his son or ox falls
 8 into a well, will not at once draw them out on the Day of
 9 Rest?" And they were unable to give Him an answer to this.
 10 Then, observing how the invited guests were choosing the
 11 first places at table, He gave them a lesson, saying to them:
 12 "When thou art invited by any one to a wedding-feast, do not
 13 recline in the place of honor, lest one more distinguished than
 14 thou be invited by him, and the one who invited thee and him
 15 come and say to thee, 'Give place to this gentleman'; and then
 16 thou begin with shame to take the last place. On the contrary,
 when thou art invited, go and recline in the last place; so that,
 when thy host comes, he may say to thee, 'My friend, go up
 higher!' Thou wilt then be honored in the presence of all thy
 fellow-guests. For every one who exalts himself shall be humili-
 ated; but he who humbles himself shall be exalted."
- 17 Then addressing His host He said: "When thou givest a
 luncheon or a dinner, do not invite thy friends, nor thy broth-
 ers, nor thy relations, nor thy wealthy neighbors, lest they also
 invite thee in return, and thou receive a recompense. On the
 contrary, when thou givest an entertainment, invite the poor,
 the maimed, the lame, the blind; and happy shalt thou be, be-
 cause they have nothing with which to repay thee; for thou
 shalt be repaid at the resurrection of the just."

PARABLE OF THE GREAT BANQUET

Lk. 14. 15-24; Mt. 22. 1-10

- 17 One of His fellow-guests, on hearing this, said to Him, "Happy
 18 is he who shall feast in THE KINGDOM OF GOD!" He replied to

him, "A man gave a grand banquet, and invited many people; and he sent his servant at the time of the banquet to tell those 17 who had been invited to come, for all was now ready. But they 18 all with one accord began to excuse themselves. The first told him, 'I have bought some land, and am obliged to go out and see it; I beg thee have me excused.' Another said, 'I have bought 19 five yoke of oxen, and am going to try them; I beg thee have me excused.' And another said, 'I have married a wife, and 20 owing to this I am unable to come.' The servant accordingly 21 came and reported all this to his master. Then the master of the house was angry, and said to the servant, 'Go out right away into the streets and alleys of the city, and bring in here the poor and the maimed and the blind and the lame!' The servant re- 22 ported, 'What you have ordered, sir, has been done, and there is yet room.' Then the master said to the servant, 'Go out into 23 the roads and along the hedges, and compel people to come in, so that my house may be filled! For I tell you, that not one of 24 those men that were invited shall taste of my banquet!'"

SELF-RUNCIATION, THE COST OF DISCIPLESHIP

Lk. 14. 25-35; Mt. 10. 37-38; 5. 13; Mk. 9. 49

Now great crowds were traveling with Him; and turning He 25 said to them: "If any one comes to Me, and does not hate his 26 father and mother and wife and children and brothers and sisters, yes, and his own life even, he cannot be My disciple. And 27 whoever does not carry his cross and come after Me, cannot be My disciple. For which of you, wishing to build a castle, will 28 not first sit down and calculate the cost, to ascertain whether

14.17 "He sent his servant at the time of the banquet." The invitations used to be sent out beforehand. When the day came, it was the custom again to notify the invited guests through a servant.

14.26 "He cannot be My disciple." Our Lord requires the sacrifice of even the dearest and strongest earthly ties, if they stand in the way of a special vocation, or of our entering on or continuing in the way of perfection.

14.28 "Calculate the cost." The cost is the renouncement of all things that may hinder us from completing our supernatural edifice. If we are not ready to renounce all obstacles, it is useless to attempt to build high.

29 he has enough to complete it? lest, having laid a foundation,
and not being able to finish, all the beholders should begin to
30 ridicule him, saying, 'This man began to build, and was unable
31 to finish!' Or what king, as he goes to encounter another king
in war, will not first sit down and deliberate whether he is able
32 with ten thousand men to meet the one who is advancing
against him with twenty thousand. And if he is not, he will,
while the other is still at a distance, send an embassy to sue for
33 conditions of peace. So therefore not one of you can be My disci-
ple who does not renounce all that he has.

34 "Salt is an excellent thing; but if even the salt becomes in-
35 sipid, what shall it be seasoned with? It is fit neither for the soil
nor for the manure-heap; they throw it away. He who has ears
to hear, let him hear!"

THE LOST SHEEP

Lk. 15. 1-7; Mt. 18. 12-14

15 Now all the publicans and sinners were drawing near Him to
2 listen to Him; and both the Pharisees and the scribes mur-
mured, saying, "This Man receives sinners, and eats with them."
3, 4 He accordingly told them this parable: "What man among you
who has a hundred sheep, and loses one of them, will not leave
the ninety-nine in the desert, and go in search of the lost one un-
5 til he finds it? And when he has found it he lays it on his shoul-
6 ders rejoicing; and on coming home he calls his friends and
neighbors together, saying to them, 'Congratulate me, for I have
7 found my sheep that was lost!' So I tell you there will be more
gladness in heaven over one sinner who repents, than over
ninety-nine righteous persons who need no repentance.

THE LOST COIN

"Or what woman, possessing ten silver coins, if she loses one
coin will not light a lamp and sweep the house, and search
9 carefully until she finds it? And when she has found it, she
calls her friends and neighbors together, saying, 'Congratulate

me, for I have found the coin which I had lost!' So, I tell you, ¹⁰ there is gladness in the presence of the angels of God over one sinner who repents."

THE PRODIGAL SON

He also said: "A certain man had two sons, and the younger ^{11, 12} of them said to his father, 'Father, give me the portion of the property which falls to my share.' So he divided the property between them. Not many days after, the younger son, having ¹³ collected everything, traveled to a distant land, and there squandered his fortune in voluptuous living. And when he had spent ¹⁴ all, a terrible famine occurred in that country, and he himself began to be in want. So he went and engaged himself to one of ¹⁵ the citizens of that country, who sent him upon his farm to feed swine. And he longed to fill his stomach with the carob-pods upon which the swine fed; and no one gave him anything. ¹⁶

"Coming then to himself he said, 'How many hired men in ¹⁷ my father's service have bread enough and to spare, while I am perishing here with hunger! I will rise and go to my father, and ¹⁸ will say to him, Father, I have sinned against heaven and in thy sight; I am no longer worthy to be called thy son; make me as ¹⁹ one of thy hired men.' So he rose and returned to his father. ²⁰

"But while he was still a long way off, his father saw him, and was moved with pity; and running to meet him he fell upon his neck and kissed him. 'Father,' said the son to him, 'I ²¹ have sinned against heaven and in thy sight; I am no longer worthy to be called thy son—' 'Be quick,' said the father to his ²² slaves, 'and bring out the best garment, and clothe him in it; and put a ring on his finger, and sandals on his feet; and fetch ²³ the calf that we fattened, and kill it; and let us feast and have a merry time. For this son of mine was dead, and has come to ²⁴

15.11 "A certain man had two sons, etc." In this parable, to give the literal application, the elder son is a rather self-righteous observer of the laws of God, like the Pharisees; the younger, a sinner who afterwards repents, like many publicans in the days of Christ.

life; he was lost, and is found!' They accordingly began to be merry.

- 25 "Now his elder son was out on the farm; and as he returned
26 and drew near the house, he heard music and dancing. So call-
27 ing one of the servants he asked what this meant. 'Thy brother
has come,' he answered him, 'and thy father has killed the fat-
28 tened calf, because he has him back safe and sound.' He was in-
dignant, however, and refused to go in; so his father came out,
29 and implored him. But in reply he said to his father, 'Look
here! I have been slaving for thee so many years, and have never
disobeyed a command of thine; yet thou hast never given me a
30 kid, so that I might have a merry time with my friends! But as
soon as this son of thine comes back, who has squandered thy
property upon harlots, thou must kill for him the fattened calf!'
31 'Son,' he answered him, 'thou art always with me, and all
32 that is mine is thine. But it was right that we should be merry
and rejoice, because this brother of thine was dead and has
come to life; he was lost and is found!' "

THE DEFRAUDING MANAGER

- 16 He also said to His disciples: "There was a certain rich man
who had a manager, and this man was accused to him of wast-
2 ing his property. So he called him up and said to him, 'What is
this that I hear about thee? Hand in a statement of thy man-
3 agement; for thou canst be manager no longer.' 'Now what shall
I do,' said the manager to himself, 'since my employer is tak-
ing the management from me? I am not strong enough to dig.
4 I am ashamed to beg. I know what to do—so that, when I am
removed from the management, people may receive me into
5 their houses.' So inviting singly each of his employer's debtors,
6 he asked the first, 'How much dost thou owe my employer?' 'A
hundred kegs of oil,' he replied. 'Take thy bill,' he told him;
7 'sit down at once and write fifty.' Then he asked another, 'How
much dost thou owe?' 'A hundred quarters of wheat,' was the
answer. 'Take thy paper,' said he to him, 'and write eighty.'

And his employer commended the defrauding manager, because he had acted cleverly; for the sons of this world are more clever in their own sphere than are the sons of the light. And I say to you, make for yourselves friends by means of the unrighteous mammon, so that, when it shall fail, they may receive you into the eternal dwellings.

USE AND ABUSE OF MAMMON, THAT IS, RICHES

Lk. 16. 10-13; Mt. 6. 24

"He who is faithful in a very little thing is also faithful in much; and he who is unjust in a very little thing is also unjust in much. If therefore you have been unfaithful with regard to the unrighteous mammon, who will entrust you with true riches? And if you have been unfaithful with regard to what belongs to another, who will give you what is your own? No servant in a household can serve two masters; for either he will hate the one and love the other, or he will devote himself to one and despise the other. You cannot serve God and mammon."

Now the Pharisees, who were fond of money, were listening to all this, and they sneered at Him. But He said to them, "You

16.8 "Commended the defrauding manager." He did not admire the steward's unrighteous fraud, but his cleverness.—"In their own sphere." Our Lord observes that worldly people are wiser in their own sphere of life than the servants of God are in theirs; they show ingenuity and perseverance in the affairs of this life, while the latter often fail to exert themselves with becoming zeal for the divine glory.

16.9 "Make for yourselves friends, etc." The meaning is, Give alms to the poor out of the riches of this world, that at the hour of death the prayers of the poor and the merit of almsgiving may open to you the gates of heaven. Riches are called the *mammon* of unrighteousness, because they are apt to take God's place in our love and service—a thing stigmatized in Holy Scripture as a "serving of idols." See Matt. 6. 24, above.

16.11 "Who will entrust you with true riches?" Earthly possessions are not the true riches, as they pass away; but God, their Lord, entrusts them to us, that we may use them properly, and by helping the poor and worthy causes acquire the true riches of heaven, which are enduring.

16.12 "What is your own." He who is unfaithful in managing what is another's, namely, God's gifts, will not receive "his own," namely, the rewards promised to those who are faithful.

are people who justify yourselves in the sight of men; but God knows your hearts: for what stands high in the estimation of men is an abomination before God.

THE PHARISEES' FAITH AND MORALS

Lk. 16. 16-18; Mt. 11. 12-13; 5. 18, 32; 19. 9; Mk. 10. 11-12

- 16 "You had THE LAW and THE PROPHETS until John; from that
time THE KINGDOM OF GOD is being preached, and every one is
17 forcing his way into it. It is easier, however, for heaven and
earth to pass away, than for a single dot of THE LAW to fail.
18 "Every one who divorces his wife and marries another com-
mits adultery; and whoever marries a woman divorced from her
husband commits adultery.

THE RICH MAN AND LAZARUS

- 19 "There was once a certain rich man, who was clothed in pur-
20 ple and fine linen, and daily lived in feasting and splendor. And
a certain beggar named Lazarus was laid at his gate covered
21 with sores, and longing to be fed with the scraps dropped from
the rich man's table. Even the dogs came and licked his sores.
22 "By and by, however, the beggar died, and was conveyed
23 away by the angels into Abraham's bosom. The rich man also
died and was buried; and in the abode of the dead he raised his

16.16 "From that time, etc." When the kingdom of Christ was preached, the Old Law was brought to perfection in the New Law of the Gospel; in particular, with regard to the marriage law.

16.17 A "dot" is the point or apex of a Hebrew letter. See Matt. 5. 18, above.

16.21 "From the rich man's table." The Vulg. adds, and no one gave to him (from 15. 16).

16.23 "The rich man also died and was buried; and in the abode of the dead he raised his eyes." Vulg., was buried in hell; and raised, etc. The word hell here is Hades in Greek; Sheol, or abode of the dead, in Hebrew. The Jews conceived of Sheol as comprising two regions—Gehenna, or place of punishment for the wicked; and Paradise, or place of rest for the just. The context here shows that the rich man was in Gehenna, Lazarus in Paradise.

eyes, while in the midst of torment, and saw Abraham afar off, and Lazarus in his bosom. Then shrieking out he cried, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am tortured in this flame!' 'Child,' replied Abraham, 'remember that thou didst receive thy good things in thy lifetime, just as Lazarus received evils; so now he is consoled here, while thou art in anguish. And besides all this, there is immovably fixed between us and you a vast abyss, so that those who wish to pass from us to you may not be able, and that none may cross over from you to us.'

"Then I implore thee, Father,' said he, 'to send him to my father's house—for I have five brothers—to give them solemn warning, so that they too may not come into this place of torment.' 'They have MOSES and THE PROPHETS,' replied Abraham; 'let them listen to them.' 'Ah, no, Father Abraham!' was his answer; 'but if some one goes to them from the dead they will repent.' 'If they will not listen to Moses and the prophets,' came the reply, 'neither would they believe were one to rise from the dead.'"

DUTIES TOWARD THE NEIGHBOR

Lk. 17. 1-4; Mt. 18. 6-7, 15, 21, 22; Mk. 9. 41

He also said to His disciples, "It is impossible that scandals should not come; but woe to him by whom they come! It were better for him if a millstone were hung about his neck, and he were flung into the sea, than that he should occasion the ruin of one of these little ones."

"Give heed to yourselves! If thy brother offends, remonstrate with him; and, if he is sorry, forgive him. And if he offends thee seven times in the day, and comes back to thee seven times, saying, 'I am sorry,' forgive him."

FAITH AND SERVICE

And the apostles said to the Lord, "Increase our faith!" "If you had faith like a grain of mustard," was the Lord's answer,

"you might say to this mulberry-tree, 'Be uprooted and transplanted in the sea,' and it would obey you.

- 7 "But which of you, having a slave plowing or tending sheep,
will say to him on his return from the field, 'Come at once and
8 sit down to dinner'? Wilt thou not rather say to him, 'Get
something ready for my dinner; then gird thyself, and wait
upon me while I eat and drink, and after this thou shalt eat and
9 drink'? Does he thank that slave for carrying out his orders? I
10 think not. Just so you also, when you have done everything you
have been commanded to do, should say, 'We are unprofitable
servants! we have but done what it was our duty to do.'"

THE TEN LEPERS CLEANSED

Verse 14: Lev. 13. 45-49; 14. 2, 3

- 11 Once while on a journey to Jerusalem He passed through the
12 midst of Samaria and Galilee; and as He was entering a certain
village He was met by ten lepers, who stood off at a distance,
13 and raised their voices, crying, "Jesus, Master, have pity on us!"
14 When He saw them He said to them, "Go, show yourselves to
THE PRIESTS." And it came to pass that as they went they were
15 cleansed. Then one of them, when he saw that he was cured,
16 turned back, glorifying God with a loud voice, and fell upon
his face at His feet thanking Him; and he was a Samaritan.
17 "Were not the ten cleansed?" said Jesus in answer; "but the
18 nine—where are they? Have none been found returning to give
19 glory to God except this alien?" He then said to him, "Rise and
go; thy faith has saved thee."

THE KINGDOM OF GOD

- 20 When asked by the Pharisees when THE KINGDOM OF GOD
was coming, He told them in reply, "THE KINGDOM OF GOD is

17.11 "While on a journey to Jerusalem." Our Lord probably set out from Ephrem (John 11. 54), which lay about sixteen miles to the north from Jerusalem, going by a roundabout way northward through Samaria, then across the Jordan, and southward through Peraea, and finally westward across the Jordan to Jericho, Bethany and Jerusalem.

not coming in a way to attract attention, nor will they say, 'Look, it is here!' or, 'there!' for behold, THE KINGDOM OF GOD is in the midst of you."

SON OF MAN TO COME AS A LIGHTNING-FLASH

Lk. 17. 22-25; Mt. 24. 26-27

Then to the disciples He said, "The days will come when ²² you will long to see even one day of THE SON OF MAN, but shall not see it. And they will say to you, 'Look, He is here! Look, He ²³ is there!' Do not go, nor follow them. For as the lightning, when ²⁴ it darts out of one quarter of the heavens, flashes even to the opposite quarter of the heavens, thus shall THE SON OF MAN be in His day. But first He must suffer much, and be rejected by ²⁵ this generation.

SUDDEN DOOM OF THE UNHEEDING WORLD

Lk. 17. 26-37; Mt. 24. 28, 37-40; 10. 39
Verses 27, 29, 32; Gen. 7. 7-23; 18. 20; 19. 15, 24-26

"And as it was in the days of Noah, so shall it be also in the ²⁶ days of THE SON OF MAN. They were eating, they were drinking, ²⁷ they were marrying, they were given in marriage, until the day that NOAH ENTERED THE ARK, and the deluge came and destroyed them all.

"As it was, likewise, in the days of Lot: they were eating, they ²⁸ were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot departed ²⁹ from Sodom IT RAINED FIRE AND BRIMSTONE FROM THE SKY, and destroyed them all. Even thus it shall be on the day that THE ³⁰ SON OF MAN is revealed.

17.21 "The Kingdom of God is in the midst of you." That is, the Messiah, the Head of the Kingdom of God, is already come, and is in your midst. This interpretation seems the most probable; for Our Lord continues, in the following verse, to speak of this external kingdom, and then goes on to tell of His second coming, which, unlike the first, will be with glory and splendor. The phrase may also be translated, *within you*; and then it would refer to sanctifying grace in the soul.

31 "On that day, he who is on the housetop, having his goods
in the house, let him not descend to take them away; and let
32 him likewise who is in the field not TURN BACK. Remember Lot's
33 wife! Whoever attempts to save his life shall lose it, and who-
ever loses it shall save it alive.

34 "On that night, I tell you, there will be two men on one
35 couch; one shall be taken, and the other left. Two women will
be grinding together; one shall be taken, and the other left."

37 "Where, Lord?" they asked Him. "Wherever the body is,"
He answered them, "there too will the vultures be gathered."

PERSISTENCE IN PRAYER

18 He also told them a parable, to the effect that they ought to
pray at all times and not grow faint-hearted.

2 "There was a judge," said He, "in a certain town, who neither
3 feared God, nor had regard for man. And there was a widow in
that town who kept coming to him, saying, 'Give me judg-
4 ment against my adversary.' He would not, however, for a
while; but afterward he said to himself, 'Although I neither fear
5 God nor have any regard for man, yet, because this widow is
troublesome to me, I will give judgment in her favor, or she
will have me worn out with her incessant visits.'

6 "Hear, now," the Lord added, "what this unjust judge says.
7 And will not God avenge His elect, who cry to Him day and

17.34 "On one couch." Two, three, or four used to recline upon one
couch at meals. See Matt. 9. 10, above.

17.36 The Vulg. has here: *two men will be in the field; one shall be taken
and the other left.* This verse is omitted in the text because it is not in
the Greek.

17.37 "Wherever the body is, etc." Various explanations: (1) Wherever
on the last day there shall be men, there shall be the angels of God (the
eagles) separating the wicked from among the good; (2) wherever the
Son of God shall appear at His second coming, in His glorified body, there
shall the just souls (the eagles) gather around Him; (3) when the Jews,
suffering the punishment of their crimes, shall be dying of famine and
internecine warfare in Jerusalem, then the eagles, that is, the Roman stand-
ards, shall be gathered together, surrounding the Holy City, as vultures
surround a corpse. See also Matt. 24. 28, above.

night, and will He delay long over their case? I tell you, He 8
will avenge them speedily. However, when THE SON OF MAN
comes, will He find faith on the earth?"

THE PHARISEE AND THE PUBLICAN

He told this parable also to some who were confident of their 9
own righteousness, and despised all others: "Two men went up 10
to the temple to pray, the one a Pharisee, the other a publican.
The Pharisee stood and prayed thus about himself: 'O God, I 11
thank Thee that I am not like the rest of men—extortioners,
unjust, adulterers—or even like this publican. I fast twice in the 12
week. I give tithes of all my income!' But the publican, stand- 13
ing far off, would not so much as raise his eyes to heaven, but
smote his breast, saying, 'O God, be merciful to me the sinner!'"

"This man, I tell you, went back to his house justified rather 14
than the other. For every one who exalts himself shall be humili-
ated; but he that humbles himself shall be exalted."

LOVE OF JESUS FOR LITTLE CHILDREN

Lk. 18. 15-17; Mt. 19. 13-15; Mk. 10. 13-16

And they were bringing even their babes to Him, in order 15
that He might touch them; and the disciples on seeing this re-
buked them. But Jesus, calling for the infants, said, "Suffer the 16
little ones to come to Me, and forbid them not, for to such be-
longs THE KINGDOM OF GOD. Indeed I tell you, whoever does 17
not accept THE KINGDOM OF GOD like a little child shall by no
means enter it."

18.8 "He will avenge them." (1) At the second coming of Christ there
will be no delay in the meting out of divine justice, as is too often the
case with human justice, but all wrongs will be speedily righted; or (2),
His second coming, though seemingly long delayed, will be speedy as
compared with eternity.—"Will he find faith on the earth?" At the
second coming faith will have failed many; the number of Christ's de-
voted adherents will be small, and lively and ardent faith will be rare.

THE RICH YOUNG MAN

Lk. 18. 18-23; Mt. 19. 16-22; Mk. 10. 17-22

Verse 20: Exod. 20. 12-16; Deut. 5. 16-20

18 Now a certain ruler asked Him, "Good Master, what shall I
 19 do to inherit eternal life?" But Jesus said to him, "Why dost
 20 thou call Me good? No one is good but One—God. Thou
 knowest the commandments: DO NOT COMMIT ADULTERY, DO
 NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR
 21 THY FATHER AND MOTHER." "All these," he replied, "I have ob-
 22 served from my boyhood." Jesus hearing this said to him, "In
 one thing thou art still deficient. Sell everything thou hast, and
 distribute the proceeds to the poor, and thou shalt possess a
 23 treasure in heaven; and come, follow Me." On hearing this,
 however, he grew very sad; for he was very wealthy.

WEALTH A BARRIER

Lk. 18. 24-27; Mt. 19. 23-26; Mk. 10. 23-27

24 And Jesus, seeing him grow sad, remarked, "How hard it
 will be for those who have wealth to enter THE KINGDOM OF
 25 God! For it is easier for a camel to pass through a needle's eye,
 26 than for a rich man to enter THE KINGDOM OF GOD." "Then
 27 who can be saved?" asked the listeners. "Things that are impos-
 sible with man," He replied, "are possible with God."

POVERTY REWARDED WHEN PRACTISED FOR CHRIST

Lk. 18. 28-30; Mt. 19. 27-30; Mk. 10. 28-31

28 Then Peter observed, "Lo! We have left our own to follow
 29 Thee." "Indeed I tell you," He said to them, "there is no one

18.18 "A certain ruler." Perhaps he was ruler of a synagogue.

18.24 "How hard it will be, etc." It is a counsel of perfection, not a com-
 mand, to give all to the poor and to take Christ for our only treasure; but
 the case of this young man was an instance of vocation to perfection; and
 while it is not easy for the rich in general to enter into the kingdom of
 heaven, it was especially difficult for him, since the way counseled him
 by Our Lord was the way of evangelical poverty and perfection.

who has forsaken home, or parents, or brothers, or wife, or children for the sake of THE KINGDOM OF GOD, who shall not receive many times more in the present time, and in the world to come life everlasting.” 30

PREDICTION OF THE PASSION AND RESURRECTION

Lk. 18. 31-34; Mt. 20. 17-19; Mk. 10. 32-34

And taking the Twelve aside He said to them, “As you see, 31 we are going up to Jerusalem, and all that has been written by the prophets shall be accomplished upon THE SON OF MAN. For 32 He shall be delivered over to the Gentiles, and ridiculed, ill-treated and spit upon; and having scourged Him they will put 33 Him to death; but on the third day He shall rise again.” But 34 they understood nothing of this, and the meaning of this utterance was hidden from them, and they failed to comprehend what was said.

A BLIND BEGGAR RECEIVES HIS SIGHT

Lk. 18. 35-43; Mt. 20. 29-34; Mk. 10. 46-52

As He was approaching Jericho, it chanced that a blind man 35 was sitting by the roadside, begging; and hearing a crowd go- 36 ing past he inquired what it meant. They accordingly told him 37 that Jesus the Nazarene was passing by; whereupon he called 38 aloud, “Jesus, Son of David, have pity on me!” And those who 39 walked in advance sternly bade him be silent; but he cried out all the more, “Son of David, have pity on me!” And Jesus stand- 40 ing still ordered him to be brought to Him; and when he came near He asked him, “What dost thou wish Me to do for thee?” 41 “Lord,” he answered, “that I may receive my sight!” “Receive 42 thy sight,” said Jesus to him; “thy faith has saved thee.” And 43 he received his sight instantly and followed Him, glorifying God. And all the people, when they witnessed it, gave praise to God.

ZACCHAEUS THE PUBLICAN CONVERTED

Verse 10: Ez. 34. 16

19.2 And He entered and was proceeding through Jericho. And there was a man of the name of Zacchaeus, who was chief of
 3 the publicans, and was wealthy; and he was endeavoring to see what sort of person Jesus was, but could not, on account of the
 4 crowd, because he was small of stature. So he ran ahead and climbed a sycamore-tree, in order to obtain a view of Him, be-
 5 cause He was about to pass that way. When Jesus came to the spot, he looked up and saw him. "Zacchaeus," He called to him, "*make haste and come down; for I must stay at thy house*
 6 *to-day.*" He accordingly made haste to descend, and received
 7 Him with delight. On seeing this, however, they all grumbled, saying that He had gone in to be the guest of a man who was a
 8 sinner. But Zacchaeus stood and said to the Lord, "Behold, Lord, I give half of my possessions to the poor. And if I have exacted money wrongfully from any one, I restore it fourfold."
 9 And Jesus said to him, "*To-day salvation has come to this*
 10 *household, since he, too, is a son of Abraham.* FOR THE SON OF MAN came TO SEEK and to save WHAT WAS LOST."

PARABLE OF THE TEN GOLD-PIECES

Lk. 19. 11-28; Mt. 25. 14-30

11 As they were listening to all this, He related in addition a parable, because He was near Jerusalem and they supposed that THE KINGDOM OF GOD would immediately make its appearance.
 12 "A nobleman," He accordingly said, "*traveled to a distant coun-*
 13 *try to receive a kingdom for himself, and to return. And calling ten of his servants he gave them ten gold-pieces, and said to*

19.9 "Since he, too," i.e., Zacchaeus.

19.11 This parable, though resembling the Parable of the Talents in Matt. 25. 14 ff., is not the same. The latter was given to the disciples on Mount Olivet; this of the gold pieces, in Jericho to a mixed crowd. There are also striking differences between the parables themselves.

19.13 "Gold-pieces." Gr., *mna*. It was about equal in value to a twenty-dollar gold-piece. In those days its purchasing power was much higher.

them, 'Trade with these until I come.' Now his countrymen ¹⁴
hated him; so they sent an embassy after him with the petition,
'We are not willing that this person should reign over us.' On ¹⁵
his return, after having obtained the kingdom, he ordered those
servants to whom he had given the money to be summoned, in
order that he might ascertain how much each one had made in
his business transactions. So the first appeared, saying, 'My ¹⁶
Lord, thy gold-piece has made ten gold-pieces more.' 'Well ¹⁷
done, good servant!' he said to him; 'because thou hast been
faithful with a very little, thou shalt have the government of ten
cities.' Then the second came, saying, 'My Lord, thy gold-piece ¹⁸
has made five gold-pieces.' And to him also he said, 'And thou ¹⁹
shalt be governor of five cities.' Another also came, saying, 'Here, ²⁰
my Lord, is thy gold-piece, which I have kept laid away in a nap-
kin; for I was afraid of thee, because thou art a hard man; thou ²¹
takest up what thou didst not deposit, and thou reapest what
thou didst not sow.' He said to him, 'Out of thine own mouth ²²
will I condemn thee, thou wicked slave. Thou knewest me to be
a hard man, taking up what I did not deposit, and reaping what
I did not sow. Why, then, didst thou not put my money in the ²³
bank, so that on my return I could have exacted it with the in-
terest? Take the gold-piece from him,' he said to the attendants, ²⁴
'and give it to the one who has the ten gold-pieces.' 'Lord,' they ²⁵
said to him, 'he has ten gold-pieces!' 'So, I tell you, that to every ²⁶
one who possesses shall be given; but from him who possesses
not, even what he has shall be taken away from him. But as for ²⁷
those enemies of mine who did not wish me to reign over them,
bring them here, and execute them in my presence.' "

And having said these things He led the way, going up to ²⁸
Jerusalem.

Part IV

THE WEEK OF CHRIST'S PASSION AND DEATH

PALM SUNDAY

THE ROYAL-MESSIANIC ENTRANCE INTO JERUSALEM

Lk. 19. 29-40; Mt. 21. 1-11; Mk. 11. 1-11; Jn. 12. 12-19
 Verse 38: Ps. 117 (118). 26

29 Now when He was nearing Bethphage and Bethany at the
 mountain that is called Olivet, He sent two of His disciples,
 30 saying, "Go into the village opposite; on entering which you
 shall find a colt tied, upon which no man has ever sat; untie it,
 31 and bring it here. And should any one ask you, 'Why do you
 untie it?' you shall answer him thus: 'Because the Lord has need
 32 of it.'" The messengers accordingly went, and found it as He
 33 had told them. And while they were untying the colt, its owners
 34 asked them, "Why are you untying that colt?" "Because the
 35 Lord has need of it," was their reply. So they brought it to
 Jesus; and having thrown some of their cloaks upon the colt
 36 they mounted Jesus upon it. And as He advanced they spread
 37 their cloaks along the road. Now, as He was approaching by a
 road running down from the Mount of Olives, the whole con-
 course of the disciples began to rejoice and praise God in loud
 38 acclaim for all the mighty works they had witnessed, exclaim-
 ing:

"BLESSED IS HE WHO COMES ·
 AS KING, IN THE NAME OF THE LORD.
 Let there be peace in heaven,
 And glory in its heights."

39 And some of the Pharisees from among the crowd said to
 40 Him, "Master, rebuke Thy disciples!" "I tell you," was His re-
 joinder, "that if they were to hold their peace the stones would
 cry aloud!"

JESUS WEEPS OVER JERUSALEM

Verses 43, 44: Is. 29. 3; Ps. 136 (137). 9

And when He drew near and saw the city, He wept over it, 41
 saying, "If thou hadst but known, at least in this thy day, what 42
 is for thy peace! but now it is hidden from thine eyes. For the 43
 days shall come upon thee when thine enemies SHALL CAST UP
 AN EMBANKMENT ABOUT THEE, AND ENCIRCLE THEE and hem thee
 in on every side, and LAY thee LEVEL with the ground, and THY 44
 CHILDREN who are in thee, and shall not leave in thee one stone
 upon another; because thou didst not recognize the time of thy
 visitation."

MONDAY OF HOLY WEEK

CLEARING THE TEMPLE—CONSPIRACY AGAINST CHRIST

Lk. 19. 45-48; Mt. 21. 12-13; Mk. 11. 15-19

Verse 46: Is. 56. 7; Jer. 7. 11

And entering the temple He began to drive out those who 45
 were selling, saying to them, "It is written, 'MY HOUSE IS A 46
 HOUSE OF PRAYER'; you, however, have turned it into A DEN OF
 ROBBERS."

And He was teaching daily in the temple. But the chief priests 47
 and scribes and the leading men of the nation were seeking His
 destruction; but they could not devise what action to take, be- 48
 cause all the people hung upon Him, listening.

TUESDAY OF HOLY WEEK

CHRIST'S CREDENTIALS

Lk. 20. 1-8; Mt. 21. 23-27; Mk. 11. 27-33

One day, while He was teaching the people in the temple and 20
 announcing the Gospel tidings, the chief priests and scribes,
 accompanied by the ancients, came upon Him and said to Him, 2
 "Tell us. By what authority art Thou doing these things? or
 who is it that gave Thee this authority?" "I, too, will ask you a 3

4 question," said He to them in reply, "and tell Me. The baptism
 5 of John—was it from heaven, or from men?" But they began discussing among themselves, saying, "If we reply, 'From heaven,'
 6 He will ask, 'Why, then, did you not believe him?' But if we say, 'From men,' the whole people will stone us; for all are convinced that John was a prophet." So they answered that they did
 7 not know its origin. "Neither will I tell you," said Jesus to them,
 8 "by what authority I do these things."

PARABLE OF THE WICKED TENANTS

Lk. 20. 9-19; Mt. 21. 33-44; Mk. 12. 1-12

Verse 9: Is. 5. 1; Jer. 2. 21

9 He also began to relate this parable to the people: "A man
 PLANTED A VINEYARD, and let it out to vine-dressers, and went
 10 abroad for a long time. And at the proper season he sent a servant to the vine-dressers, so that they might give him his share of the fruit of the vineyard. But the vine-dressers beat him, and
 11 sent him off with nothing. And he sent still another servant; but they beat him also, treated him with indignity, and sent him off
 12 with nothing. And he sent still a third; and this one they
 13 wounded, and flung him out. Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they
 14 will reverence him.' The vine-dressers, however, on seeing him reasoned among themselves, 'This is the heir; let us kill him, in
 15 order that the inheritance may be ours.' Accordingly they flung him outside the vineyard and murdered him. What therefore
 16 will the owner of the vineyard do to them? He will come and bring destruction upon these vine-dressers, and will give the vineyard to others." On hearing this they said, "God forbid!"

COMPARISON OF THE CORNERSTONE

Verse 17: Ps. 117 (118). 22; Is. 28. 16

17 But He, fixing on them His gaze, said, "What then means this that is written:

'A STONE WHICH THE BUILDERS REJECTED,
 —THAT ONE WAS MADE THE CORNERSTONE?'

"Every one who falls upon that stone shall be broken to 18
pieces; but upon whomsoever it shall fall, it shall grind him to
dust!" And the scribes and the chief priests wished to lay hands 19
on Him that very moment, yet they dreaded the populace; for
they knew that He had told this parable against them.

THE PLOTTERS FOILED

Lk. 20. 20-26; Mt. 22. 15-22; Mk. 12. 13-17

Then having watched their opportunity they sent spies who 20
passed for just men, to seize upon some word of His, with the
object of handing Him over to the jurisdiction and authority of
the Governor. They accordingly put this question to Him: 21
"Master," said they, "we know that Thou speakest and teachest
rightly, and hast no human respect, but on the contrary truly
teachest THE WAY OF GOD. Is it right for us to pay tribute to 22
Caesar, or not?" Perceiving their false-heartedness, however, He
said to them, "Show me a denarius. Whose effigy and inscription 24
does it bear?" "Caesar's," they answered Him. He then said to 25
them, "Pay therefore to Caesar what belongs to Caesar, and to
God what belongs to God!" And they were not able to take 26
hold of His utterance before the people; and wondering at His
answer they remained silent.

THE SADDUCEES AND THE RESURRECTION

Lk. 20. 27-40; Mt. 22. 23-33; Mk. 12. 18-27
Verse 28: Gen. 38. 8; Deut. 25. 5, 6.—37: Exod. 3. 2, 6

Some of the Sadducees, who deny that there is a resurrection, 27
then approached and put a question to Him: "Master," said 28
they, "Moses wrote for us that IF A MAN'S BROTHER DIES having a
wife, AND IS CHILDLESS, HIS BROTHER SHOULD TAKE HIS WIDOW,
AND RAISE UP OFFSPRING TO HIS BROTHER. There were, then, seven 29
brothers; and the first took a wife, and died childless. And the 30
second took the woman, and he died childless. Then the third 31

20.23 "He said to them." The Vulg. and some Greek MSS. add, *Why do you tempt me?*

took her, and likewise the seven also left no children and died.
 32,33 Afterward the woman also died. In the resurrection, therefore,
 of which of them shall she be wife? for the seven had her as
 34 wife." And Jesus said to them, "The children of this world
 35 marry and are given in marriage. But they who are accounted
 worthy to attain to that world and to the resurrection from the
 36 dead neither marry nor are given in marriage; for they cannot
 die any more, since they are equal to the angels, and are children
 37 of God, being children of the resurrection. But that the dead
 rise again even Moses showed in the passage concerning the
 Bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE
 38 GOD OF ISAAC, AND THE GOD OF JACOB. Now He is not God of
 39 the dead, but of the living; for all live to Him." "Master, Thou
 40 hast spoken admirably!" exclaimed some of the scribes. For they
 dared put no further question to Him.

DAVID'S LORD AND SON

Lk. 20. 41-44; Mt. 22. 41-46; Mk. 12. 35-37
 Verse 42: Ps. 109 (110). 1

41 He now asked them, "How come they to say that THE CHRIST
 42 is the Son of David? For David himself says in the Book of
 Psalms:

" 'THE LORD SAID TO MY LORD:
 SIT THOU AT MY RIGHT HAND,
 43 UNTIL I MAKE THINE ENEMIES
 A STOOL FOR THY FEET?'

44 David therefore calls Him 'Lord'; in what sense, then, is He his
 Son?"

HYPOCRITICAL SCRIBES

Lk. 20. 45-47; 11. 46; Mt. 23. 1-7; Mk. 12. 38-40

45 And in the hearing of all the people He said to His disciples:
 46 "Beware of those scribes who like to walk about in long robes,
 20.37 "The Bush." See Exod. 3. 2, 6, a passage called "The Bush" be-
 cause it tells of God speaking to Moses from a burning bush.

and love salutations in the market-places, and prominent seats in the synagogues, and places of honor at banquets; who devour 47 the property of the widows, and make long prayers as a pretext. These shall receive a severer sentence."

THE WIDOW'S MITES

Lk. 21. 1-4; Mk. 12. 41-44

And looking up He saw the rich who were putting their gifts 21 into the treasury; and He saw a certain poor widow putting into 2 it two mites. "I tell you truly," He observed, "that this poor 3 widow put in more than all. For all these people contributed a 4 portion of their superfluous wealth to the offerings; while she out of her poverty put in all she had to live upon."

GREAT PROPHECY OF THE END

Lk. 21. 5-7; Mt. 24. 1-3; Mk. 13. 1-4

And when some said of the temple that it was adorned with 5 beautiful stones and sacred offerings, He replied, "As for these 6 things you are gazing at, the days will come when there shall not be left here one stone upon another that shall not be thrown down!" And they asked Him, "Master, when shall this be? and 7 what shall be the sign when this is about to occur?"

IMPOSTORS AND DISASTERS

Lk. 21. 8-11; Mt. 24. 4-8; Mk. 13. 5-8
Verses 8, 9; Dan. 7. 22; 2. 28.—10; Is. 19. 2; II Par. 15. 6

"Take care not to be misled," was His reply; "for many will 8 come in My Name, asserting, 'I am the One,' and, 'The time is at hand'; do not go after them. And when you hear of wars and 9 insurrections, do not be terrified; these events MUST OCCUR, but the end will not come immediately." Then He told them, 10 "NATION SHALL RISE AGAINST NATION, AND EMPIRE AGAINST EMPIRE; and there shall be great earthquakes, and pestilences and 11 famines in various places; and terrific portents and great signs in heaven shall appear.

PERSECUTIONS

Lk. 21. 12-19; 12. 11-12; Mt. 24. 9-14; 10. 17-22; Mk. 13. 9-13

- 12 "But before all these events they will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for My Name's
13 sake. It will happen to you in order that you may give your
14 testimony. Resolve in your hearts, therefore, not to meditate
15 beforehand how to make your defense; for I will give you eloquence and wisdom, which none of your adversaries shall be able
16 to withstand or refute. But you shall be betrayed even by parents, brothers, relatives and friends, and they will have some of
17 you put to death. And you shall be hated by all for My Name's
18, 19 sake; yet not a hair of your heads shall perish. By your patience you shall win your souls.

DESTRUCTION OF JERUSALEM

Lk. 21. 20-24; Mt. 24. 15-20; Mk. 13. 14-18

Verse 22: Deut. 32. 35; Hosea 9. 7; Jer. 5. 29.—24: Deut. 28. 64;

Zach. 12. 3; Is. 63. 18; Dan. 8. 10; 9. 26; 12. 7

- 20 "But when you see Jerusalem encompassed with armies, then
21 know that her desolation is at hand. Then let those who are in Judea fly to the hills, and let those who are within her make their escape, and let not those who are in the country enter her;
22 for these are DAYS OF VENGEANCE, that all that has been written
23 may be accomplished. Alas for those with child, and for the nursing women in those days! for there shall be great distress
24 upon the land, and fury against this people. And they shall fall by the edge of the sword, and be led captive into all the nations. And JERUSALEM shall be TRODDEN DOWN BY THE NATIONS, until the times of the nations are completed.

21.13 "That you may give your testimony." Lit., it will happen to you unto testimony. The passage means: (1) the outcome of the persecutions and sufferings of the disciples will be that they will become martyrs and confessors of Christ, thus bearing testimony to Him and His doctrine; or (2), these very sufferings will be a testimony to them of their future glory in heaven.

21.24 "The times of the nations." That is, until the execution of the divine justice upon the Jewish race, through the agency of the Gentiles, is completed; or, until the nations are fully gathered into the Church.

CHRIST'S SECOND COMING

Lk. 21. 25-28; Mt. 24. 29-31; Mk. 13. 24-27
Verses 25-27: Ps. 64 (65). 8; Is. 34. 4; Dan. 7. 13

"And there shall be signs in sun and moon and stars, and ²⁵
upon the earth anxiety of NATIONS in perplexity because of THE
ROARING AND SURGING SEA; men pining away with fear and ap- ²⁶
prehension of what is coming upon the world; for THE FORCES
OF THE HEAVENS SHALL BE DISTURBED. And then shall they wit- ²⁷
ness THE SON OF MAN COMING IN THE CLOUDS with power and
great majesty. But when these events begin to come to pass, look ²⁸
up, and lift up your heads, because your redemption is drawing
near."

LESSON OF THE TREES

Lk. 21. 29-31; Mt. 24. 32-33; Mk. 13. 28-29

And He gave them an illustration: "Observe the fig-tree, and ²⁹
all the trees. When they are now budding forth, you see them ³⁰
and know of your own selves that summer is near. So you also, ³¹
when you see these events coming to pass, know that THE
KINGDOM OF GOD is near.

CHRIST'S WORDS UNFAILING

Lk. 21. 32-33; Mt. 24. 34-35; Mk. 13. 28-31

"Indeed I tell you that this generation shall not pass away till ³²
all shall occur. Heaven and earth shall pass away, but My words ³³
shall not pass away.

WATCHING AND PRAYER

Lk. 21. 34-36; Mt. 24. 40-41
Verses 34, 35: Is. 5. 11-13; 24. 17

"But give heed to yourselves lest at any time your hearts be- ³⁴
come overweighted with surfeiting and drunkenness and the

21.25 "Because of the roaring." Or, in the confusion of.

21.26 "Pining away." Or, expiring.

21.30 "When they are now budding forth, etc." Vulg., when they now
produce their fruit, you know that summer is near.

cares of life, and that day oome upon you suddenly like a SNARE;
 35 for so shall it overtake all THOSE WHO DWELL UPON the face of
 36 THE whole EARTH. But watch at all times, praying that you may
 be strengthened to escape all these coming evils, and to stand
 before THE SON OF MAN."

37 Now every day He was teaching in the temple; but every night
 He went out, and passed the night in the mountain called
 38 Olivet. And in the early morning all the people came to Him in
 the temple to hear Him.

WEDNESDAY OF HOLY WEEK

THE JEWISH CONSPIRACY

Lk. 22. 1-2; Mt. 26. 1-5; Mk. 14. 1-2

22 The Festival of the Unleavened Bread, called the Passover,
 2 was now drawing near; and the chief priests and scribes were
 planning how they might put Him to death; for they feared the
 people.

COMPACT WITH JUDAS

Lk. 22. 3-6; Mt. 26. 14-16; Mk. 14. 10-11

3 Then Satan entered into Judas, who was surnamed Iscariot,
 4 he being of the number of the Twelve. And he went off and
 communicated with the chief priests and superintendents as to
 5 a way of betraying Him into their power. And they were de-
 6 lighted, and bargained to give him money. He accordingly
 pledged himself, and watched for a favorable chance to betray
 Him to them in the absence of a crowd.

THURSDAY OF HOLY WEEK

THE PASSOVER

Lk. 22. 7-13; Mt. 26. 17-19; Mk. 14. 12-16

7 Now the Day of Unleavened Bread arrived, on which the
 8 Passover had to be sacrificed. So He sent Peter and John, saying,
 21.36 "That you may be strengthened." Vulg., *be considered worthy*.

"Go and prepare the Passover for us, that we may eat it."
 "Where dost Thou wish us to prepare it?" they asked Him. 9
 "Listen," He told them; "as you enter the city, a man carrying a 10
 jar of water will meet you; follow him into the house which he
 enters. And you shall say to the man of the house, 'The Master 11
 says to thee, Where is the guest-room, where I may eat the
 Passover with My disciples?' And he will show you a large up- 12
 per room furnished; there make ready." So they went, and found 13
 it as He had told them; and they prepared the Passover.

THE SUPPER

Lk. 22. 14-18; Mt. 26. 29; Mk. 14. 25

When the hour arrived He took His place at table, and the 14
 apostles with Him. And He said to them, "Earnestly have I de- 15
 sired to eat this Passover with you before I suffer; for I tell you 16
 that I will eat it no more, until it is fulfilled in THE KINGDOM
 OF GOD." And taking a cup, He gave thanks and said, "Take 17
 this, and divide it among you; for I tell you that I will not drink 18
 henceforth of the fruit of the vine, until THE KINGDOM OF GOD
 shall come."

INSTITUTION OF THE HOLY EUCHARIST

Lk. 22. 19-20; Mt. 26. 26-29; Mk. 14. 22-25; I Cor. 11. 23-27
 Verse 20: Exod. 24. 8; Jer. 31. 31; Zach. 9. 11

He then took bread, and having given thanks He blessed and 19
 gave it to them, saying, "This is My body which is given for
 you; do this in remembrance of Me." Likewise the cup also after 20
 the supper, saying, "This cup is the new COVENANT IN My BLOOD
 which is poured out for you.

22.16 "I will eat it no more," because the sacrifice and eating of the
 paschal lamb, which was but a type, was about to be fulfilled in its anti-
 type—the Sacrifice of the Cross and of the Holy Eucharist.

22.17 "And taking a cup, etc." At the paschal supper it was customary,
 after thanksgiving by the head of the family, to pass around a cup of
 wine, of which all drank.

JUDAS DENOUNCED

Lk. 22. 21-23; Mt. 26. 21-25; Mk. 14. 18-21; Jn. 13. 18-30

21 "But behold, the hand of My betrayer is with Me on the
 22 table. For THE SON OF MAN indeed is going, as it has been de-
 23 termined; but woe to that man by whom He is betrayed!" They
 accordingly began to question among themselves which of them
 it could be that was about to do this thing.

THE QUESTION OF PRECEDENCE

Lk. 22. 24-30; Mt. 20. 25-28; 19. 28; Mk. 10. 42-45

24 Now there had arisen a rivalry among them as to which of
 25 them was accounted greatest. "The kings of the Gentiles," He
 said to them, "lord it over them, and those who have authority
 26 over them are styled 'Benefactors,' but with you it shall not be
 so. On the contrary, let the greatest among you become as the
 27 youngest, and the leader as the servant. For which is greater—
 he that reclines at table, or he that serves? Is it not he that re-
 28 clines? But I am in the midst of you as he that serves. But you
 are the ones who have remained constant with Me in My trials;
 29,30 and as My Father has willed Me a KINGDOM, so I will to you the
 right to eat and drink at My table in My KINGDOM; and you
 shall sit upon thrones, judging the twelve tribes of Israel.

PETER TO CONFIRM HIS BRETHREN

Lk. 22. 31-34; Mt. 26. 31-35; Mk. 14. 27-31; Jn. 13. 36-38

31 "Simon, Simon, behold, Satan begged to have you all that he

22.24 "Now there had arisen a rivalry, etc." Our Lord desired to give His apostles at this solemn moment a final warning against self-seeking and ambition. Nevertheless, from His words to St. Peter which immediately follow (vv. 31, 32), it is clear that He did not mean that no one of them should hold the headship.

22.31 "That he might sift you." The Greek is plural, meaning all the apostles.

might sift you as wheat. But I prayed for thee that thy faith may
not fail; and do thou, once thou hast turned, confirm thy
brethren." "Lord," he said to Him, "with Thee I am ready to
go both to prison and to death!" "I tell thee, Peter," He re-
joined, "that the cock shall not crow to-day, until thou hast
thrice denied that thou knowest Me."

THE IMPENDING CAPTURE OF CHRIST

Verse 37: *Is.* 53. 12

He also asked them, "When I sent you out without purse,
wallet, and sandals, were you in need of anything?" "Nothing,"
was their reply. "But now," He told them, "whoever has a purse,
let him take it, and a wallet as well; and whoever has no sword,
let him sell his cloak and buy one. For I tell you that this which
is written must be fulfilled in Me; HE WAS EVEN RANKED AMONG
OUTLAWS. For the things recorded of Me are coming to fulfill-
ment." "Lord," said they, "look! here are two swords." "That
will do," He answered them.

PRAYER AND AGONY OF JESUS IN GETHSEMANE

Lk. 22. 39-46; *Mt.* 26. 36-46; *Mk.* 14. 32-42

Then going out He went, according to His custom, to the
Mount of Olives; and the disciples also followed Him. When

22.32 "But I prayed for thee." The Greek is singular, referring to Peter alone.—"Do thou, once thou hast turned, confirm thy brethren." The meaning here is that after Peter has returned to God by conversion after his denials, he should give strength to the others; or that he should turn from time to time to exercise vigilance over the objects of his charge (*Kenrick*); or simply that after Christ had prayed for Peter, the latter in his turn should confirm his brethren.

22.35 "Were you in need of anything?" Our Lord had provided for His disciples in the past, and they could rely on Him to do so now. But the danger they would encounter that night would be so great that, if human means were their reliance, they would need money and arms to defend themselves. The admonition to take purse, wallet and swords, is a metaphorical way of impressing on them the peril that would soon confront them.

22.38 "Here are two swords." The disciples take the words about the swords literally. Our Lord, knowing that they do not understand, dismisses the subject by saying, "That will do." The events soon to follow will show them His real meaning.

He arrived at the place. He said to them, "Pray that you may
 41 not enter into temptation." And He withdrew from them about
 42 a stone's throw, and kneeling down He prayed, saying, "*Father,*
if Thou art willing, remove this cup from Me; nevertheless, not
My will but Thine be done."

43 And an angel from heaven appeared to Him, strengthening
 44 Him. And being in agony He prayed the more earnestly. And
 His sweat became like drops of blood dripping down upon the
 ground.

45 And rising up from His prayer He came to the disciples, and
 46 found them sleeping for sorrow; and He said to them, "*Why*
are you sleeping? Rise and pray that you may not enter into
temptation."

THE TRAITOR'S KISS

Lk. 22. 47-48; Mt. 26. 47-50; Mk. 14. 43-45; Jn. 18. 2-4

47 While He was still speaking a crowd appeared; and he who
 was called Judas, one of the Twelve, went in advance of them;
 48 and he came up close to Jesus to kiss Him. But Jesus said to
 him, "*Judas, dost thou betray THE SON OF MAN with a kiss?*"

USE OF THE SWORD FORBIDDEN

Lk. 22. 49-51; Mt. 26. 50-56; Mk. 14. 46-52; Jn. 18. 10-11

49 Then those about Him, foreseeing what would follow, said,
 50 "Lord, shall we strike with the sword?" And one of them smote
 51 the High Priest's servant, striking off his right ear. But Jesus
 answered, "*Bear with them thus far*"; and touching his ear He
 healed him.

22.43, 44 Some notable MSS. omit these verses. But there is no serious
 reason to doubt their authenticity, as has been officially declared by the
 Pontifical Biblical Commission in its Reply of June 26, 1912 (*Enchiridion*
Biblicum, n. 410).

22.51 "Bear with them thus far," words addressed to His captors, and
 meaning, "Let this pass—there will be no further resistance."

ARREST OF CHRIST

Lk. 22. 52-54; Mt. 26. 55-66; Mk. 14. 48-64; Jn. 18. 4-8, 24

Then Jesus said to the chief priests, the superintendents of ⁵²
 the temple and the ancients, who had come against Him, "*Have*
you come out as though against a robber with swords and clubs? ⁵³
While I was with you day after day in the temple, you did not
raise your hands against Me. But this is your hour, and the
power of darkness." Then having seized Him they led Him ⁵⁴
 away, and took Him to the house of the High Priest.

PETER'S THREE DENIALS AND REPENTANCE

Lk. 22. 55-62; Mt. 26. 69-75; Mk. 14. 66-72; Jn. 18. 15-18, 25-27

But Peter followed at a distance. And when they had kindled ⁵⁵
 a fire in the middle of the courtyard, and were sitting together,
 Peter seated himself among them. A maidservant, then, seeing ⁵⁶
 him sitting in the firelight, looked hard at him, and remarked,
 "Why, this man was with Him!" But he denied Him, saying, ⁵⁷
 "Woman, I do not know Him!"

A short time after, a man noticed him, and said, "Thou, too, ⁵⁸
 dost belong to them." "Man, I do not!" was Peter's reply.

And after an interval of about one hour another affirmed it ⁵⁹
 emphatically, saying, "This man, too, was certainly with Him,
 for he is a Galilean." "Man," responded Peter, "I do not know ⁶⁰
 what thou art talking about!" and instantly, while he was yet
 speaking, the cock crew.

Then the Lord turned and looked at Peter; and Peter remem- ⁶¹
 bered the Lord's Word, how He had said to him, "Before the
 cock crows to-day thou wilt thrice deny Me." And going out he ⁶²
 wept bitterly.

22.52 "Superintendents." Gr., *strategoi*. These men are identified with the
 captains or sergeants of the guard that looked after the order and external
 security of the temple.

THE SON OF GOD DERIDED

Lk. 22. 63-65; Mt. 26. 67-68; Mk. 14. 65

63 Now the men who had Him in charge ridiculed and beat Him;
 64 and they blindfolded Him and demanded of Him, "Prophecy!
 65 Who is the one that struck Thee?" And many other blasphemies
 they uttered against Him.

FRIDAY OF HOLY WEEK

JEWISH RELIGIOUS TRIAL

Lk. 22. 66-71; Mt. 27. 1; Mk. 15. 1; Jn. 18. 24

Verse 69: Dan. 7. 13; Ps. 109 (110). 1

66 As soon as it was day, the ancients of the people, the chief
 priests and scribes assembled; and they led Him into their Coun-
 67 cil, and said, "If Thou art THE CHRIST, tell us so." "If I were to
 68 tell you so," He answered them, "you would not believe Me; and
 69 if I were to ask you, you would not answer Me. Henceforth,
 however, THE SON OF MAN shall be SEATED AT THE RIGHT HAND
 70 OF THE POWER of God." "Thou art, then, THE SON of God?"
 they all asked. He answered them, "You yourselves say that I
 71 am." "What further need have we of evidence?" they then said;
 "for we ourselves have heard it from His own mouth."

CIVIL TRIAL BEFORE PILATE

Lk. 23. 1-5; Mt. 27. 2, 11-14; Mk. 15. 1-5; Jn. 18. 28-38

23 The whole assembly of them then arose, and conducted Him
 2 before Pilate. And they began to accuse Him, saying, "We
 found this Man perverting our nation, prohibiting the payment
 of tribute to Caesar, and asserting that He Himself is the KING,
 3 CHRIST." Pilate then questioned Him: "Thou art THE KING of
 4 the Jews?" "Just what thou sayest," He answered him. And
 Pilate said to the chief priests and to the crowds, "I find no
 5 guilt in this Man." But they grew insistent, saying, "He keeps

22.66 See Matt. 27. 1; Mark 15. 1.

stirring up the people by teaching throughout the whole of Judea, from Galilee, where He began, to this place."

CHRIST BEFORE HEROD ANTIPAS

But when Pilate heard mention of Galilee, he asked if the Man were a Galilean; and when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who was himself in Jerusalem during those days.

Now, when Herod saw Jesus he was much delighted; for he had for a long time been anxious to see Him, because he had heard so much about Him, and was in hopes of seeing some miracle performed by Him. He accordingly asked Him a great many questions. He, however, gave him no answer; while the chief priests and the scribes stood by accusing Him vehemently.

Then Herod, with his bodyguard, treated Him with scorn and ridicule; and, having arrayed Him in a white robe, sent Him back again to Pilate. So Herod and Pilate became friends on that day; for they had formerly been mutual enemies.

PILATE AGAIN DECLARES JESUS INNOCENT

Lk. 23. 13-16; Mt. 27. 15-19; Mk. 15. 6-10

Then Pilate, having convened the chief priests, the magistrates and the people, said to them, "You have brought this Man before me on a charge of perverting the people; and here I, having examined Him in your presence, have found no guilt in this Man respecting the charges you bring against Him; no, nor Herod either; he sent Him back to us, and, you see, nothing deserving death has been done by Him. Therefore, having chastised Him, I shall discharge Him."

JESUS AND BARABBAS

Lk. 23. 17-21; Mt. 27. 20-23; Mk. 15. 11-13; Jn. 18. 39-40

[Now, he was obliged to grant them the discharge of one prisoner during the festival.] But they all shouted in chorus,

23.11 "White." Or, *gorgeous, bright*.

23.17 Some notable MSS. omit this verse.

19 "Away with this man, and free Barabbas for us!" (Barabbas was one who had been thrown into prison for a riot that had occurred in the city, and for murder.) Pilate, however, anxious to discharge Jesus, again harangued them; but they kept shouting, "Crucify Him! Crucify Him!"

VERDICT AND SENTENCE CONTRADICTORY

Lk. 23. 22-25; Mt. 27. 23-26; Mk. 15. 14-15; Jn. 19. 1-16

22 He then spoke to them the third time: "Why? what crime has this Man committed? I have found in Him nothing deserving of death. I shall therefore chastise Him and discharge Him." But they insisted with loud shouts, demanding that He should be crucified. And their outcries prevailed, and Pilate gave sentence that their demand should be granted. So he discharged the one who had been thrown into prison for riot and murder, whose release they demanded; but Jesus he delivered over to their will.

THE WAY OF THE CROSS

Lk. 23. 26-32; Mt. 27. 31-32; Mk. 15. 20-21; Jn. 19. 16-17

Verse 30: Is. 2. 19; Hosea 10. 8

26 And as they led Him away, they seized one Simon, a Cyrenian, who was coming in from the country, and laid the cross upon him to carry behind Jesus. And a great concourse of the people followed Him, including women who bewailed and lamented Him. Jesus, however, turning to them said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For behold, the days are coming in which they will say, 'Happy are the barren, and the wombs that never bore, and breasts that never gave nourishment!' Then will they begin to say to the mountains, Fall on us! and to the hills, Cover us! For if they do this to the green tree, what shall be

23.31 "To the green tree." Lit., in the green wood; a Hebraism. Jesus, in whom there was no guilt or cause for punishment, is compared to green wood, which is not intended for burning. The Jews, who in rejecting and crucifying Him reached the climax of a long series of crimes, were as a dry tree, which the fire quickly devours. The terrible punishment of this crime of crimes, a retribution inflicted through the instrumentality of the Roman army at the siege of Jerusalem, is prophesied in this verse.

done to the dry?" Two others also, criminals, were led with 32
Him to be put to death.

THE CRUCIFIXION

Lk. 23. 33-38; Mt. 27. 34-43; Mk. 15. 23-32; Jn. 19. 18-24
Verse 34: Is. 53. 12; Ps. 21 (22). 19.—36: Ps. 68 (69). 22

When they arrived at the place called Calvary, they there 33
crucified Him, and the criminals, one on His right, and one on
His left. But Jesus said, "Father, forgive them, for they know 34
not what they do."

THEY also DIVIDED HIS GARMENTS among them, CASTING LOTS.
And the people stood LOOKING ON; and the magistrates jeered 35
at Him, saying, "He saved others; let Him save Himself, if this
is the CHRIST, THE CHOSEN ONE OF GOD!" The soldiers, too, 36
ridiculed Him, coming and offering Him SOUR WINE, and say- 37
ing, "If Thou art THE KING of the Jews, save Thyself!"

There was also an inscription placed over Him [in Greek, 38
Roman and Hebrew characters]:

This is THE KING of the Jews.

THE CRUCIFIED CRIMINALS

And one of the hanging criminals blasphemed Him, saying, 39
"Art Thou not THE CHRIST? Save thyself and us!" But the other 40
answered, and said to him in rebuke, "Hast thou no fear of
God, since thou thyself art undergoing the same sentence? And 41
we, indeed, justly; for we are receiving the due recompense of
our misdeeds; but this Man has done no evil." And he said, 42

23.38 The words in brackets are omitted in important Greek MSS.; but are found in John 19. 20.

23.39 "And one of the hanging criminals blasphemed Him." Both reviled Him at first (Matt. 27. 44; Mark 15. 32); grace afterward touched the heart of one, as we see in this Gospel, and he was converted. Tradition has it that the converted robber was the one that hung on Jesus's right, and that his name was Dismas. His name occurs in the Roman Martyrology under date of March 25—the day, according to tradition, on which Jesus died.

- "Jesus, remember me when Thou comest in Thy KINGDOM!"
 43 "Indeed, I say to thee," was His reply, "to-day thou shalt be with Me in Paradise."

LAST WORDS AND DEATH OF THE REDEEMER

Lk. 23. 44-46; Mt. 27. 45-53; Mk. 15. 33-38; Jn. 19. 28-30;

I Cor. 15. 3

Verse 46: Ps. 30 (31). 6

- 44 It was now about midday; and darkness overspread the whole
 45 land until three o'clock, the sun being darkened; and the cur-
 46 tain of the temple was rent down the middle. Then, uttering a loud cry, Jesus said, "Father, INTO THY HANDS I COMMEND MY SPIRIT"; and having said this He expired.

CHRIST'S MOURNERS

Lk. 23. 47-49; Mt. 27. 54-56; Mk. 15. 39-41; Jn. 19. 25-27, 31-37

Verse 49: Ps. 87 (88). 9; 37 (38). 12

- 47 Then the centurion, on seeing what occurred, gave glory to
 48 God, and said, "This was certainly a righteous man!" And all the crowds that had gathered to witness this spectacle, when
 49 they beheld these events, returned, striking their breasts. And all His ACQUAINTANCES, and the women who had followed Him from Galilee, STOOD AT A DISTANCE looking on at these things.

THE BURIAL

Lk. 23. 50-56; Mt. 27. 57-61; Mk. 15. 42-47; Jn. 19. 38-42;

I Cor. 15. 4

- 50 And now a man named Joseph, a councilor, a good and just
 51 man, who had not concurred in the decision and deed of the others, from the Jewish town of Arimathaea, who was himself
 52 expecting THE KINGDOM OF GOD—this man went to Pilate, and
 53 asked for the body of Jesus. And taking it down he wrapped it in fine linen, and laid Him in a rock-hewn tomb, in which no

23.44 "Midday . . . three o'clock." Lit., the sixth hour . . . the ninth hour.

one had yet been placed. And it was Preparation-day, and the Sabbath was drawing on. And the women who had come with Him from Galilee followed, and observed the tomb, and how His body was laid. And they returned and prepared spices and ointments. On the Sabbath, however, they rested according to the commandment.

Part V

CHRIST TRIUMPHANT

Lk. 24; Mt. 28; Mk. 16; Jn. 20; 21, 1-23; I Cor. 15. 4-8

THE RESURRECTION ANNOUNCED TO THE HOLY WOMEN

Lk. 24. 1-8; Mt. 28. 1-7; Mk. 16. 1-7; Jn. 20. 1-2

But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared. Now, they found the stone rolled back from the tomb, but on entering they did not find the body of the Lord Jesus. And while they were dismayed in mind about this, behold, two men stood by them in dazzling raiment; and as they were struck with fear and bowed their faces to the ground, they said to them, "Why search among the dead for Him who lives? He is not here, but is risen. Remember how He spoke to you when He was still in Galilee, saying that THE SON OF MAN must be delivered into the hands of sinful men, and be crucified, and on the third day rise again." And they remembered His words.

PETER VERIFIES THE WOMEN'S REPORT

Lk. 24. 9-12; Mt. 28. 8; Mk. 16. 8; Jn. 20. 2-10

Then, returning from the tomb, they reported all this to the eleven, and to all the rest. Now, it was Mary the Magdalene, and Joanna, and Mary the mother of James, and the other women with them, who told this to the apostles; but these words seemed to their minds an idle tale, and they did not believe them. Peter, however, started up and ran to the tomb, and stooping down saw the linen cloths lying alone; and he went away wondering at what had come to pass.

JESUS APPEARS ON THE ROAD TO EMMAUS

Lk. 24. 13-32; Mk. 16. 12

13 Now, two of them were on their way that very day to a vil-
 14 lage named Emmaus, which was about seven miles from Jeru-
 15 salem; and they were conversing with each other about all these
 16 occurrences. And it came to pass, while they were talking and
 17 discussing together, that Jesus Himself drew near and went with
 18 them; but their eyes were held, so that they failed to recognize
 19 Him. And He asked them, "What is this conversation you are
 holding with each other as you walk along?" And they stood
 still with sad faces. And one of them, named Clèopas, said to
 Him in reply, "Art Thou the only stranger in Jerusalem who
 does not know the events which have occurred there during
 these days?" "What events?" He asked them.

"Why, concerning Jesus of Nazareth," they answered Him,
 "who was a Prophet, mighty in act and word before God and
 20 all the people; and how the chief priests and our rulers deliv-
 ered Him up to be condemned to death, and crucified Him.
 21 But we were hoping that He was the One who is to redeem
 Israel. But in addition to all this, to-day is the third day since
 22 these things occurred. Indeed, some women of our company
 23 greatly startled us; for, having been early at the tomb and not
 finding His body, they came saying that they had also seen a
 24 vision of angels who said that He was alive. So some of our peo-
 ple went to the tomb, and found it just as the women had
 stated; but Him they did not see."

24.13 "About seven miles." Lit., sixty *stadia*. A stadium is about one-eighth of a mile; and so Emmaus was about seven and a half miles from Jerusalem.

24.17 "As you walk along." The Vulg. and some MSS. have, *walk along and are sad*.

24.18 "Art Thou the only stranger in Jerusalem who does not know?" Or, *Do You merely sojourn in Jerusalem, and do not know?* There were thousands of Jews from all known countries of the world who came to Jerusalem at the time of the Passover. The two disciples evidently took Jesus for one of these strangers, and wondered that, even so, He should be ignorant of what had happened.

"O you foolish men," He then said to them, "and slow of heart to believe, after all that the prophets have spoken! Ought not THE CHRIST to have suffered these things, and enter into His glory?" Beginning then from Moses and from all the prophets He explained to them what in all the Scriptures related to Himself.

They now drew near the village to which they were going, and He made as though He were going farther; but they pressed Him urgently, saying, "Stay with us, for it is toward evening, and the day is already far spent." He accordingly went in to stay with them. And it came to pass, as He was at table with them, that He took the bread, and blessed and broke, and gave it to them. And their eyes were opened and they recognized Him; and He vanished out of their sight.

And they said to each other, "Was not our heart burning within us, while He talked to us on the road and explained to us the Scriptures?"

MANIFESTATIONS REPORTED AT JERUSALEM

Lk. 24. 33-35; Mk. 16. 13

Then in that same hour they rose and returned to Jerusalem, where they found the eleven and their associates assembled, and saying, "The Lord has risen, indeed, and has appeared to Simon!" Thereupon they themselves related what had occurred on the road, and how He had been recognized by them in the breaking of the bread.

MANIFESTATION OF JESUS TO THE APOSTLES

Lk. 24. 36-43; Mk. 16. 14; Jn. 20. 19-20

While they were talking of these things He Himself stood in their midst, and said to them, "Peace to you!" But they were alarmed and frightened, fancying they beheld an apparition. "Why are you terrified," He asked them, "and why should doubts arise in your hearts? See My hands and My feet, that it
24:30 "He took the bread, etc." It would seem that Our Lord here performed the Eucharistic Sacrifice.

24:36 "Peace to you." The Vulg. adds, *It is I. Be not afraid.*

is I Myself. Handle Me and see; for a spirit has not flesh and
 40 bones, as you behold Me to have." And when He had said this
 41 He showed them His hands and feet. But as they still could
 not believe for joy, and wondered, He said, "Have you any-
 42 thing here to eat?" And they gave Him a piece of broiled fish,
 43 and a honeycomb; and He took them and ate in their presence.

THE LORD'S FINAL INSTRUCTIONS

Lk. 24. 44-49; Mt. 28. 18-20; Mk. 16. 15-18

44 "These are My words," He said to them, "which I spoke to
 you while I was still with you: 'All that is written about Me in
 THE LAW OF MOSES, in THE PROPHETS and in THE PSALMS must
 be fulfilled.'"
 45 Then He opened their minds to understand the Scriptures.
 46 "Thus it is written," He told them, "that THE CHRIST should
 47 suffer, and rise again from the dead on the third day; and that
 repentance and remission of sins should be proclaimed in His
 48 Name to all the nations, beginning from Jerusalem. And you
 49 are witnesses of these things. And I will send upon you the
 promise of My Father. But you are to stay in the city, until you
 are invested with power from on high."

THE ASCENSION

Lk. 24. 50-53; Mk. 16. 19-20

50 And He led them out until they were near Bethany, and lift-
 51 ing up His hands He blessed them. And it came to pass that
 while He blessed them He parted from them, and was taken
 up into heaven.
 52 Then, having worshipped Him, they returned to Jerusalem
 53 with great joy, and were continually in the temple blessing
 God.

24.43 "And ate in their presence." The Vulg. and one Greek MS. have,
 and when He had eaten before them, He took the remnants and gave
 to them.

24.44 "These are My words." The words that follow may have been spoken
 by Our Lord at a subsequent time, perhaps immediately before His ascen-
 sion; or they may have been given by the evangelist as a compendium of
 the various instructions delivered to the apostles during the forty days be-
 tween the resurrection and the ascension.

The Holy Gospel of Jesus Christ

According to St. John

INTRODUCTION

St. John the Evangelist was probably born at Bethsaida, on the northern or western shore of the Lake of Gennesaret of well-to-do parents. His father was a Galilean fisherman named Zebedee, and his mother, Salome, was one of the pious women that followed Our Lord to the cross (Mt. 27. 56). James the Greater or Elder was his brother.

John had originally been a disciple of John the Baptist, and he became one of the first apostles of Christ (Jn. 1. 37-40). Peter, James and John were the three apostles especially favored by Our Lord, as having been permitted to be present at the raising to life of the daughter of Jairus, at the Transfiguration, and during Our Lord's agony in the garden. John was also Christ's beloved disciple. At the Last Supper he was given the place of honor and allowed to recline on the Saviour's breast; he was present during the passion and at the crucifixion, and to him did Our Lord finally entrust the care of His Blessed Mother.

After the resurrection John labored for a time with Peter in Jerusalem and Samaria. He was present at the Council of Jerusalem around the year 50, and later he became Bishop of Ephesus. During the reign of Domitian he was exiled to the island of Patmos, but afterwards was allowed to return to Ephesus and died there under Trajan at the age of about 100.

That St. John was the author of the Fourth Gospel has been affirmed by the unbroken voice of history and tradition down to modern times, and even the rationalists of the nineteenth and twentieth centuries have not been able to produce any convincing argument against this testimony. John writes as an apostle of Christ, as an eyewitness of the facts and events he records, and as a native of Palestine familiar with the holy places and with the teachings and ceremonies of the Jewish Law and ritual. He produced his Gospel in Ephesus at the request of the bishops of Asia Minor towards the

INTRODUCTION

close of the first century. Writing after all the other evangelists, his purpose was to prove the divinity of Christ against rising heresies of the time, to show that Our Lord was the incarnate Son of God and the Light of the world, and to supplement the existing canonical records by special attention to Christ's Judean rather than Galilean ministry. Unlike St. John, the synoptic evangelists were more concerned with the human than with the divine life of Christ. Hence Matthew wrote as a catechist, Mark as an apologist, Luke as an historian, but John as a theologian. The readers of the Fourth Gospel were Jewish and pagan converts to Christianity, as is evident from the author's Old Testament quotations and the universal appeal of his Gospel.

General Analysis of the Fourth Gospel:

Prologue: The Eternal Word made Flesh, 1. 1-18

Manifestations of the Word made Flesh:

- (1) Teaching and Miracles of Christ, 1. 19-12. 50
- (2) Suffering and Death of Christ, 13. 1-19. 42
- (3) Resurrection and Appearances of Christ, 20. 1-21. 25

The Holy Gospel of Jesus Christ According to St. John

Prologue

THE ETERNAL WORD MADE FLESH

THE WORD, SOURCE OF LIGHT AND LIFE

In the beginning was the WORD, and the WORD was with 1
God, and the WORD was God. He was in the beginning with 2
God. All things came into existence through Him, and nothing 3
whatever came into existence apart from Him. In Him was 4
life, and the life was the light of men; and the light shines in 5
the darkness, and the darkness did not overpower it.

MISSION OF JOHN, FORERUNNER OF THE WORD

There appeared a man sent from God, whose name was John. 6
This man came for the sake of evidence—to give evidence con- 7

1.1 "In the beginning." These are also the opening words of the book of Genesis. There, however, they introduce the creation; here, the Eternal Word, the Second Person of the Blessed Trinity, through whom all things were created.—"The Word." As our word is to us the expression of our thought, so the Son is called the Word of the Father, being the expression of Himself. And as the idea in our minds, when it becomes the uttered word, is perceived by others, so at the Incarnation of the Word of God He was seen and heard by mankind. He is also called the Word of the Father because He is to us the interpreter of the mind of God, as our words convey our thoughts to others.—"And the Word was with God." The Word was with God, distinct from the Father in Person; the Word was God, one with the Father in substance, and therefore one and the same God with Him.—"All things came into existence through Him." All things were made through Him. The Father may be said to create through the Word, who, being the same God, does whatever the Father does by an inseparable operation of the divine nature.

1.5 "Did not overpower it." The darkness of error could not quench or shut out the light of divine truth. The great struggle between light and darkness, between Jesus and His enemies, which St. John narrates throughout his Gospel, is here foreshadowed.

- cerning the Light—in order that all might believe through him.
 8 He was not himself the Light, but came to give evidence of the
 9 Light. The true Light, which enlightens every man, was coming
 into this world.

THE INCARNATION OF THE WORD

- 10 He was in the world, and the world was made through Him,
 11 yet the world knew Him not. He came into His own possession,
 12 and His own people received Him not. But to all who received
 Him He gave the right to become children of God—to those
 13 who believe in His Name, who were born, not from blood, nor
 from carnal desire, nor from the will of man, but from God.
 14 And the WORD became flesh, and dwelt among us (and we
 were beholders of His glory, such glory as that of the Only Be-
 gotten of the Father) full of grace and truth.

JOHN THE BAPTIZER'S TESTIMONY

- 15 John gave evidence of Him, and cried out, "This was the
 One of whom I said, 'He who comes after me takes rank above
 me; because He existed before me.'"
 16 For of His fulness we all received, and grace upon grace.
 17 For, while the Law was given through Moses, grace and truth
 18 came through Jesus Christ. No one has ever seen God, the
 Only Begotten God, who is in the bosom of the Father, He has
 declared Him.

1.9 "The true Light, etc." The Vulg. has, *That was the true Light which enlightens every man coming into this world.* Kenrick translates: "The true light, which enlighteneth every man, cometh into this world." In the Vulg. reading, at least as it now stands, "coming" agrees with man. In the Greek it may agree either with light or man.

1.11 "He came into His own possession." That is, to the chosen people of Israel, giving them the commandments and the Law, speaking to them through the prophets, and, in the appointed time, coming to them in person in the flesh.

1.12 "He gave the right." He gave the right to those who received Him to become sons of God by adoption; not because of their carnal descent from Abraham, not by blood, but by a spiritual birth through grace.

Part I

MANIFESTATION OF THE DIVINE WORD
THROUGH CHRIST'S TEACHING AND
MIRACLES

JOHN'S EVIDENCE TO THE JEWISH DEPUTATION

Verse 21: Deut. 18. 15.—23: Is. 40. 3

Now this is John's evidence, when the Jews sent priests and 19
Levites to him from Jerusalem to ask him, "Who art thou?"
And he confessed and did not deny; and he confessed, "I am 20
not THE CHRIST." "What, then?" they asked him; "art thou 21
Elijah?" "I am not," said he. "Art thou THE PROPHET?" "No,"
he replied. "Who art thou?" they therefore asked, "so that we 22
may give an answer to those who sent us. What dost thou say
of thyself?" "I am," said he, "'A VOICE OF ONE CRYING IN THE 23
DESERT: MAKE THE ROAD OF THE LORD LEVEL,' as the Prophet
Isaiah said." Now those who had been sent were from the Phari- 24
sees. They further questioned him: "Why then dost thou bap- 25
tize," they asked, "if thou art not THE CHRIST, nor Elijah, nor
THE PROPHET?" In reply to them John said, "I baptize with 26
water; but in the midst of you is standing One whom you know
not—He who comes after me, whose sandal-strap I am not 27
worthy to undo." This interview took place in Bethany-beyond- 28
Jordan, where John was baptizing.

JOHN'S EVIDENCE TO THE PEOPLE

On the following day he saw Jesus coming toward him, and 29
exclaimed, "Behold, the Lamb of God, who takes away the sin

1.21 "The Prophet." The Jews expected a prophet eminently so called, predicted by Moses (Deut. 18. 15, 18). This prophet was Christ, but not all the Jews seem to have so understood this prediction.

1.23 "Level." Or, straight.

1.27 "He who comes after me." The Vulg. and some MSS. add, who takes rank before me.

30 of the world! This is the One of whom I said, 'After me is coming a Man who takes rank before me, because He existed before me.' And I myself did not know Him; but I came baptizing with water to this purpose—that He might be manifested to Israel." And John gave his evidence, saying, "I have beheld the Spirit descending as a dove from heaven, and It remained upon Him. And I myself did not know Him; but He who sent me to baptize with water, He said to me, 'He upon whom thou shalt see the Spirit descending and remaining upon Him, He is the One who baptizes with the Holy Ghost.' And I myself have seen, and have given my evidence, that this is THE SON of God."

JOHN AND ANDREW MEET JESUS

35 Again, on the day after, John was standing with two of his
36 disciples. And looking at Jesus as He walked, he said, "Behold the Lamb of God!" The two disciples heard him speak thus,
37 and followed Jesus. And Jesus, turning round and observing that they followed Him, said to them, "What is it you seek?" They answered Him, "Rabbi" (which translated means Master),
38 "where stayest Thou?" "Come, and you shall see," He replied. They went therefore and saw where He was staying, and remained with Him that day. It was then about four o'clock in the afternoon.

SIMON MEETS JESUS

40 One of the two who had heard John's remark and followed
41 Jesus was Andrew, Simon Peter's brother. The first thing he did was to find his own brother Simon; to whom he said, "We have found THE MESSIAH" (which translated means CHRIST);
42 and he brought him to Jesus. Jesus looking at him said, "Thou

1.31 "I myself did not know Him." As John the Baptizer had been in the desert from an early age (Luke 1. 80), it is not surprising that he did not know Jesus by sight.

1.41 "Christ." *Messiah* is the Hebrew, and *Christ* the Greek, for Anointed.

art Simon, the son of John; thou shalt be called Kepha" (which is translated Rock).

FIRST PUBLIC JOURNEY INTO GALILEE

Verse 51: Gen. 28. 12

On the following day He desired to go to Galilee, and He 43
met with Philip; and Jesus said to him, "Follow Me." Now 44
Philip was from Bethsaida, the town of Andrew and Peter.
Philip met with Nathanael, and said to him, "We have found 45
the One of whom Moses in the Law wrote, and the prophets—
Jesus, the son of Joseph, from Nazareth." "Can anything good 46
come out of Nazareth?" asked Nathanael. "Come and see," re-
plied Philip.

Jesus saw Nathanael coming toward Him, and remarked of 47
him, "Behold an Israelite, indeed, in whom there is no guile!"
"How dost Thou know me?" Nathanael asked Him. "Even be- 48
fore Philip called thee," replied Jesus, "while thou wast under
the fig-tree, I saw thee." "Rabbi!" Nathanael answered Him, 49
"Thou art THE SON of God! Thou art KING of Israel!" "Dost 50
thou believe," replied Jesus, "because I told thee, 'I saw thee
under the fig-tree'? Thou shalt see greater wonders than that."
And He said to him, "Indeed, indeed, I say to you, you shall 51
see heaven opened, AND THE ANGELS OF GOD ASCENDING AND DE-
SCENDING upon the SON OF MAN."

THE MIRACLE AT CANA

On the third day afterward there was a wedding at Cana in 2
Galilee, and the mother of Jesus was there; and Jesus also was 2
invited with His disciples to the wedding. And when the wine 3
ran short the Mother of Jesus told Him, "They have no wine."

1.42 "Rock." Or, Peter; the Greek for Kepha or Rock. See Matt. 16. 18, above.

1.51 "You." Gr. plural.

4 "Woman," Jesus answered her, "what is there to Me and to
 5 thee? My time has not yet come." His mother said to the attendants, "Whatever He bids you, do it."

6 Now six stone water-jars stood there, according to the Jewish manner of purification, containing two or three measures apiece.
 7 Jesus said to them, "Fill the jars with water." They accordingly filled them up to the brim. "Now draw it off," He told them, "and bring it to the master of the feast." And they
 8 brought it. But when the master of the feast had tasted the water now become wine—not knowing whence it came, although the attendants who had drawn the water knew—he
 10 called the bridegroom, and said to him, "Everybody sets on the good wine first, and, when people have partaken freely, then the inferior; but thou hast reserved the good wine until now."

11 This beginning of His miracles, Jesus performed at Cana in Galilee, and manifested His glory; and His disciples believed in Him.

VISIT TO CAPHARNAUM

12 After this He went down to Capharnaum, Himself, His mother, His brethren and His disciples; and they stayed there not many days.

2.4 "Woman." The word used here was addressed to women of the highest rank, where our word woman would never suit. It was a respectful address among the ancients, answering to our *Lady*, or *Madam*. Queens and noble ladies are so addressed in Homer, and in Greek Tragedy.—"What is there to Me and to thee." This is an Oriental remonstrance, gentle or urgent, still in use in the East, depending for its meaning on circumstances, and the tone and manner of the speaker. Sometimes it is used in expostulation, as in the case of the demons begging our Lord not to torment them (Matt. 8. 29). Sometimes it is used in humility, as by one receiving a favor. In the present case it signifies consent, though under a gentle protest. That it was understood as kindly and gentle in this case is clear from what follows (v. 5). Evidently the Blessed Mother did not regard it as a stern rebuke, but understood from its tone that her implied request was granted, as she directed the attendants to stand ready to assist in what Jesus was about to do.—"My time." The time for the manifestation of Jesus by miracles.

2.6 "Measures." A Greek measure held about nine gallons.

2.8, 9 "Master of the feast," usually one of the friends or relatives of the bridegroom appointed to superintend the feast. It was his duty also to taste the wine before it was served to the guests.

FIRST PUBLIC MANIFESTATION IN JERUSALEM

Verse 17: Ps. 68 (69). 10

The Jewish Passover was now near, and Jesus went up to 13
 Jerusalem. And He found in the temple dealers in oxen and 14
 sheep and pigeons, and the money-changers seated. And hav- 15
 ing made a whip of cords He drove all the sheep and oxen out
 of the temple, and spilled out the coin of the money-changers,
 and overturned their tables, and said to the pigeon-dealers, 16
"Take these things hence; and do not turn My Father's house
into a market!" His disciples then remembered that it was writ- 17
 ten: *"ZEAL FOR THY HOUSE CONSUMES ME."*

The Jews, therefore, addressing Him, asked, "What miracu- 18
 lous proof dost Thou show us of Thy right to do these things?"
"Destroy this temple," said Jesus in reply, *"and in three days I* 19
will raise it up." "It took forty-six years to build this temple," 20
 answered the Jews, *"and wilt Thou rear it up in three days?"*

He, however, was speaking of the temple of His body. So, 21,22
 when He had risen from the dead, His disciples remembered
 that He had said this; and they believed the Scripture, and the
 word that Jesus had spoken.

Now while He was in Jerusalem at the Passover, during the 23
 festival, many on witnessing the marvelous deeds which He per-
 formed, believed in His Name. Jesus, on His part, however, did 24
 not trust Himself to them, because He knew all men, and be- 25
 cause He had no need that any one should enlighten Him
 about man; for He Himself knew what was in man.

NICODEMUS, A PHARISEE, SEEKS INSTRUCTION

Now there was among the Pharisees a man named Nicode- 3
 mus, a prince of the Jews. This man came to Him at night, and 2
 said to Him, "Rabbi, we know that Thou hast come a teacher
 from God; for no one could produce these wondrous proofs
 that Thou dost unless God were with him." "Indeed, indeed, I 3
 say to thee," Jesus replied to him, *"unless one is born from*
above, one cannot see the KINGDOM OF GOD." "How can a man 4

- be born when he is old?" asked Nicodemus; "can he enter his
 5 mother's womb a second time and be born?" "Indeed, indeed,
 I say to thee," replied Jesus, "unless one is born of water and
 6 the Spirit, one cannot enter the Kingdom of God. That which
 is born of the flesh is flesh, and that which is born of the Spirit
 7 is spirit. Wonder not at my telling thee, 'You must be born
 8 from above.' The wind blows where it pleases, and thou hearest
 its voice; but thou knowest not whence it comes or whither it
 goes. So it is of every one who is born of the Spirit."
 9, 10 "How can this be?" said Nicodemus in reply. "Thou art the
 teacher of Israel," said Jesus to him in return, "and art not
 11 aware of these things? Indeed, indeed, I say to thee, that what
 We know, that We speak, and what We have seen, that We
 12 bear witness to; yet you do not accept Our testimony. If I tell
 you of earthly things, and you do not believe, how are you to
 13 believe if I tell you of heavenly things? Yet no one has as-
 cended to heaven, except the One who descended from heaven
 14 —the SON OF MAN. And as Moses lifted up the serpent in the
 15 desert, so must the SON OF MAN be lifted up, in order that
 whoever believes in Him may possess eternal life.
 16 "For God so loved the world that He gave His Only Begot-
 ten SON, in order that whoever believes in Him should not per-
 17 ish, but possess eternal life. For God did not send His SON into
 the world to condemn the world, but that the world might be

3.8 "Thou knowest not whence it comes, etc." The meaning is that, as the wind is invisible, yet produces effects visible upon our senses, so the Holy Ghost, though invisible, causes visible results in the soul that is born again in Baptism.

3.12 "If I tell you of earthly things." As if He said, "If you believe not, on My authority, in the spiritual birth by Baptism, which is to be accomplished on earth, and bears an analogy to the natural birth, how will you believe, on the same authority, in the divine mysteries of the world to come, which are still to be revealed?"

3.13 "No one has ascended to heaven, etc." The Son of Man alone can testify as an eyewitness to these heavenly mysteries, since He alone of men has been and now is in heaven, though descended upon earth; He as God being in heaven, even while as Man He sojourned on earth.

3.16-21 It is not clear whether these verses are the Lord's own words, or a comment of the Evangelist.

saved through Him. The believer in Him is not condemned; ¹⁸
 the unbeliever, however, has already been condemned, because
 he has not believed in the Name of the Only Begotten Son of
 God. And this is the judgment: that, the Light having come ¹⁹
 into the world, men loved the darkness more than the Light,
 because their deeds were wicked. For every one whose practices ²⁰
 are evil hates the Light, and does not come to the Light, lest
 his doings should be detected. But he who does according to ²¹
 the truth comes to the Light, so that his deeds may be seen
 clearly to have been done in God."

JESUS IN JUDEA

After this Jesus and His disciples went to the land of Judea, ²²
 where He resided with them and baptized. And John also was ²³
 baptizing at Ænon near Salim, because there was plenty of
 water there, and people came and were baptized; for John had ²⁴
 not yet been thrown into prison.

JOHN THE BAPTIZER'S LAST TESTIMONY

A discussion then arose between some of John's disciples and ²⁵
 a Jew about purification. So they came to John, and said to ²⁶
 him, "Rabbi, the One who was with you on the other side of
 the Jordan, about whom you have given evidence—behold, this
 Man is baptizing, and everybody is going to Him!" "A man ²⁷
 can receive nothing," said John in reply, "unless it has been
 given to him from heaven. You yourselves can bear me witness ²⁸
 that I said, 'I myself am not THE CHRIST, but am one sent be-
 fore Him.' He who has the bride is the bridegroom; but the ²⁹
 friend of the bridegroom, who stands listening to him, is filled
 with joy at the bridegroom's voice. This joy, then, which is
 mine, is complete. He must increase, but I must decrease." ³⁰

3.21 "To have been done in God." Or, *manifested to have been done in God.*

3.25, 26 "A discussion." That is, about Baptism. They were disputing about the relative values of the baptism of Jesus and that of John.

FAITH IN CHRIST IMPARTS LIFE EVERLASTING

31 He who comes from above is above all. He who has his origin
 from the earth is of the earth and speaks of the earth. He who
 32 comes from heaven is above all. He testifies to what He has
 33 seen and heard, yet no one accepts His testimony. Whoever
 34 has accepted His testimony has certified that God is true. For
 He whom God has sent speaks the words of God; for He does
 35 not give the Spirit by measure. The Father loves the Son, and
 36 has given everything into His hand. He who believes in the
 Son possesses everlasting life; but he who disobeys the Son
 shall not see life, but the wrath of God rests upon him.

SECOND PUBLIC JOURNEY TO GALILEE

Jn. 4. 1-3; Mt. 4. 12; Mk. 1. 14; Lk. 4. 14

4 When therefore the Lord knew that the Pharisees had
 learned that Jesus was making and baptizing more disciples
 2 than John—although Jesus Himself did not baptize, but His
 3,4 disciples—He left Judea, and went again to Galilee. It was nec-
 essary, however, for Him to pass through Samaria.

JESUS AND THE SAMARITAN WOMAN

5 So He came to a town of Samaria called Sychar, near the
 6 tract of land which Jacob gave his son Joseph. Now Jacob's
 spring was there; Jesus, accordingly, wearied with the journey,
 seated Himself, just as He was, at the spring. It was then about
 7 noon. A woman of Samaria came to draw water. "Give Me a
 8 drink," said Jesus to her—for His disciples had gone away to
 9 the town to buy food. So the Samaritan woman said to Him,
 3.31-36 It is not certain whether the words of this paragraph are a con-
 tinuation of the words of John the Baptizer, or a comment of the
 Evangelist.

4.6 "Jacob's spring," or well. The word used by the Samaritan woman
 (v. 12) means *cistern* or *pit*. Palestine suffered for want of water during
 the dry, summer season, and so the people provided cisterns to catch and
 retain the surplus water of the rainy season.—"Noon." Lit., the sixth hour.

"How canst Thou, being a Jew, ask for a drink from me, a Samaritan woman?" For Jews have no dealing with Samaritans.

"If thou hadst known the gift of God," Jesus answered her, ¹⁰
 "and who He is who is saying to thee, 'Give Me a drink,' thou
 wouldst have asked Him, and He would have given thee living
 water." "Sir," replied the woman, "Thou hast nothing to draw ¹¹
 with, and the well is deep; where, then, hast Thou got the liv-
 ing water? Art thou greater than our father Jacob, who gave us ¹²
 the well, and drank from it himself, as well as his sons and his
 cattle?" "Every one who drinks of this water," replied Jesus, ¹³
 "shall thirst again; but whoever drinks of the water that I shall ¹⁴
 give him shall not thirst any more; but the water that I shall
 give him shall become in him a fountain of water leaping up
 into everlasting life." "Sir," cried the woman, "give me that ¹⁵
 water, so that I may not be thirsty, nor come all the way here
 to draw!"

"Go, call thy husband," said Jesus to her, "and return here." ¹⁶
 "I have no husband," the woman replied. "Thou hast answered ¹⁷
 well, 'I have no husband,'" said Jesus to her, "for thou hast ¹⁸
 had five husbands, and the one thou now hast is not thy hus-
 band: this thou hast said truly." "I perceive, sir," said the ¹⁹
 woman, "that Thou art a prophet. Our forefathers worshipped ²⁰
 in this mountain; while your people say that the place where
 one ought to worship is in Jerusalem." "Believe Me, woman," ²¹
 Jesus answered her, "the time is coming when you shall wor-
 ship the Father neither in this mountain, nor in Jerusalem.
 You worship what you do not know; we worship what we know, ²²
 for salvation comes from the Jews. But the hour is coming— ²³
 yes, is now here—when the true worshipers shall worship the
 Father in spirit and truth; for, indeed, the Father seeks for

4.16 In saying this Our Lord desired the woman to acknowledge her sin-ful life, and to repent of it; else she could not receive the grace He wished to bestow upon her. The pronoun in the original seems to be emphatic. The man was the husband of another woman. The lax divorce law of the time explains how the woman could already have had five husbands.

4.22 "Salvation comes from the Jews," because the Messiah, the Salvation of the world, was to be of the Jewish race.

24 such to be His worshipers. God is spirit; and His worshipers
 25 must worship in spirit and truth." "I know," the woman answered Him, "that MESSIAH"—He who is called CHRIST—"is coming. When He comes, therefore, He will tell us every-
 26 thing." Jesus said to her, "I, who speak to thee, am He!"

THE SAMARITANS AROUSED

27 At this point His disciples returned, and were surprised at His talking with a woman. Yet no one said, "What art Thou asking about," or, "Why dost Thou converse with her?" The woman thereupon left her water-jar, and went off to the town, and said to the people, "Come and see a Man who told me all
 30 I ever did! Can this be THE CHRIST?" So they left the town, and came on their way to Him.

31 Meanwhile the disciples begged Him, saying, "Rabbi, eat something." But He answered them, "I have food to eat of
 33 which you know nothing." The disciples, therefore, began saying to each other, "Can any one have brought Him something
 34 to eat?" "My food," said Jesus to them, "is to do the will of Him who sent Me, and to accomplish His work. Do you not say, 'There are four months yet, and then comes the harvest'?
 35 Look, I tell you! raise your eyes and survey the fields; for they
 36 are already white for harvesting. The reaper receives wages and gathers a harvest for eternal life, so that both the sower and the
 37 reaper may rejoice together. For in this sense the saying, 'The
 38 sower is one, and the reaper another,' is true: I have sent you to reap that which you have not labored upon; others have labored, and you have come into their labors."

4.27 "Surprised at His talking with a woman." The Jews considered it unbecoming, especially in a Rabbi, a public teacher, to talk with a woman in public. The disciples were the more surprised in this case, inasmuch as the woman was a Samaritan, with whom a Jew would not deign to converse.

4.35 "White for harvesting." Our Lord speaks of the spiritual harvest. The fields are the nations of the earth, especially the Jewish race.

4.37 "The sower is one, and the reaper another." The Patriarchs, the prophets, John the Baptizer, and especially Christ Himself sowed the seed; the Apostles were to reap the harvest.

SAMARITAN CONVERTS

Now many of the Samaritans of that town believed in Him ³⁹ because of the woman's statement, who testified, "He told me all I ever did." Accordingly, when the Samaritans came to Him, ⁴⁰ they begged Him to stay with them; and He stayed there two days. And many more believed because of His own word; and ^{41,42} they said to the woman, "We no longer believe on your assertion, for we have heard Him ourselves, and we know that this is truly the Saviour of the world."

CHRIST'S WELCOME IN GALILEE

Jn. 4. 43-45; Mt. 13. 57; Mk. 6. 4; Lk. 4. 15-30

After the two days He left there for Galilee. For Jesus Him- ^{43,44} self had testified that a prophet has no honor in his own country. Accordingly, when He arrived in Galilee the Galileans wel- ⁴⁵ comed Him, having seen all He had done at Jerusalem during the festival; for they also went to the festival.

CURE OF AN OFFICIAL'S SON

He returned, therefore, to Cana in Galilee, where He had ⁴⁶ made the water wine.

And there was an imperial officer, whose son was ill at Capharnaum. This man, having learned that Jesus had arrived ⁴⁷ in Galilee from Judea, went to Him, and begged Him to come down and cure his son; for he was at the point of death. Jesus ⁴⁸ therefore said to him, "*Unless you see signs and wonders you will by no means believe.*" "Sir," said the officer, "come down ⁴⁹ before my child dies!" "Go," Jesus answered, "*thy son is alive* ⁵⁰ *and well.*" The man believed the word that Jesus said to him,

4.44 "For Jesus Himself had testified, etc." For introduces the reason why He did not go this time to Nazareth, His own town, but to the rest of Galilee.

4.50 "Is alive and well." The sense of this phrase is contained in a single word of the original.

51 and he went. And as he was on his way home his servants met
 52 him, and announced that his boy was alive and well. He accordingly inquired of them the moment when he began to recover; and they told him, "Yesterday afternoon, at one o'clock, the fever left him."

53 So the father knew that this was the moment in which Jesus had said to him, "Thy son is alive and well"; and he himself
 54 believed, and his whole family. This, again, was the second miracle which Jesus performed after coming to Galilee from Judea.

A CURE AT THE POOL OF BETHESDA

5 After this there was a Jewish festival, and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the Sheep Gate a bathing-pool, which is named in Hebrew Bethesda, having beside it
 3 five covered porches. On these were lying a large number of people who were sick, blind, lame and paralytic, [waiting for
 4 the stirring of the water. For an angel of the Lord used to descend at certain times into the pool and stir the water; and whoever went down first into the pool after the agitation of the water became well of whatever disease afflicted him].

5 Now there was a man there who had passed thirty-eight years
 6 in his infirmity. Jesus, seeing him lying there, and knowing that he had already been ill for a long time, asked him, "Dost thou
 7 wish to become well?" "Sir," the sick man answered Him, "I have no man to put me into the pool when the water is agi-

4.52 "At one o'clock." Lit., the seventh hour.

5.1 "After this there was a Jewish festival." This reading has the support of the more important MSS. The festival in question, then, was not the Passover, since it is not likely that so great a feast would have been designated merely as "a festival." St. John's custom is to call the Passover by its own name (see 2. 13; 6. 4; 11. 55). The feast of Purim, which fell in March, would fit in well here, just between the December or January date of John 4. 35 and the April date of John 6. 4.

5.2 The Vulg. reads, in Jerusalem the Sheep Pool which is named, etc.—"Bethesda." Vulg., Bethesda. See Matt. 11. 21, above.

5.3 "Waiting for the stirring of the water." Some notable MSS. omit this passage and all of v. 4.

tated; but while I am coming, some one else steps down before me." Jesus said to him, "Rise, take up thy pallet and walk." 8 And the man was at once restored to health; and he took up his pallet and walked. 9

Now it was the Sabbath that day. The Jews therefore said to 10 the man who had been cured, "It is the Sabbath; it is not lawful for thee to carry thy pallet." "The One who made me well," 11 he answered them, "told me Himself, 'Take up thy pallet and walk.'" "Who is the man," they asked him, "who said to thee, 12 'Take up thy pallet and walk?'" The man who had been cured, 13 however, did not know who He was; for Jesus had got clear of the crowd that was in the place. Afterward Jesus came across 14 him in the temple, and said to him, "See, now; thou hast been restored to health; sin no more, lest something worse happen to thee." The man went off and reported to the Jews that it was 15 Jesus who had made him well.

JESUS EQUAL TO THE FATHER

The Jews for this reason began persecuting Jesus, because He 16 did these things on the Sabbath. Jesus, however, answered them, "My Father is working until now, and I also work." The 17 Jews therefore wanted all the more to kill Him for the reason that He not only broke the Sabbath, but also called God His own Father, making Himself equal to God. 18

Jesus therefore addressed them and said: "Indeed, indeed, I 19 say to you, THE SON cannot do anything of Himself but what He sees the Father doing; for whatever He does, this THE SON also does likewise. For the Father loves the SON, and shows 20

5.17 "My Father is working, etc." The Father still works in the government and preservation of the world. Jesus, being one God with the Father, works with Him, as the external operations of God are common to the Three Persons of the Holy Trinity.

5.19 "The Son cannot do anything of Himself," as by distinct and independent power, since the Son is not from Himself, but proceeds from the Father.—"This the Son also does." The identity of nature of the Son with the Father implies an identity of external operation. The Father and Son, though distinct, are equal in nature, and hence their external action is one.

Him all that He Himself is doing; and He will show Him
 21 greater works than these, so that you will wonder. For as the
 Father raises the dead and gives them life, so **THE SON** also gives
 22 life to whom He pleases; nor does the Father judge any one,
 23 but has committed all judgment to **THE SON**, in order that all
 may honor **THE SON** as they honor the Father. He who does not
 24 honor **THE SON** does not honor the Father who sent Him. In-
 deed, indeed, I say to you, that he who listens to My word and
 believes Him who sent Me, possesses eternal life, and does not
 come under condemnation but has passed out of death into life.
 25 "Indeed, indeed, I say to you, that the hour is coming—yes,
 is now here—when the dead shall hear the voice of **THE SON** of
 26 God, and they who hear it shall live. For as the Father possesses
 life in Himself, so He gave **THE SON** also the possession of life
 27 in Himself; and He gave Him authority to execute judgment
 28 because He is **THE SON OF MAN**. Wonder not at this; for the
 hour is coming when all who are in the tombs shall hear His
 29 voice, and shall come forth—those who have done good to a
 resurrection of life, and those who have done evil to a resurrec-
 30 tion of judgment. I cannot of Myself do anything. As I hear, so
 I judge; and My judgment is just, because I seek not My own
 will, but the will of Him who sent Me.

CREDENTIALS OF CHRIST

31 "If I should testify about Myself, My testimony would not
 32 be valid. It is another who testifies about Me; and I know that
 33 the evidence which he gives about Me is true. You yourselves

5.22 "Has committed all judgment to the Son." The office of judging all mankind at the end of the world is committed to Our Lord Jesus Christ, not only as God, but also as Man.

5.30 "I cannot of Myself do anything." That is, independently of and apart from the Father.—"As I hear, so I judge." As the Son hears in the Eternal Council, so He judges. The intercommunications of the Divine Persons, being as ineffable as they are in themselves, can only be expressed imperfectly; and so by a figure of speech the Son is said to hear, inasmuch as the Divine Nature is communicated to Him by the Father.

5.31 "Valid." Lit., true.

have sent to John, and he has given evidence to the truth. But ³⁴
 the evidence I receive is not from man; nevertheless I mention
 this with a view to your salvation. He was the burning and shin- ³⁵
 ing lamp, and you were willing to rejoice for a time in his light.

"But the evidence that I have is greater than that of John: ³⁶
 for the works which the Father has given Me to accomplish—
 the very works which I am doing—give evidence about Me that
 the Father has sent Me.

"The Father also who sent Me has Himself given evidence ³⁷
 about Me. You have neither listened to His voice at any time,
 nor had regard for His Image; and you have not His Word ³⁸
 abiding in you, because you do not believe the One whom He
 Himself sent.

"You search the Scriptures, because you think that in them ³⁹
 you have eternal life; and it is they that give evidence about
 Me. Yet you are not willing to come to Me that you may have ⁴⁰
 life.

THE JEWS' PERVERSITY

"I do not receive honor from men. On the contrary I know ^{41,42}
 you, that you have not the love of God in yourselves. I have ⁴³
 come in My Father's Name, yet you do not receive Me; if an-
 other shall come in his own name, him you will receive! How ⁴⁴
 can you believe, receiving honor, as you do, from one another,
 while the honor which comes from the only God you do not
 seek? Do not imagine that I will accuse you to the Father; ⁴⁵
 there is one who accuses you—Moses, on whom you have set
 your hope. For if you believed Moses, you would believe Me, ⁴⁶
 for he wrote about Me. But if you do not believe his writings, ⁴⁷
 how are you to believe My statements?"

5.37 "Nor had regard for His Image." That is, have not paid regard to
 Christ, the Image of the Father. Or, have not seen His form.

5.41 "I do not receive honor from men." That is, worldly honor. Or, I
 accept no honor from you, who are enemies of God.

MIRACULOUS FEEDING OF FIVE THOUSAND

Jn. 6. 1-14; Mt. 14. 13-21; Mk. 6. 30-44; Lk. 9. 10-17
 Verse 14: Deut. 18. 15

6 Afterward Jesus crossed the Sea of Galilee, otherwise the Sea of Tiberias.

- 2 And a large crowd followed Him, because they were witnesses of the miracles which He worked upon the sick. So Jesus went up into the mountain, and sat there with His disciples.
- 3
 4, 5 Now the Jewish Feast of the Passover was near. Jesus, then, raising His eyes, and seeing that an immense crowd was coming to Him, said to Philip, "Where are we to buy bread, so that
 6 these people may eat?" Now He said this to test him, for He
 7 Himself knew what He was going to do. "Two hundred denarii worth of bread," Philip answered Him, "would not be enough
 8 for them so that every one might take a little." One of His disciples, Andrew, Simon Peter's brother, observed to Him, "There is a lad here who has five barley-loaves and two fishes; but what
 9 are these among so many?" "Make the people sit down," said
 10 Jesus. Now there was plenty of grass in the place. So the men
 11 sat down, about five thousand in number. Jesus therefore took the loaves, and when He had given thanks He distributed them to those reclining; and likewise as much of the fish as they desired. When they were satisfied He said to His disciples, "*Collect the fragments that are left over, so that nothing be lost.*"
 12
 13 They accordingly collected them, and filled twelve baskets with fragments of the five barley-loaves which were left over to
 14 those who had eaten. Those men, therefore, when they saw what a miracle Jesus had performed, exclaimed, "This is certainly **THE PROPHET** who was to come into the world!"
 15 Jesus, therefore, perceiving that they were about to come and forcibly seize Him in order to make Him king, retired again into the mountain by Himself alone.

JESUS WALKING ON THE WATER

Jn. 6. 16-21; Mt. 14. 22-33; Mk. 6. 45-52

- 16 When it became dusk, His disciples went down to the Sea,
 17 and having gone aboard a boat were making their way across

the Sea to Capharnaum; but darkness had already fallen, and Jesus had not come to them. The Sea, too, was rising under a high wind that was blowing. When they had rowed, then, about three or four miles, they beheld Jesus walking upon the Sea, and drawing near to the boat; and they were terrified. But He said to them, "*It is I; be not afraid.*" They therefore willingly took Him into the boat; and at once the boat arrived at the land to which they were going.

THE EUCHARISTIC DISCOURSE

On the following day the crowd which had stayed on the farther side of the Sea, observed that there had been no other boat there but one, and that Jesus had not gone with His disciples aboard the boat, but that His disciples had gone away alone. Other boats, however, were coming in from Tiberias near the spot where they had eaten the bread after the Lord had given thanks. When the crowd, then, saw that neither Jesus was there nor His disciples, they themselves got aboard the boats, and came to Capharnaum looking for Jesus.

MATERIAL BREAD AND THE BREAD OF LIFE

Verse 31: Exod. 16. 13, 14; Ps. 77 (78). 24

When they had found Him on the other side of the Sea, they said to Him, "Rabbi, when didst Thou come here?" "Indeed, indeed, I say to you," said Jesus in reply to them, "you seek Me, not because you have seen miracles, but because you

6.17 "To Capharnaum." According to St. Mark (6. 45) their course was directed to Bethsaida. This was probably Bethsaida Julias, to the northeast of the Sea of Galilee, where they were to take Jesus on board, and proceed across the Sea to Capharnaum. But the wind blowing heavily from the north must have driven them out of their course, and when Jesus met them they must have been about the middle of the lake. They landed at the plain of Gennesaret (Matt. 14. 34; Mark 6. 53) on the western shore, whence a walk of no great length northward brought them to Capharnaum, where the multitude which had been miraculously fed found them the next day.

27 ate of the loaves and were filled. Labor not for the food that perishes, but for the food that endures to eternal life, which the SON OF MAN will give you; for Him has God the Father sealed.”

28 They therefore asked Him, “What must we do, in order to perform the works of God?” “This is the work of God,” Jesus answered them, “that you believe in Him whom He has sent.”

30 “What proof, then, canst Thou show,” they asked Him, “so that we may see it and believe Thee? What miracle wilt Thou work? Our forefathers ate the manna in the desert, as it is written: ‘HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.’” “Indeed, indeed, I say to you,” Jesus then answered them, “it was not Moses who gave you the BREAD FROM HEAVEN; but it is My

33 Father who gives you the true BREAD FROM HEAVEN. For THE BREAD of God is that which comes down from heaven, and

34 gives life to the world.” “Lord,” they therefore said to Him, “always give us this BREAD!”

THE BREAD OF LIFE IS CHRIST HIMSELF

Verse 45: Is. 54. 13; Jer. 31. 33, 34

35 “I am THE BREAD of life,” Jesus answered them; “he that comes to Me shall not hunger, and he that believes in Me shall

36 never thirst. But I told you that though you have seen Me you do not believe. Everything that the Father gives Me shall come to Me; and him who comes to Me I will by no means cast out;

38 for I have descended from heaven not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me: that of everything which He has given Me I should

40 lose nothing, but should raise it up at the last day. For this is the will of My Father: that every one who beholds THE SON, and believes in Him, should possess eternal life, and that I should raise him up at the last day.”

41 The Jews therefore grumbled at Him, because He had said,

42 “I am the LIVING BREAD which came down FROM HEAVEN”; and

6.27 “Him has God the Father sealed.” That is, vouched for, as it were, by a sealed commission. The miracles which He worked were divine seals of His commission from the Father.

6.33 “That which comes down from heaven.” Or, He who comes down, etc.

they said, "Is not this Jesus the son of Joseph, whose father and mother we know? How can He now say, 'I came down FROM HEAVEN'?"

Jesus said to them in reply, "Do not grumble among yourselves. No one is able to come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT BY GOD.' Every one who has heard from the Father and has learned comes to Me. Not that any one has seen the Father, save Him who is from God, He has seen the Father. Indeed, indeed, I say to you, he who believes possesses eternal life.

THE BREAD OF LIFE IS THE FLESH OF CHRIST

"I am THE BREAD of Life. Your forefathers ate the manna in the desert, and they died. This is THE BREAD which descends FROM HEAVEN, in order that if any one eats of It he may not die. I am the Living BREAD which came down FROM HEAVEN. If any one eats of this BREAD he shall live for ever; and, moreover, the BREAD which I will give is My flesh for the life of the world."

Thereupon the Jews wrangled among themselves, saying, "How is this Man able to give His flesh to eat?"

Jesus therefore said to them, "Indeed, indeed, I say to you,

6.51 "My flesh for the life of the world." St. Cyril of Alexandria comments: "Inasmuch as the flesh of the Saviour has been made life-giving by its union with the Word of God, which is naturally the Life, we, when we eat of it, then have life in us, being united with that which has been made Life." Holy Communion gives us the life of grace and Christ, the source of grace.

6.53 "Indeed, indeed, I say to you, etc." These words of Jesus cannot be taken in the sense of mental eating or mere believing in Him, nor in the sense of acquiring His merits and making them our own. They can only be understood in their literal sense, for He speaks of what is truly food and truly drink. Nor does He correct the Jews as misapprehending Him when they take His words literally and are scandalized, though a word of explanation from Him would dissipate their difficulties. On the contrary, He confirms their interpretation of His words by repeating them with still more force; He allows the disciples who are scandalized to leave Him; He would even permit His apostles to go, did they not believe and accept His words in their literal sense.

unless you eat the flesh of the SON OF MAN and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My BLOOD possesses life everlasting, and I will raise him up at the last day. For My flesh is real food, and My BLOOD is real drink. He who eats My flesh and drinks My BLOOD abides in Me and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he too shall live because of Me. This is THE BREAD which came down FROM HEAVEN—not such as the fathers ate, and died. He who eats of this BREAD shall live for ever.” He said these things while teaching in the synagogue in Capharnaum.

Many, therefore, of His disciples when they heard this said, “This is a hard doctrine; who can listen to it?” But Jesus, inwardly aware that His disciples were murmuring their dissatisfaction about this, said to them, “Does this scandalize you? What, then, if you behold THE SON OF MAN ascending to where He was before? It is the Spirit that imparts life; the flesh can give no help whatever. The words I have spoken to you are spirit and life. There are some of you, however, who do not believe.” For Jesus knew from the beginning who the unbelievers were, and who His future betrayer was. “For this reason,” He added, “I have told you that no one can come to Me unless it be granted him by the Father.”

In consequence of this many of His disciples went back, and no longer walked with Him. Jesus therefore said to the Twelve, “Do you also wish to go away?” Simon Peter answered Him,

6.55 “My flesh is real food.” The Vulg. and some MSS. have really.

6.62 “If you behold the Son of Man ascending.” Jesus points to His ascension as evidence about to be given of divine authority, and therefore of the truth of the mystery He has just proposed to their belief.

6.63 “It is the Spirit that imparts life; the flesh can give no help whatever.” Spirit may be understood of the Divine Spirit, who gives life and understanding, and of the spiritual man, divinely enlightened; the flesh is the carnal understanding and affections of a man, which can give no help to the comprehending of spiritual truths. Or, the verse may be interpreted thus: the flesh cannot profit at all, as they understood it—namely, as the flesh of a corpse divided in pieces, or as meat sold in shambles; but it is the spirit that makes alive, the living flesh and blood of Jesus, His humanity united inseparably to His divinity.

"Lord, to whom should we go? Thou hast the words of eternal life; and we ourselves steadfastly believe and know that Thou art the HOLY ONE of God." "Did I not choose you, the Twelve?" Jesus answered them; "yet one of you is a devil." Now He was speaking of Judas the son of Simon Iscariot; for this man, though one of the Twelve, was to betray Him.

After this Jesus prolonged his stay in Galilee; for He would not stay in Judea, because the Jews were seeking to kill Him.

THE FEAST OF TABERNACLES

Now the Jewish Feast of Tabernacles was near. His brethren therefore said to Him, "Leave this place and go to Judea, so that Thy disciples also may witness the works Thou art performing; for no one does anything in secret while he himself is seeking fame. If Thou really dost these things, display Thyself to the world." For even His brethren did not believe in Him. Jesus therefore said to them, "My time is not yet arrived, but your time is always ready. The world cannot hate you; but it hates Me, because I give evidence regarding it that its doings are evil. Go up to the festival yourselves; but I am not yet going up to this festival, because My time is not yet fully come." And having said this He remained in Galilee.

PUBLIC MANIFESTATION IN JUDEA

When His brethren, however, had gone up to the festival, then He, too, went up—not openly, but as it were in secret. The Jews consequently were looking for Him at the festival, and kept asking, "Where can He be?" And there was much whispered talk among the crowds concerning Him. Some said, "He is a good man"; while others said, "Not He! On the contrary, He is misleading the populace." No one, however, spoke openly about Him for fear of the Jews.

6.69 "The Holy One of God." The Vulg. and some MSS. have *the Christ the Son of God*.

JESUS DEFENDS HIS DOCTRINE AND WORKS

14 But when the festival was already half over, Jesus went up
 15 to the temple, and began teaching. The Jews therefore were as-
 tonished and said, "How has this Man a knowledge of letters,
 16 since He has never learned?" Jesus in reply to them said, "My
 17 doctrine is not Mine, but His who sent Me. If any one desires
 to do His will, he shall know, as regards the doctrine, whether
 18 it is from God, or whether I speak from Myself. The man who
 speaks from himself is seeking his own honor; but He whose
 aim is the honor of the One who sent Him, such a one is a true
 19 Man, and there is no falsity in Him. Did not Moses give you
 the Law? yet none of you observes the Law. Why do you want
 20 to kill Me?" "You have a demon!" the assemblage retorted;
 "who wants to kill Thee?"
 21 "I did one work," said Jesus, continuing, "and you are all sur-
 22 prised at it. Moses has given you circumcision—not that it orig-
 inated with Moses, but with the patriarchs—and you circumcise
 23 a man on a Sabbath. If a man receives circumcision on a Sab-
 bath in order that the Law of Moses may not be broken, are
 you angry with Me because I restored a man entirely to health
 24 on a Sabbath? Do not decide by appearances, but form your
 decisions justly."

BELIEVERS AND UNBELIEVERS

Verse 42: II Kings 7. 12; Mich. 5. 1

25 Some of the Jerusalemites thereupon remarked, "Is not this
 26 the Man they are seeking to kill? Yet there He is speaking in

7.15 "The Jews were astonished," at His ability in teaching, as they knew He was not the disciple of any Rabbi.—"How has this Man a knowledge of letters?" That is, How does He know so well how to read?

7.21 "All surprised at it." That is, you are shocked at it, because it was performed on a Sabbath. The work was the cure of the infirm man on a Sabbath, on the preceding visit of Jesus to Jerusalem (chap. 5).

7.22 "The patriarchs." That is, Abraham, Isaac and Jacob. Lit., the fathers.

public, and they say nothing to Him! Can it be that the authorities have come to recognize that this Man is **THE CHRIST**? However, we know this Person's origin; but when **THE CHRIST** comes, none will know His origin." At this Jesus exclaimed aloud in the temple as He taught, "You not only know Me, but you know My origin; and I have not come of Myself; but He who sent Me is true, whom you know not. I know Him, because I am from Him, and He sent Me."

They sought therefore to arrest Him; yet none laid hands on Him, because His hour was not yet come. But among the populace many believed in Him; and they said, "When **THE CHRIST** does come, will He work more miracles than this man has worked?"

The Pharisees overheard the crowd whispering these things about Him; and the chief priests and the Pharisees sent officers to arrest Him. Jesus accordingly said, "A little while longer I am with you, and I am going to Him who sent Me. You shall seek Me and shall not find Me; and where I am you cannot come." The Jews therefore remarked to one another, "Where does this Man intend to go that we shall not find Him? Will He go to the Hebrews dispersed among the Greeks, and teach the Greeks? What is the meaning of this remark of His, 'You shall seek Me and shall not find Me; and where I am you cannot come'?"

Now on the last day, the great day of the feast, Jesus stood and cried aloud, "If any one thirsts let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart shall flow rivers of living water." Now He said this in reference to the Spirit whom those who believed in Him were to receive; for the Spirit had not yet been given, because Jesus had not yet been glorified.

7.35 "The Hebrews dispersed among the Greeks." Lit., *Dispersion*. A general term, including all the Jews who lived among Gentile nations. Some understand it of the Gentiles themselves.

7.38 "Rivers of living water." Perhaps an allusion to Is. 44. 3; 58. 11; Zach. 14. 8.

- 40 Some among the crowd therefore, when they heard these
 41 words, said, "This is certainly THE PROPHET." Others said, "This
 is THE CHRIST." But some said, "What, does THE CHRIST come
 42 out of Galilee? Has not the Scripture said that THE CHRIST
 comes of the race of DAVID, and FROM BETHLEHEM, the village
 43 where David was?" So a dissension arose among the crowd on
 44 account of Him. And some of them wished to arrest Him; but
 no one laid hands on Him.
- 45 The officers accordingly returned to the chief priests and
 Pharisees, who asked them, "Why did you not bring Him?"
- 46 "No man," replied the officers, "ever spoke like this one!"
- 47, 48 "Are you, too, led astray?" the Pharisees retorted. "Has a
 single one of the rulers or of the Pharisees believed in Him?
 49, 50 But this rabble, ignorant of the Law, are a cursed lot!" Nico-
 demus, who had come to Him before, and was one of them-
 51 selves, said, "Does our Law condemn the Man, unless it first
 hears what He has to say, and ascertains what He is doing?"
- 52, 53 "Art thou, too, from Galilee?" they retorted. "Search, and see
 that no PROPHET arises from Galilee."
- 8 And every man went to his own house; but Jesus went to the
 2 Mount of Olives. In the early morning, however, He returned
 to the temple, and all the people came to Him; and sitting
 down He taught them.

ADULTERY AND HYPOCRISY

- 3 The scribes and Pharisees then brought in a woman caught
 4 in adultery; and placing her in the center they said to Him,
 "Master, this woman has been caught in the very act of adul-
 5 tery. Now in the Law Moses commanded us to stone such
 6 women; what, then, dost Thou say?" And they said this to test
 Him, so that they might have a charge to bring against Him.
 Jesus, however, stooped down and wrote upon the ground with

7.53-8.11 This section is wanting in the best Greek MSS.; it is, how-
 ever, apostolic and a true part of inspired Scripture.

8.6 "Stooped down and wrote," as paying no attention to their insidious
 question; or, as some suppose, He wrote in the dust the secret sins of the
 accusers.

His finger. But as they persisted in asking Him, He raised Himself and said to them, "Whoever is without sin among you, let him be the first to cast a stone at her." And again stooping down He wrote on the ground. But they, when they heard Him, crept out one by one, beginning with the oldest; and Jesus was left alone, and the woman standing as she was in the center. Then Jesus, raising Himself, said to her, "Woman, where are they? Did no one condemn thee?" "No one, Lord," was her reply. "Neither do I condemn thee," said Jesus; "go; and henceforth sin no more."

JESUS, LIGHT OF THE WORLD

Again therefore Jesus spoke to them, saying, "I am the Light of the world; he who follows Me shall never walk in darkness, but shall have the Light of Life." The Pharisees accordingly said to Him, "Thou art testifying about Thyself; Thy testimony is not true." "Although I do testify about Myself," said Jesus to them in reply, "My testimony is true, because I know whence I came, and where I am going; but you do not know whence I come, or where I am going. You judge according to the flesh; I judge no one; yet even if I do judge, My decision is a true one, because I am not alone, but besides Me there is the Father who sent Me. Moreover, in your Law it is written that the evidence of two witnesses is valid. I am one, testifying to Myself, and the Father who sent Me is another who testifies to Me." "Where is Thy Father?" they accordingly asked Him. "You neither know Me," replied Jesus, "nor My Father. If you knew Me, you would know My Father also."

These words He spoke in the treasury while teaching in the temple; and no one arrested Him, because His hour had not yet come.

THE DEATHS OF JESUS AND OF HIS ENEMIES

Verse 25: Ps. 109 (110). 3.—24, 58: Exod. 3. 14

He therefore said to them again, "I am going away, and you shall seek Me, and shall die in your sin. Where I am going you

- 22 cannot come." The Jews therefore said, "Is He going to kill Himself—since He says, 'Where I am going you cannot come?'"
- 23 "You are from below," He said to them; "I am from above. You
- 24 are of this world; I am not of this world. I therefore told you that you shall die in your sins; for unless you believe that I am He, you shall die in your sins."
- 25 They therefore asked Him, "Who art Thou?" Jesus answered them, "Even the same that I said to you from the beginning. I
- 26 have much to speak and to judge about you; but He who sent Me is true, and what I heard from Him that I declare to the
- 27 world." They did not perceive that He was speaking to them of
- 28 the Father; Jesus therefore said: "When you have lifted up THE SON OF MAN, then you shall know that I am. Yet I do nothing of Myself, but, as the Father instructed Me, I declare these
- 29 things. And He who sent Me is with Me; He has not left Me alone; for I always do what pleases Him."
- 30 Upon His making these declarations many believed in Him.

THE ORIGINS OF JESUS AND OF HIS FOES

- 31 Jesus therefore said to those Jews who had believed in Him. "If you continue steadfast in My word, you will be really My
- 32 disciples, and shall know the truth, and the truth shall set you free."
- 33 "We are descendants of Abraham," they answered Him, "and have never yet been in slavery to any one; what dost Thou
- 34 mean by saying, 'You shall be set free?'" "Indeed, indeed, I say to you," Jesus answered them, "that every one who commits sin
- 35 is a slave of sin. Now the slave does not remain in the house
- 36 permanently; but THE SON remains permanently. If, then, THE
- 8.24 "I am He." Literally, *I am*. The meaning is that Jesus is the one they expect, namely, the Messiah and Saviour. There seems to be also an allusion to the Divine name "I Am Who Am" of Exod. 3. 14, the ineffable name Jahweh, which denotes essential being. This explanation would agree with the awe produced in the hearers (vv. 25. 30.). A like expression occurs in vv. 28 and 58, and in 13. 19, below.
- 8.28 "When you have lifted up." That is, lifted up on the cross.

SON sets you free, you shall be free in reality. I am aware that
 you are descendants of Abraham; yet you are seeking to murder
 Me, because My word has no place in you. I declare what I
 have seen with My Father; yet you do what you have heard
 from your father." "Our father is Abraham," was their retort.
 "If you are the children of Abraham," said Jesus to them, "do
 the deeds of Abraham. But now you seek to murder Me, a Man
 who has declared to you the truth which I heard from God.
 This Abraham did not do. You do the deeds of your father."

"We were not born of fornication," they said to Him; "we
 have one Father, God." "If God were your Father," said Jesus to
 them, "you would love Me; for from God I proceeded and
 have come; for I have not come of Myself, but He sent Me.
 Why do you not comprehend My language? Because you can-
 not give ear to My word. You are from your father, the devil,
 and it is your will to carry out the desires of your father. He
 was a manslayer from the beginning, and stands not in the
 truth, because truth is not in him. When he speaks falsehood,
 he speaks according to his own nature; for he is a liar, and the
 father of such. Because it is I, however, who speak the truth,
 you do not believe Me. Who among you can convict Me of
 sin? If I speak the truth, why do you not believe Me? He who
 is of God listens to the words of God; you do not listen to
 them for this reason—that you are not of God."

THE ETERNAL EXISTENCE OF JESUS

"Were we not right," the Jews retorted, "in saying that Thou
 art a Samaritan, and hast a demon?" "I have not a demon,"
 replied Jesus; "on the contrary, I honor My Father, while you
 dishonor Me. I do not, however, seek My own glory; there is

8.43 "You cannot give ear to My word," as the word of the Son of God
 and your Messiah. You cannot receive My doctrine on account of your
 evil will.

8.44 "A manslayer from the beginning." The devil, by leading our first
 parents into sin, brought death upon all men.—"To his own nature."
 Lit., out of his own.

- 51 One who seeks it and judges. Indeed, indeed, I say to you, if a man lives by My word, he shall never see death."
 52 "Now we know Thou hast a demon," then said the Jews. "Abraham died, and the prophets as well; yet Thou sayest, 'If a
 53 man keeps My word, he shall never taste of death.' Art Thou greater than our father Abraham who died? The prophets also
 54 died. Who dost Thou claim to be?" "If I should glorify Myself," replied Jesus, "My glory would be nothing. It is My Father who glorifies Me, of whom you say that He is your God;
 55 yet you have not known Him; but I know Him; and if I were to say that I do not know Him, I should be like you—a liar; but I
 56 do know Him, and keep His word. Your father Abraham rejoiced, that he was to see My day; and he saw it, and was glad."
 57 The Jews accordingly said to Him, "Thou art not yet fifty
 58 years old, and hast Thou seen Abraham?" "Indeed, indeed, I say to you," said Jesus to them, "before Abraham was born, I AM."
 59 They picked up stones, therefore, to throw at Him; but Jesus became hidden and went out of the temple.

CURE OF A MAN BORN BLIND

- 9 And as He was passing along He observed a man blind from
 2 his birth; and His disciples asked Him, "Rabbi, who sinned—this man or his parents—that he should be born blind?"
 3 "Neither this man sinned, nor his parents," replied Jesus; "but it was in order that the works of God might be displayed in him.
 4 We must do the works of Him who sent Me while it is day;
 5 the night is coming when no man can work. While I am in the
 6 world I am the Light of the world." So saying, He spat upon the

8.56 "Abraham rejoiced that he was to see My day." That is, Abraham saw the time of the Messiah by faith, or in prophetic vision.

8.58 "Before Abraham was born, I AM." Abraham, being a creature, had a beginning. Christ as God had no beginning, but existed always in eternity, which has no beginning, end or change, being an ever enduring present. The idea of God as the I AM was well known to the Jews (Exod. 3. 14; Ps. 90. 2; Jer. 1.; Prov. 8. 25), and Our Lord therefore openly claimed in these words the attributes of God.

8.59 "Jesus became hidden." Or, *invisible*.

ground, made clay of the spittle, anointed his eyes with the clay, and said to him, "Go, wash in the Pool of Siloam" (Siloam is translated Sent). He accordingly went and washed, and came back seeing. 7

The neighbors, therefore, and those who had formerly seen him as a beggar, asked, "Is not this the man who used to sit and beg?" "This is the man," said some. "Not at all! but he is like him," said others. But he himself said, "I am the man." They therefore asked him, "How were thine eyes opened?" "The Man," he answered, "who is called Jesus, made clay, and anointed my eyes; then, 'Go to Siloam,' He told me, 'and wash.' So I went and washed, and I received sight." "Where is He?" they asked him. "I do not know," said he. 8 9 10 11 12

They brought the man who had been blind to the Pharisees. Now it was the Sabbath on the day when Jesus made the clay, and opened his eyes. So the Pharisees questioned him over again as to how he had regained his eyesight. "He applied clay to my eyes," he told them, "and I washed, and I see." Some of the Pharisees therefore said, "This Man is not from God, because He does not observe the Sabbath." Others, however, said, "How can a man who is a sinner work such wonders?" And there was division among them. So they said to the blind man again, "And thou—what dost thou say of Him, now that He has opened thine eyes?" "That He is a PROPHET," said he. 13 14 15 16 17

The Jews, however, did not believe it of him that he had been blind, and had received his sight, until they had summoned the parents of him who had received his sight, and questioned them, saying, "Is this your son, who you say was born blind? How, then, does he now see?" "We know that this is our son," said his parents in reply, "and that he was born blind. But how it is that he can now see we do not know; or who opened his eyes we do not ourselves know. Ask him; he is of age, he will speak for himself." His parents said this because they were afraid of the Jews; for already the Jews had come to an understanding among themselves that should any one acknowledge Him to be CHRIST he should be expelled from the synagogue. For this reason his parents said, "He is of age, ask him." 18 19 20 21 22 23

24 Accordingly a second time they called the man who had been
 blind, and said to him, "Give God the glory; we ourselves know
 25 that this Man is a sinner." "If He is a sinner," he replied, "I do
 not know it. One thing I do know, that, whereas I was blind,
 26 I now see." "What did He do to thee?" they then asked him;
 27 "how did He open thine eyes?" "I told you just now," he an-
 swered them, "and you heard, did you not? why do you want
 to hear it again? Do you also desire to become His disciples?"
 28 They reviled him therefore and said, "Thou art His disciple; but
 29 we are Moses' disciples! We know that God has spoken to
 Moses; but as for this Person, we do not know whence He is."
 30 "Why!" the man answered them, "here is a wonder, that you
 should not know whence He is, and yet He opened my eyes!
 31 We know that God does not hear sinners; but if any one is a
 32 worshiper of God and does His will, He hears him. Since the
 world began it is unheard of that any one opened the eyes of
 33 one born blind. If this man were not from God He could do
 34 nothing." "Thou wast totally born in sins," they retorted upon
 him; "and dost thou presume to teach us?" And they expelled
 him.

35 Jesus heard that they had expelled him, and coming across
 him He asked him, "Dost thou believe in THE SON OF MAN?"
 36 "And who is He, Lord?" said he in reply, "in order that I may
 37 believe in Him." And Jesus said to him, "Not only hast thou
 38 seen Him, but it is He who is talking with thee." "I believe,
 Lord!" said he; and he worshipped Him.

39 And Jesus said, "*I came into this world for judgment: that
 those who do not see may see, and that those who see may be-
 40 come blind.*" Those of the Pharisees who were with Him heard
 41 this, and said to Him, "Are we also blind?" "*If you were blind,*"
 Jesus answered them, "*you would have no sin; but now you say,
 'We see'; your sin remains.*"

9.39 "I came into this world for judgment." The coming of Christ was to
 be to many a cause of spiritual illumination, but to others an occasion of
 spiritual blindness. By a just judgment many who see—who have oppor-
 tunity for knowledge—become blind through pride and prejudice.

9.41 "If you were blind." If you were without the means of seeing the
 truth, you would not be culpable.

JESUS THE GOOD SHEPHERD

"Indeed, indeed, I say to you, he who does not enter the sheepfold by the door, but climbs in another way, that man is a thief and a robber; but he who enters by the door is shepherd of the sheep. To him the porter opens; and the sheep hearken to his voice, and he calls his own sheep by name, and leads them out. When he has brought out all his own sheep, he goes before them, and the sheep follow him because they know his voice. A stranger, however, they will not follow; on the contrary they run away from him, because they know not the voice of strangers." This allegory Jesus told them; but they did not understand what He was saying to them.

Jesus accordingly said to them again, "Indeed, indeed, I say to you, I am the Door for the sheep. All who came before Me are thieves and robbers; but the sheep did not hearken to them. I am the Door. If any one enters through Me he shall be saved, and shall come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come in order that they may have life, and may have it abundantly.

"I am the Good SHEPHERD. The good SHEPHERD lays down his life for his sheep. The hireling, who is neither shepherd nor owner of the sheep, on seeing the wolf coming leaves the sheep and takes to flight, and the wolf snatches and scatters them. He takes to flight because he is a hireling, and does not care for the sheep.

"I am the Good SHEPHERD, and I know My own, and My own know Me, as the Father knows Me, and I know the Father; and I lay down My life for My sheep. And other sheep I have which are not of this fold; those also I must bring, and they will hear My voice, and there shall be one flock under one SHEPHERD.

10.8 "Before Me." The reference here is not to Moses and the other prophets who were true to God, but to the false leaders of the people at the time of Our Lord. Some authorities translate the Greek here instead of Me—that is "independently of Me," as St. Augustine explains it. As a matter of fact, all who came without divine appointment were not true shepherds, but thieves and robbers.

10.16 "Other sheep." That is, the Gentiles.

17 "This is why the Father loves Me—because I lay down My
 18 life that I may take it up again. No one takes it from Me; on
 the contrary, I lay it down of My own accord; I have power to
 lay it down, and I have power to take it up again. This com-
 mand I received from My Father."

19 Dissension again broke out among the Jews in consequence
 20 of these words; and many of them said, "He has a demon, and
 21 is mad; why do you listen to Him?" Others said, "These are not
 the utterances of a demoniac. Can a demon open the eyes of the
 blind?"

ONENESS OF CHRIST AND THE FATHER

Verse 34: Ps. 81 (82). 6

22,23 Now it was the Feast of the Dedication at Jerusalem. It was
 winter; and Jesus was walking in the temple in Solomon's por-
 24 tico. The Jews accordingly surrounded Him, and said to Him,
 "How long art Thou going to keep us in suspense? If Thou
 art THE CHRIST, tell us so plainly."

25 "I did tell you," Jesus answered them, "yet you do not believe.
 The works which I do in My Father's Name, these give evidence
 26 about Me. But as for you, you do not believe because you are
 27 none of My sheep. My sheep hearken to My voice, and I know
 28 them, and they follow Me; and I give them eternal life, and
 they shall never be lost, and no one shall wrest them out of My
 29 hand. What My Father has endowed Me with is greater than
 all, and no one is able to wrest anything out of the Father's
 30 hand. I and the Father are one."

31 Upon this the Jews again took up stones in order to stone
 32 Him. In answer Jesus said to them, "Many are the good works
 which I have shown you from the Father; for which of these
 33 works will you stone Me?" "We are not stoning Thee for a good

10.29 "What My Father has endowed Me with." That is, the omnipotent
 divine nature, which is communicated to the Son in the eternal generation.
 St. Augustine says: "The Father is God, not from the Son; the Son is
 God from the Father; therefore, the Father by the generation gave Him
 to be coeternal, by the generation gave Him to be equal. This is that
 which is greater than all things."

work," the Jews answered Him, "but for blasphemy; and because Thou, although a man, makest Thyself out to be God." Jesus answered them, "*Is it not written in your Law, 'I SAID, YOU ARE GODS'? If He called those gods to whom the message of God came—and the Scripture cannot be broken—do you say of the One whom the Father consecrated and sent into the world, 'Thou blasphemest,' because I said, 'I am THE SON of God'? If I do not perform the works of My Father, refuse to believe Me. But if I do perform them, even though you do not believe Me, believe the works, in order that you may come to know and believe that the Father is in Me, and I am in the Father.*"

JESUS WITHDRAWS TO PEREA

They accordingly again attempted to arrest Him; but He passed out of their hands, and went again to the farther side of the Jordan, to the place where John was at first baptizing, and there remained. And many people came to Him; and they said, "John, indeed, worked no miracle; but everything that John said about this Man was true." And many believed in Him there.

THE RESURRECTION OF LAZARUS

Now a certain Lazarus of Bethany, from the village of Mary and her sister Martha, was sick; and it was the Mary who anointed the Lord with perfumed oil, and wiped His feet with her hair, whose brother Lazarus was sick. The sisters accordingly sent word to Him, "Lord, he whom Thou lovest is sick." On hearing it, however, Jesus sent word to them, "*This illness is not unto death, but for the sake of God's glory, so that THE SON of God may be glorified by means of it.*" Now Jesus had a deep friendship for Martha and her sister and Lazarus. When He heard, then, that he was sick, He still remained two days in the place where He was.

10.35 "The Scripture cannot be broken." Lit., loosed. The meaning is that the Scriptures have binding authority.

10.36 "Whom the Father consecrated." The Father consecrated or sanctified the Son by the communication of His own nature, in the eternal generation; and sent Him into the world in the Incarnation.

7 Then after this He said to the disciples, "Let us return again
 8 to Judea." "Rabbi," said the disciples to Him, "the Jews were
 just now attempting to stone Thee; and art Thou going there
 9 again?" "Are there not twelve hours in the day?" replied Jesus.
 "If any one walks in the day he does not stumble, because he
 10 sees the light of this world; but if he walks in the night, he
 11 stumbles because the light is not with him." Thus He spoke;
 and after this He said to them, "Our friend Lazarus has fallen
 asleep; but I am going in order to awake him from sleep."
 12 "Lord," said the disciples, "if he has fallen asleep he will re-
 13 cover." Jesus, however, had referred to his death; but they sup-
 14 posed He was speaking of the repose of sleep. So Jesus then
 15 told them plainly, "Lazarus is dead. And for your sakes I am
 glad I was not there, that you may believe. However, let us go
 16 to him." Thomas, known as "The Twin," said accordingly to
 his fellow-disciples, "Let us go too, that we may die with Him."
 17 Jesus, therefore, on arriving found that he had already been
 18 four days in the tomb. Now Bethany was near Jerusalem, about
 19 two miles away; and many of the Jews had come to Martha and
 20 Mary, to console them about their brother. Martha, accord-
 ingly, when she learned that Jesus was coming, went and met
 21 Him; but Mary remained sitting in the house. Martha, then,
 said to Jesus, "Lord, hadst Thou been here, my brother would
 22 not have died; but even now I know that whatever Thou mayest
 23 ask of God, God will give Thee." "Thy brother shall rise again,"
 24 said Jesus to her. "I know," Martha answered Him, "that he
 25 will rise again at the resurrection on the Last Day." Jesus said
 to her, "I am the Resurrection and the Life; he who believes in
 26 Me, though he die, yet shall he live; and whoever lives and be-
 27 lieves in Me shall never die. Dost thou believe this?" "Yes,
 Lord," she told Him; "I firmly believe that Thou art THE
 CHRIST, THE SON of God, THE ONE who is coming into the
 world."

28 Having said this she returned, and calling her sister Mary

11.16 "The Twin." Gr., *Didymus*.

11.28 "Calling her sister Mary whispered to her." Lit., and called her sister Mary secretly, saying, etc.

whispered to her, "The Master is here, and is asking for thee." On hearing this she got up quickly and went to Him. Now Jesus had not yet entered the village, but was still at that spot where Martha had met Him. The Jews, accordingly, who were with her in the house and condoling with her, noticing that Mary got up quickly and went out, followed her, supposing that she was going to the tomb to weep there. When Mary, then, came to where Jesus was, she fell at His feet on seeing Him, and said to Him, "Lord, hadst Thou been here, my brother would not have died!" When Jesus, therefore, saw her weeping, and the Jews who had accompanied her weeping, He groaned in spirit and was troubled, and said, "Where have you laid him?" "Lord," they answered Him, "come and see." Jesus wept. The Jews therefore remarked, "See how much He loved him!" But some of them said, "Could not He, who opened the eyes of the man that was blind, have kept this man from dying?"

So Jesus, again sighing deeply within Himself, came to the tomb. Now it was a cave, and a stone lay against it. "Remove the stone," said Jesus. Martha, the sister of the deceased, said to Him, "Lord, by this time the odor must be offensive; for he is four days dead." "Did I not tell thee," Jesus replied to her, "that if thou believest, thou shalt see the glory of God?" They accordingly removed the stone. And Jesus, lifting up His eyes, said, "Father, I give thanks to Thee that Thou hast heard Me. And I knew that Thou always hearest Me; but for the sake of this multitude standing around I asked it, in order that they may believe that Thou hast sent Me." Having said this He called with a loud voice, "Lazarus, come forth!" And he who was dead came forth, bound hand and foot with grave-cloths, and his face bound up in a napkin. Jesus said to them, "Unbind him and leave him free to move."

11.33 "Was troubled." The original is, literally, *troubled himself*. St. Augustine says: "You are troubled against your will. Christ was troubled because such was His good pleasure."

11.42 "I asked it." Lit., *said it*. That is, asked of the Father the resurrection of Lazarus; or rather, willed it. In Our Lord the human will was always in perfect harmony with the divine will.

45 Many of the Jews, in consequence, who had come to visit
Mary, and had witnessed what He had done, believed in Him.
46 But some of them betook themselves to the Pharisees, and told
them what Jesus had done.

CONSPIRACY OF CAIAPILAS AND THE SANHEDRIN

47 Accordingly the chief priests and the Pharisees convoked the
Great Council. And they said, "What are we about? for this
48 man is working many miracles. If we let Him go on like this
everybody will believe in Him; and the Romans will come and
49 take away both our place and our nation." One of them, how-
ever, Caiaphas, being High Priest of that year, said to them,
50 "You know nothing whatever, nor do you reflect that it is ex-
pedient for you that one man should die for the people, and not
51 let the whole nation perish!" Now he did not say this of him-
self; but, as he was the High Priest of that year, he prophesied
52 that Jesus was to die for the nation; and not for the nation
alone, but also that He might gather together the scattered chil-
53 dren of God. From that day therefore they plotted to put Him
54 to death. Jesus, consequently, no longer moved openly among
the Jews, but retired to the country near the desert, to a town
called Ephraim; and there He stayed with His disciples.

AT THE APPROACH OF THE LAST PASSOVER

55 Now the Jewish Passover was near; and many went up to
Jerusalem from the country before the Passover, in order to
56 purify themselves. They were looking for Jesus, therefore, and
remarked to one another as they stood in the temple, "What do
57 you think? Is He not coming to the festival?" The chief priests
and the Pharisees, however, had issued an order that, if any one
knew where He was, he should disclose it, so that they might
arrest Him.

11.47 "The Great Council." The great Jewish Council called the San-
hedrin, which is referred to again in v. 57. See Matt. 5. 22, above.

THE ANOINTING AT BETHANY

Jn. 12. 1-11; Mt. 26. 6-13; Mk. 14. 3-9

Jesus, therefore, six days before the Passover, went to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a supper there in His honor, and Martha attended to the serving, while Lazarus was one of those who reclined at table with Him. Mary, then, taking a pound of very costly oil of pure nard, anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the perfume of the oil. Upon this one of His disciples, Judas the Iscariot, who was about to betray Him, demanded, "Why was not this oil sold for three hundred denarii, and given to the poor?" Now he said this, not because he cared about the poor, but because he was a thief, and being keeper of the purse carried away what was put in it. Jesus accordingly said, "*Let her observe this rite in view of the day of My burial. For you have the poor with you always, but you have not Me always.*" Now the common people of the Jews knew that He was there; and they came, not merely on account of Jesus, but to see Lazarus also, whom He had raised from the dead. So the chief priests plotted to murder Lazarus, too, because on his account many of the Jews were seceding and believing in Jesus.

THE MESSIANIC ENTRY INTO JERUSALEM

Jn. 12. 12-19; Mt. 21. 1-11; Mk. 11. 1-11; Lk. 19. 29-44

Verse 13: Ps. 117 (118). 25, 26; Lev. 23. 40.—15; Zach. 9. 9

On the following day a great crowd who had come to the festival, learning that Jesus was coming to Jerusalem, took branches of palm-trees, and went out to meet Him, shouting:

12.4 "Judas the Iscariot." Or, Judas Ishcariot, that is, Judas the man from Karioth. Karioth was a place in southern Judea, identified with the present-day Kirbeth-el-Inarjetein. See Matt. 10. 4, above.

12.5 "Denarii." See Matt. 18. 28, above.

12.7 "Let her observe this rite." Or, *Let her alone that she may observe, etc.*

"HOSANNA!

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD,
THE KING OF Israel!"

14 And Jesus having found a young ass seated Himself upon it,
as it is written:

15 "Fear not, DAUGHTER OF SION!

BEHOLD, THY KING COMES . . .

SITTING UPON A COLT OF AN ASS."

16 His disciples did not understand these things at first; but
when Jesus was glorified, then they remembered that this was
recorded about Him, and that they had done these things to
Him.

17 The crowd, then, who had been with Him when He called
Lazarus out of the tomb and raised him from the dead, bore
18 witness to the fact. It was for this reason also that the crowd
went to meet Him because they had heard that He had worked
19 this miracle. The Pharisees therefore said among themselves,
"You see that you are making no headway? Why, the world is
gone after Him!"

THE GREEKS COME TO JESUS

20 Now there were some Greeks among those who came up to
21 worship at the festival. These, then, applied to Philip, who was
from Bethsaida in Galilee, and requested him, saying, "Sir, we
22 would see Jesus." Philip went and told Andrew; Andrew and
Philip went and told Jesus.

23 "The hour is come," Jesus answered them, "that THE SON OF
24 MAN should be glorified. Indeed, indeed, I say to you, unless
the grain of wheat dropped into the ground dies, it remains by
25 itself alone; but if it dies, it bears much fruit. He who loves his
life loses it; and he who hates his life in this world shall preserve
26 it for life eternal. If any one serves Me, let him follow Me; and
where I am there too shall My servant be. If any one serves Me,

12.18 "The crowd went to meet Him." That is, went out from Jerusalem.

My Father will honor him. My soul is now disturbed; and what shall I say? Father, save Me from this hour! But for this very purpose I came to this hour. Father, glorify Thy Name!"

There came therefore a Voice out of heaven, "I have both glorified it, and will glorify it again." The crowd, accordingly, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to Him." Jesus addressed them and said, "This Voice has not come for My sake, but for yours. Now is the judgment of this world; now the prince of this world shall be cast out. And I, if I be lifted up from the earth, will attract all men to Myself." Now He said this to signify the nature of the death He was about to die. The crowd answered Him, "We have heard out of the Law that THE CHRIST continues forever. What then dost Thou mean by saying that THE SON OF MAN must be lifted up? Who is this SON OF MAN?" Jesus accordingly said to them, "For a little while longer the Light is among you; walk while you have the Light, that darkness may not overtake you. And he who walks in the dark knows not where he is going. While you have the Light, believe in the Light, so that you may become sons of Light."

THE JEWS REJECT JESUS

Verse 38: Is. 53. 1.—40: Is. 6. 9, 10

Thus Jesus spoke, and going away concealed himself from them. And although He had worked so many miracles before

12.27 "My soul is now disturbed." The thought of His coming self-sacrifice troubles the human heart of Jesus for the moment. At first, as He had a right to do, He asks the Father to save Him from the hour of His awful suffering; but immediately He sets that request aside, and prays, "Father, glorify Thy name." This conflict of feeling, with which Our Lord permitted His soul to be agitated, was renewed in the garden of Gethsemane, and gave occasion to the twofold prayer: "Father, let this cup pass from Me; nevertheless, not My will, but Thine, be done."

12.34 "We have heard, etc." The Jews, relying on a false interpretation of the Scriptures, looked for a splendid temporal monarchy which should always endure. They did not want a Messiah who humbly called Himself "the Son of Man," and was to be lifted on a cross.

38 them, they did not believe in Him; that the word, which Isaiah the prophet spoke, might be fulfilled:

“LORD, WHO HAS BELIEVED WHAT THEY HAVE HEARD FROM US,
AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?”

39 For this reason they could not believe; for Isaiah elsewhere said:

40 “HE HAS BLINDED THEIR EYES,
AND HARDENED THEIR HEART,
LEST THEY SHOULD SEE WITH THEIR EYES,
AND UNDERSTAND WITH THEIR HEART,
AND SHOULD RETURN,
AND I SHOULD HEAL THEM.”

41 Isaiah said this because he saw His glory, and he spoke of Him.
42 Nevertheless, many even of the authorities believed in Him; but
on account of the Pharisees they did not acknowledge it, for fear
43 of being expelled from the synagogue: for they loved the approval of men more than the approval of God.

REFLECTION AT END OF PUBLIC LIFE OF JESUS

44 Now Jesus in His preaching said: “He who believes in Me
45 believes not in Me, but in Him who sent Me; and he who be-
46 holds Me beholds Him who sent Me. I have come a Light into
the world, in order that whoever believes in Me may not remain
47 in the darkness. Moreover, if any one hears My words and does
not observe them, I do not judge him; for I came not to judge
48 the world, but to save the world. He who rejects Me, and does
not accept My words, has that which judges him—the WORD
which I have declared. That is what shall judge him at the Last

12.39 “They could not believe,” because they would not, says St. Augustine. The impossibility arose from the perverseness of their own hearts, which was revealed to Isaiah.

12.44 “Jesus in His preaching said.” Lit., *cried and said*. Perhaps the words that follow are a summary of the public teaching of Jesus on various occasions; or they may really belong to the discourse ending with v. 36, and may have been added here by the Evangelist as an afterthought.

Day. For I have not spoken from Myself; on the contrary, the 49
 Father who sent Me has Himself given Me a command what to
 say and what to declare. And I know that His command is 50
 eternal life. Whatever I speak, therefore, I speak just as the
 Father has bidden Me."

Part II

THE DIVINE WORD MANIFESTED IN CHRIST'S PASSION AND DEATH

AT THE PASCHAL SUPPER

Now before the festival day of the Passover, Jesus, knowing 13
 that the hour of His departure from this world to the Father
 had come, having loved His own who were in the world, loved
 them to the end.

WASHING OF FEET

Verse 18: Ps. 40 (41). 10

And during supper—the devil having already put it into the 2
 heart of Judas Iscariot, the son of Simon, to betray Him—know- 3
 ing that the Father had given all things into His hands, and that
 He had come forth from God and was returning to God, He 4
 rose from the supper, laid aside His outer garments, and taking
 a towel fastened it about Him. Then He poured water into the 5
 basin, and began to wash the disciples' feet, and to wipe them
 with the towel with which He was girded.

12.49 "I have not spoken from Myself." That is, "on My own authority";
 or, perhaps, "on My own account," "for My own ends, or glory." In
 either sense, Our Lord speaks as man.

13.2 "During supper." Or, when supper was ended. But this latter read-
 ing cannot be correct, as is evident from v. 26, below.

13.4 "He rose from the supper, etc." Our Lord here takes the part of a
 servant. When servants waited at table they laid aside their *himatia*, or
 outer garments, and were girded with a towel, as a modern servant would
 wear an apron.

6 He came accordingly to Simon Peter; and Peter said to Him,
 7 "Lord, art Thou going to wash my feet?" "What I am doing
 thou knowest not now," replied Jesus, "but thou shalt under-
 8 stand it hereafter." "Thou shalt never wash my feet!" said Peter
 to Him. "If I do not wash thee," Jesus answered him, "thou
 9 shalt have no part with Me." "Lord," cried Simon Peter to
 10 Him, "not only my feet, but also my hands and my head!" "He
 who has bathed," said Jesus to him, "needs only to wash his feet;
 then, indeed, he is entirely clean. And you are clean, but not
 11 all." For He knew who His betrayer was; therefore He said,
 "You are not all clean."

12 So after He had washed their feet, and once more put on His
 outer garments, He said to them when He had reclined again,
 13 "Do you understand what I have done to you? You call Me
 14 'Master,' and 'Lord'; and you speak rightly, for so I am. If I,
 then, the Lord and the Master, have washed your feet, you also
 15 ought to wash one another's feet. For I have given you an ex-
 16 ample that, as I have done to you, so you also should do. Indeed,
 indeed, I say to you, a slave is not greater than his master, nor is
 17 a messenger greater than he who has sent him. If you know
 18 these things, happy are you if you do them. I am not speaking
 of all of you. I know whom I have chosen. But in order that the
 Scripture may be fulfilled:

'HE WHO EATS MY BREAD
 HAS RAISED HIS HEEL AGAINST ME.'

19 I tell you now before it comes to pass, so that when it does come
 to pass you may believe who I am.

20 "Indeed, indeed, I say to you, he who receives any one whom
 I send receives Me; and he who receives Me receives Him who
 sent Me."

13.6 "He came to Simon Peter." It is probable that Jesus came to Peter
 first, since the latter showed astonishment which he would not have felt
 had he already seen the Lord wash the feet of any other.

13.19 "Who I am." That is, that I am the Messiah, the Son of God.

THE TRAITOR POINTED OUT AND DISMISSED

Jn. 13. 21-30; Mt. 26. 21-25; Mk. 14. 18-21; Lk. 22. 17-18; 21-23

Having said this Jesus was troubled in spirit, and solemnly affirmed, "*Indeed, indeed, I say to you, one of you will betray Me!*" 21

The disciples looked at one another, at a loss to know of whom He was speaking. One of His disciples, whom Jesus loved, was reclining upon the bosom of Jesus. So Simon Peter beckoned to this one, and said to him, "Tell us of whom He is speaking." He, leaning back as he was upon Jesus' breast, said to Him, "Lord, who is it?" "*It is that one,*" replied Jesus. "*for whom I shall dip the sop and hand it to him.*" So having dipped the sop He gave it to Judas, son of Simon Iscariot. And after the sop Satan entered into him. And Jesus said to him, "*What thou art bent upon, do quickly.*" None of those at table, however, knew for what purpose He said this to him; for some supposed, because Judas had the purse, that Jesus told him, "Buy what we need for the festival"; or, that he should give something to the poor. Having, then, received the sop he went out immediately; and it was night. 22 23 24 25 26 27 28 29 30

THE NEW COMMANDMENT

When, therefore, he had gone out Jesus said, "*Now is the Son of Man glorified, and God is glorified in Him; and if God*" 31 32

13.23 "Whom Jesus loved," for whom He had an especial love. St. John always speaks of himself by this epithet.—"Reclining." It was the custom to recline on couches at table. At this supper John occupied the place immediately at the right of Jesus. In asking the question he would naturally lean back on His breast.

13.26 "For whom I shall dip the sop." To dip a morsel of bread and give it to any one was a sign of special regard. Since therefore Judas was unmoved even by this act of friendship, his soul was deservedly delivered over to Satan.

13.30 "He went out immediately." It is not clear that Judas was present at the institution of the Holy Eucharist, though St. Thomas and others hold that he was. St. Matthew and St. Mark place the detection of the traitor before the institution. But St. John states expressly that after his detection Judas went out immediately; and so it is probable that the institution took place after he had left.

13.32 "If God be glorified in Him." This phrase is not in the oldest MSS.

be glorified in Him, God shall glorify Him in Himself, and shall
 33 immediately glorify Him. Little children, yet a little while I am
 with you. You shall seek Me; and as I said to the Jews, 'Where
 34 I am going you cannot come,' this I now say to you. I give you
 a new commandment, that you love one another; that, just as I
 35 have loved you, you also love one another. By this all men shall
 know that you are My disciples, if you have love for one another."

PETER'S THREEFOLD DENIAL FORETOLD

Jn. 13. 36-38; Mt. 26. 31-35; Mk. 14. 27-31; Lk. 22. 31-34

36 "Lord," said Simon Peter to Him, "where art Thou going?"
 "Where I am going," replied Jesus, "thou canst not follow Me
 37 now, but thou shalt follow hereafter." "Lord, why can I not
 follow Thee now?" Peter asked Him; "I will lay down my life
 38 for Thee!" "Wilt thou lay down thy life for Me?" asked Jesus.
 "Indeed, indeed, I say to thee, the cock shall not crow until
 thou hast thrice denied Me."

JESUS' LAST DISCOURSE

HE WILL PREPARE A PLACE FOR THE DISCIPLES

14 "Let not your heart be troubled. You believe in God, believe
 2 also in Me. In My Father's house are many abodes. If it were
 otherwise I would have told you; for I am going in order to
 3 prepare a place for you. And if I go and prepare a place for you,
 I will come again, and take you to Myself, so that where I am
 4 you also may be. And you know the way whither I am going."
 5 "Lord," said Thomas to Him, "we know not where Thou art
 6 going, and how can we know the way?" Jesus said to him, "I
 am the Way, the Truth and the Life; no one comes to the
 7 Father but by Me. If you had known Me you would have known
 My Father also; and from now you do know Him, and have seen
 Him."
 8 "Lord," said Philip to Him, "show us the Father, and it will
 9 be enough for us." "Have I been so long a time with you," said

Jesus to him, "and you do not know Me? Philip, he who has seen Me has seen the Father; how canst thou say, 'Show us the Father'? Dost thou not believe that I am in the Father, and the 10 Father is in Me? The words which I speak to you I do not speak from Myself; but the Father dwelling in Me is doing His works. Believe Me that I am in the Father and the Father is in Me; 11 or at least believe on account of the works themselves. Indeed, 12 indeed, I say to you, he who believes in Me shall himself do the works that I do—and greater than these shall he do—because I am going to the Father; and whatever you shall ask in My Name, 13 that I will do, that the Father may be glorified in THE SON. If 14 you ask Me anything in My Name, that I will do.

HE WILL SEND A COMFORTER

"If you love Me, observe My commandments; and I will ask 15,16 the Father and He will give you another Comforter to remain with you for ever—the Spirit of Truth, whom the world is in- 17 capable of receiving, because it neither sees Him nor knows Him. You know Him, because He abides with you and shall be in you. I will not leave you orphans; I will come to you. A little 18,19 while longer, and the world shall see Me no more; but you shall see Me, because I live, and you shall live. In that day you shall 20 know that I am in My Father, and you in Me, and I in you. He 21 who has My commandments and observes them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will manifest Myself to him."

14.9 "He who has seen Me has seen the Father." He who has seen Jesus has seen a Person who is one in nature with God the Father—one and the same God.

14.12 "Shall himself do the works that I do." As if He said, "When I have gone to the Father to sit and reign with Him, I will, through My servants on earth, do more manifestly as God the things that are proper to God."

14.16 "Comforter." The Greek word *Paraclete* means primarily advocate, defender, and then comforter, exhorter, interpreter, intercessor. *Comforter* or *Strengtheners* seems to be the best English equivalent here and in 14. 26, whereas in 15. 26 and 16. 7 *Advocate* or *Defender* is perhaps the better rendering.

- 22 Judas—not the Iscariot—said to Him, “Lord, what has happened that Thou wilt manifest Thyself to us and not to the world?” “If any one loves Me,” Jesus replied to him, “he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me will not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.
- 25 “I have spoken these things to you while remaining with you.
- 26 But the Comforter, the Holy Ghost, whom the Father will send in My Name, He will teach you all things, and will remind you of all I have told you.

HE LEAVES THEM PEACE

- 27 “Peace I leave with you; My peace I give you; not as the world gives do I give to you. Let not your heart be troubled,
- 28 nor let it be afraid. You have heard Me tell you, ‘I am going away and I am coming to you.’ If you loved Me you would have been glad that I am going to the Father; for the Father is greater than I. And I have told you now, before it comes to pass, so that when it does come to pass you may believe.
- 30 “I shall not speak much more with you; for the prince of this
- 31 world is coming, and he has no part in Me. But in order that the world may know that I love the Father, even as the Father has commanded Me, thus I do. Rise, let us go hence.

14.22 “Lord, what has happened that Thou wilt manifest Thyself to us and not to the world?” The question betrays disappointment. The apostles were expecting their Master to reveal Himself to the Jews as their king. His answer (in the following verse) implies that the manifestation was to be by grace in the heart.

14.28 “The Father is greater than I.” God the Father is greater than the Son as man. Or, although the Divine Persons are perfectly equal, having the same nature and essence, yet the Father is the Principle from whom the Son proceeds by an ineffable generation.

14.31 “Rise, let us go hence.” There are several explanations of this break in the discourse: (1), Our Lord now arose with His Apostles, and after the hymn of thanksgiving went forth to Gethsemane, continuing His discourse on the way. This seems hardly probable, in view of the Sacerdotal Prayer that follows, which would more likely be pronounced in the supper room as a conclusion of the solemn function of the night, than while walking on the road to Gethsemane. (2), He now arose to go, but, being full of His subject, continued His discourse while standing in the supper room.

HE WILL UNITE THEM IN HIMSELF

15

"I am the true vine, and My Father is the vine-dresser. Every
 branch on Me that does not bear fruit He removes; and every
 branch that bears fruit He prunes, in order that it may bear
 more fruit. As for you, you are already pruned, because of THE
 WORD I have spoken to you. Abide in Me, and I will abide in
 you. As the branch cannot bear fruit of itself unless it remains
 on the vine, so neither can you, unless you remain in Me. I am
 the vine; you are the branches. He who abides in Me, and I in
 him, he it is who bears much fruit; because apart from Me you
 can produce nothing. Whoever does not remain in Me is lopped
 off like the branch, and withers; and they gather them up and
 throw them on the fire, and they burn up. If you abide in Me,
 and My WORDS abide in you, ask for whatever you will, and it
 shall be done for you. My Father is glorified in this—that you
 bear plenty of fruit, and so be My disciples. As the Father has
 loved Me, so have I loved you; continue in My love. If you ob-
 serve My commandments you shall abide in My love; just as I
 have observed My Father's commandment, and abide in His
 love. I have spoken thus to you, in order that My joy may be in
 you, and your joy may be complete.

"This is My commandment, that you love one another as I
 have loved you. Greater love has no one than this—that one
 should lay down one's life for one's friends. You are My friends,
 if you do what I command you. I no longer call you servants, for
 the servant is ignorant of what his master does; but I have called
 you friends, because everything that I heard from My Father I
 have made known to you. You did not choose Me, but I chose
 you; and I ordained that you should go and bear fruit and that
 your fruit should be lasting; so that whatever you ask the Father

15.2 "He prunes." Or, *purifies*.

15.3 "Pruned." Or, *pure*. The Greek seems to convey the idea that the disciples were now purified or pruned of sin, as a vine is pruned of dead twigs.

15.5 "Produce." Or, *do*.

15.6 "Lopped off." Or, *thrown out*.

- 17 in My Name He may grant it you. This I command you, to love one another.

HE WILL PROTECT THEM AGAINST THE WORLD

Verse 25: Ps. 34 (35). 19; 68 (69). 5

- 18 "If the world hates you, know that it has hated Me before it
 19 hated you. If you were of the world, the world would love its
 own; but because you are not of the world, but I chose you out
 20 of the world, therefore the world hates you. Remember what
 I said to you before, 'A slave is not greater than his master.' If
 they persecuted Me, they will persecute you as well; if they
 21 heeded My word, they will heed yours as well. But they will do
 all this to you for My Name's sake, because they know not Him
 22 who sent Me. If I had not come and spoken to them, they
 would not have been guilty of sin; but now they have no excuse
 23,24 for their sin. He who hates Me hates My Father also. Had I not
 done among them the works that no one else did, they would
 not have been guilty of sin; but as it is, they have not only seen,
 25 but they have hated both Me and My Father. Yet so it occurred
 that the saying written in their Law may be fulfilled, 'THEY
 26 HATED ME WITHOUT CAUSE.' When, however, the Advocate
 comes, whom I Myself will send you from the Father, the Spirit
 of Truth, who proceeds from the Father, He will give His evi-
 27 dence about Me; and you too must give your evidence, because
 you have been with Me from the beginning.
- 16 "I have told you these things in order that you may not be
 2 scandalized. They will expel you from the synagogues; indeed,
 the time is coming when whoever murders you will think he is
 3 rendering service to God. And these things they will do because
 4 they have not known the Father nor Me. I have told you these
 things, however, so that when the time for them arrives you may
 remember that I told you.

"I did not tell you these things from the first, because I was

16.4 "When the time arrives," when the enemies of Christ will be allowed to persecute His disciples.

with you. Now, however, I am going to Him who sent Me; yet
 none of you asks Me, 'Where art Thou going?' but because I
 have told you these things sorrow has filled your heart. Never-
 theless, I tell you the truth: it is for your advantage that I go
 away; for, if I do not go, the Advocate will not come to you;
 but, if I do go, I will send Him to you. And when He comes
 He shall convince the world of sin, of righteousness and of judg-
 ment. Of sin, because they do not believe in Me; of righteous-
 ness, because I am going to the Father, and you will see Me no
 longer; and of judgment, because the prince of this world has
 been judged.

"I have still many things to say to you, but you cannot bear
 them now. But when He, the Spirit of Truth, comes, He shall
 guide you into all the truth; for He shall not speak from Him-
 self, but whatever He will hear He shall speak, and shall an-
 nounce to you the events which are to come. He shall glorify
 Me; for He shall receive of what is Mine, and shall announce it
 to you. All that the Father has is Mine; that is why I said, 'He
 receives of what is Mine, and shall announce it to you.'

16.8 "He shall convince the world of sin." The Holy Ghost will bring many to a sense of the grievousness of their sin in rejecting Christ, and by His light and gifts will show to all that unbelief is without excuse.—"Of righteousness," that is, of holiness. The holiness of Christ and the truth of His teaching will be shown by the Holy Spirit. Or, instead of "righteousness," we may translate, "justice." Taking the word in this latter sense St. Cyril of Alexandria understands by the text that the Holy Ghost will justify the faithful—show them to be just—in believing the Divinity of Christ.—"Of judgment," or condemnation. Satan, who is styled the prince of the world, has been condemned and crushed by Christ. "He is condemned," says St. Cyril, "inasmuch as he cannot overcome those who through the faith of Christ are sealed with the Holy Spirit for justice and sanctification."

16.13. "Whatever He will hear He shall speak." The message which the Holy Ghost will give will agree with that of the Father and the Son. He proceeds eternally from Them, and His temporal mission will also be from Them.

16.14 "He shall receive of what is Mine," i.e., of that Essence, which is common to the Three Divine Persons, and will announce it to you—will communicate to you light regarding things divine.

HE WILL BE WITH THEM AGAIN

Verse 22: Is. 66. 14

- 16 "A little while and you behold Me no longer, and again a little while and you shall see Me."
- 17 Some of His disciples therefore remarked to one another, "What is this He is telling us, 'A little while and you behold Me not, and again a little while and you shall see Me'; and, 18 'Because I am going to the Father? What means,'" said they then, "this 'little while' that He speaks of? We do not know what He means."
- 19 Jesus knew that they would like to ask Him; so He said to them, "Are you questioning among yourselves about this remark of Mine, 'A little while and you behold Me not, and again a 20 little while and you shall see Me?' Indeed, indeed, I say to you, that you shall weep and lament, while the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into 21 joy. A woman when in childbirth has sorrow, because her hour is come; but when she has given birth to the child she no longer remembers the anguish for the joy that a man is born into the 22 world. And so you also for the present have sorrow; but I will see you again, AND YOUR HEART SHALL REJOICE, and your joy no 23 man can take from you; and in that day you will ask Me no question.

HE WILL HEAR THEIR PRAYERS

- "Indeed, indeed, I say to you, if you petition the Father for 24 anything, He will grant it you in My Name. Until now you have not asked for anything in My Name; ask, and you shall receive, 25 that your joy may be full. I have told you these things in figures of speech; the hour is coming when I will no longer speak to you 26 figuratively, but will tell you plainly about the Father. In that

16.23 "Will ask Me no question," for this will be clear to you when you behold Me risen again; you will have no more doubts.

16.25 "Will no longer speak to you figuratively." Hitherto He had spoken obscurely of His relation to the Father, because of the inability of the disciples fully to grasp such heavenly things.

day you shall make your petitions in My Name; and I do not tell you that I shall Myself ask the Father in your behalf; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. In coming forth from the Father, I came into the world; again, I leave the world, and go to the Father."

His disciples said to Him, "Ah, now Thou art speaking plainly, and using no figure of speech. Now we know that Thou knowest all things, and needest none to question Thee. By this we believe that Thou didst come forth from God." "Are you now believing?" Jesus answered them. "Why, the hour is coming—yes, it has come—when you shall be scattered each to his own place, and shall leave Me alone; yet I am not alone, because the Father is with Me. All this I have told you, so that in Me you may have peace. In the world you have affliction. But be of good cheer! I have overcome the world."

CHRIST'S PRIESTLY PRAYER

HE PRAYS FOR HIMSELF

Thus spoke Jesus; then, raising His eyes to heaven, He said: "Father, the hour is come! Glorify Thy SON, that Thy SON may glorify Thee, since Thou gavest Him authority over all flesh, in order that He might give eternal life to all whom Thou hast given Him. And this is the life eternal: that they know Thee, the only true God, and Jesus Christ whom Thou hast sent. I glorified Thee on the earth, by accomplishing the work Thou gavest Me to do. And now do Thou, Father, glorify Me with Thy own Self, with the glory which I had with Thee before the world was.

17.5 "Glorify Me." The Son of God asks for His human nature a manifestation of that divine glory, which as God He had with the Father from all eternity—a manifestation given in the miracles that occurred at the time of His death, and especially in His glorious resurrection.

JESUS PRAYS FOR HIS DISCIPLES

6 "I made Thy NAME known to the men whom Thou gavest
Me out of the world. Thine they were, and to Me Thou gavest
7 them, and they have kept Thy WORD. Now they know that
8 everything Thou hast given Me is from Thee; for the WORDS
Thou gavest Me I have given to them; and they accepted them,
and recognized truly that I came forth from Thee; and they
9 believed that Thou didst send Me. It is for them I ask; it is not
for the world I am asking, but for those whom Thou hast given
10 Me, because they are Thine. And all things that are Mine are
11 Thine, and Thine are Mine, and I am glorified in them. And I
am no longer in the world, while they are in the world, and I
am coming to Thee.

"Holy Father, keep those in Thy NAME whom Thou hast
12 given Me, so that they may be one, even as We are. While I
was with them I kept them in Thy NAME whom Thou hast
given Me; and I guarded them, and not one of them was lost
except the son of perdition, that the Scripture might be ful-
13 filled. But now I am coming to Thee; and I speak these things
in the world, that they may have My joy fulfilled in themselves.
14 I have given them Thy WORD; and the world has hated them,
because they are not of the world, even as I am not of the world.
15 I do not ask that Thou shouldst take them out of the world,
16 but that Thou shouldst preserve them from its evil. They are
17 not of the world, even as I am not of the world. Sanctify them
18 in the truth: Thy WORD is Truth. As Thou didst send Me into
19 the world, so I sent them into the world; and for their sake I
consecrate Myself, that they also may be consecrated in truth.

JESUS PRAYS FOR THE CHURCH

20 "But I ask not only for them, but also for those who believe
21 in Me through their WORD, that they all may be one; that, as
Thou, Father, art in Me, and I am in Thee, they also may be

17.19 "I consecrate Myself that they also may be consecrated." Or, I
sanctify Myself that they also may be sanctified.

one in Us, in order that the world may believe that Thou didst send Me. And the glory Thou hast given Me I have given them, 22
so that they may be one, as We are One; I in them, and Thou 23
in Me, that they may be perfected into one, that the world may know that Thou didst send Me, and lovest them as Thou lovest Me.

"Father, I will that those also whom Thou hast given Me 24
may be with Me where I am, so that they may be beholders of My glory which Thou hast given Me; because Thou didst love Me before the foundation of the world. O Righteous Father, 25
the world knows Thee not, but I know Thee, and these know that Thou didst send Me; and I revealed Thy NAME to them, 26
and will reveal it, in order that the love with which Thou lovest Me may be in them, and I in them."

THE BETRAYAL

Jn. 18. 1-11; Mt. 26. 36-56; Mk. 14. 32-52; Lk. 22. 39-53

When Jesus had spoken these words, He went out with His 18
disciples across the brook Kedron, where there was a garden, into which He entered with His disciples. Now Judas, His be- 2
trayer, was also acquainted with the spot, because Jesus often resorted there with His disciples. Judas, then, having got the 3
detachment of troops, as well as some officials from the chief priests and Pharisees, came there with lanterns and torches and weapons.

Jesus, therefore, knowing all that was coming upon Him, advanced and said to them, "Whom are you seeking?" "Jesus the Nazarene," they answered Him. Jesus said to them, "I am He." 4
Now Judas, His betrayer, was also standing among them. No 5
sooner then did He say to them, "I am He," than they reeled backward, and fell to the ground. He therefore asked them 6
again, "Whom are you seeking?" "Jesus the Nazarene," said they. "I told you," replied Jesus, "that I am He. If therefore you 7
seek Me, let these go away"—that the word He had uttered 8
9

17.22 "The glory . . . I have given them," by making My apostles and their successors partakers of My divine mission and authority.

might be fulfilled: "*Of those whom Thou hast given Me I lost not one.*"

- 10 Simon Peter then, who had a sword, drew it, and struck the
 11 High Priest's servant, cutting off his right ear; and the servant's
 name was Malchus. Jesus thereupon said to Peter, "*Put up the
 sword into the scabbard. Shall I not drink the cup which the
 Father has given Me?*"

THE ARREST

- 12 The detachment then, and the tribune, and the Jewish offi-
 13 cers, arrested Jesus and bound Him; then they conducted Him
 to Annas first, for he was father-in-law to Caiaphas, who was
 14 High Priest that year. Now it was Caiaphas who had given the
 Jews the advice, "*It is expedient that one man should die for
 the people.*"

PETER'S FIRST DENIAL

- Jn. 18. 15-18, 25-27; Mt. 26. 69-75; Mk. 14. 66-72; Lk. 22. 55-62
- 15 Simon Peter, however, was following Jesus, and so was an-
 other disciple. Now that disciple was known to the High Priest;
 16 so he entered the courtyard of the High Priest with Jesus; but
 Peter stayed outside at the door. So the other disciple, who was
 known to the High Priest, went out and spoke to the portress,
 17 and brought Peter in. The maid therefore who was portress said
 to Peter, "*Art thou also one of this Man's disciples?*" "I am
 18 not," said he. Now the servants and the officers were standing
 there, having made a charcoal fire, as it was cold, and were
 warming themselves; and Peter also was standing with them and
 warming himself.

THE RELIGIOUS TRIAL BEFORE CAIAPHAS

Jn. 18. 19-24; Mt. 26. 57; Mk. 14. 53; Lk. 22. 54

- 19 The High Priest accordingly examined Jesus about His dis-
 20 ciples and about His teaching. Jesus answered him, "*I have*
 18.15 "*He entered the courtyard of the High Priest.*" That is, of
 Caiaphas. It is explained in v. 24 that Annas had sent Him to Caiaphas.

spoken publicly to the world; I always taught in synagogues and in the temple, where all the Jews resort, and I spoke nothing in secret. Why dost thou question Me? Question My hearers as to what I spoke to them; surely they know what I said." When He said this, one of the officials standing by dealt Jesus a blow with his hand, saying, "Is that the way to answer the High Priest?" Jesus answered him, "If I have spoken wrongly, bring proof of the wrong; but if rightly, why dost thou strike Me?"

Now Annas had Him bound and sent Him to Caiaphas the High Priest.

PETER'S SECOND AND THIRD DENIALS

Jn. 18. 25-27, 15-18; Mt. 26. 69-75; Mk. 14. 66-72; Lk. 22. 55-62

But Simon Peter was standing and warming himself. They said to him therefore, "Art thou also one of His disciples?" He denied, and said, "I am not!" One of the High Priest's servants, a relative of the one whose ear Peter had cut off, asked, "Did I not see thee in the garden with Him?" Again therefore Peter denied it; and immediately the cock crew.

CIVIL TRIAL BEFORE PILATE

Jn. 18. 28-38; Mt. 27. 2, 11-14; Mk. 15. 2-5; Lk. 23. 1-7

They led Jesus, therefore, from Caiaphas to the praetorium—it being now early morning—and they themselves would not enter the praetorium, that they might not be defiled, but might eat the Passover. Pilate accordingly went out to them and said, "What charge do you bring against this Man?" "If He were not a criminal," they answered him, "we would not have handed Him over to thee." "Take Him yourselves," Pilate then told them, "and judge Him according to your Law." "We are not

18.24 "And sent Him." Kenrick here translates by *had sent* the Greek aorist, which often has a pluperfect force. He says in a note, "This verse might follow ver. 13, since all that is above related took place in the court of Caiaphas, as is evident from its connection with what follows, and from a comparison of this statement with those of the other evangelists."

permitted," the Jews answered him, "to put any one to death"
 32 —that the word of Jesus might be fulfilled which He spoke,
 signifying the nature of the death He was about to die.

VERDICT, "NOT GUILTY"

33 Pilate therefore re-entered the praetorium, and calling Jesus
 34 asked Him, "Thou art the KING of the Jews?" "Dost thou say
this of thine own knowledge," replied Jesus, "or did others tell
 35 it to thee about Me?" "Am I a Jew?" retorted Pilate. "Thine
 own nation and the chief priests handed Thee over to me. What
 36 hast Thou done?" "My kingdom," replied Jesus, "is not of this
 world. If My kingdom were of this world, My retainers would
 fight so that I might not be delivered up to the Jews; but as it
 37 is, My kingdom is not hence." "Thou art a KING, then?" said
 Pilate to Him. "As thou sayest it, I am a KING," replied Jesus.
 "For this purpose I have been born, and for this purpose I have
 come into the world—to bear witness to the Truth. Every one
 38 who is of the Truth listens to My voice." "What is truth?"
 said Pilate to Him. And saying this he went out again to the
 Jews and said to them, "I discover no crime in Him."

PILATE'S EFFORT TO RELEASE JESUS

BARABBAS PREFERRED

Jn. 18. 39-40; Mt. 27. 15-23; Mk. 15. 6-14; Lk. 23. 13-23

39 "Now it is a custom with you," said Pilate, "that I should
 grant you the discharge of one prisoner at the Passover. It is
 therefore your desire, is it not, that I should grant you the dis-
 40 charge of the KING of the Jews?" Thereupon they all shouted

18.31 "To put anyone to death," namely, by crucifixion, the death penalty
 inflicted by the Romans upon criminals who were not Roman citizens.
 The Jews were not permitted by their Roman masters to put any one to
 death; had they been permitted, they would have stoned Jesus, this being
 the death penalty of the Mosaic law for blasphemers.

18.38 It appears to be at this point that Pilate discovered (Luke 23. 7)
 that Jesus was of Herod's jurisdiction, and sent Him to Herod. What
 follows is subsequent to Herod's sending Him back to Pilate.

out in return, crying, "Not this Man, but Barabbas!" Now Barabbas was a robber.

JESUS SCOURGED AND CROWNED WITH THORNS

Jn. 19. 1-5; Mt. 27. 26-31; Mk. 15. 15-20; Lk. 23. 25

Then Pilate accordingly took Jesus, and had Him scourged. 19
And the soldiers, plaiting a crown of thorns, placed it on His 2
head, and threw a purple cloak about Him; then they came to 3
Him and cried, "Hail, KING of the Jews!" and struck Him with 4
their hands. And Pilate went out again and said to them, "See! 4
I bring Him out to you that you may know that I find no 5
crime in Him." Jesus accordingly came out wearing the crown 5
of thorns and the purple cloak. And he said to them, "Behold 5
the Man!"

When therefore the chief priests and their retainers saw Him, 6
they shouted, "Crucify Him! crucify Him!" "Take Him your- 6
selves," said Pilate to them, "and crucify Him; for I discover 6
no crime in Him." "As for us, we have a Law," the Jews re- 7
plied to him, "and according to that Law He ought to die, be- 7
cause He made Himself THE SON of God."

PILATE'S RENEWED EFFORTS TO RELEASE CHRIST

When Pilate therefore heard this statement he became more 8
afraid; and re-entering the praetorium he said to Jesus, "Whence 9
art Thou?" But Jesus gave him no answer. Pilate therefore said 10
to Him, "Wilt Thou not speak to me? Art Thou not aware that 10
I have authority to release Thee, and authority to crucify 10
Thee?" "Thou wouldst have no authority whatever against Me," 11
replied Jesus, "unless it were given thee from above. Therefore 11
the one who delivered Me over to thee is guilty of greater sin." 11
From this on, Pilate continued his endeavors to release Him; 12
but the Jews shouted, "If thou release this Man thou art no 12
friend of Caesar's! Any one setting himself up as king is oppos-
ing Caesar!"

THE SENTENCE OF DEATH EXTORTED

Jn. 19. 13-16; Mt. 27. 26; Mk. 15. 15; Lk. 23. 25

- 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat in the place called The
 14 Stone Pavement, but in Hebrew, Gabbatha. Now it was the Preparation-day of the Passover, say, about noon; and he said
 15 to the Jews, "Behold your KING!" "Off with Him! off with Him!" they cried out; "crucify Him!" "What! shall I crucify your KING?" said Pilate. "We have no KING but Caesar!" re-
 16 torted the chief priests. Then accordingly he gave Him up to them to be crucified.

THE CRUCIFIXION

Jn. 19. 17-18; Mt. 27. 31-35, 39-44; Mk. 15. 23-24, 29-32;
Lk. 23. 33-37, 39-43

- 17 They took Jesus therefore. And He, carrying the cross for Himself, went out to the place known as The Place of the
 18 Skull, which is called in Hebrew Golgotha, where they crucified Him, and with Him two others, one on each side, and Jesus in the middle.

19.13 "The Stone Pavement." Gr., *Lithostrotos*, a hall or place paved with tessellated stones.

19.14 "It was the Preparation-day of the Passover," the eve of the Paschal Sabbath; that is, of the Sabbath occurring within the octave of the Passover.—"Say, about noon." Lit., *about the sixth hour*.

19.15 "We have no King but Caesar." By this public declaration the Jews renounced their Messiah, the honor of being the chosen people of God, and their independence as a separate nation, and announced themselves to be but the subjects of a Gentile power—a condition in which they have continued up to the present time.

19.18 "One on each side, and Jesus in the middle." St. Augustine says: "The cross itself, if you will observe, was a tribunal; for the judge being in the middle, the robber who believed was acquitted, the other who blasphemed was condemned. By this [the Lord] intimates what He will do with the living and the dead, some of whom He will place on His right hand, and others on His left."

PILATE'S INSCRIPTION

Jn. 19. 19-22; Mt. 27. 37-38; Mk. 15. 26-28; Lk. 23. 38

Pilate wrote an inscription also, and had it placed upon the ¹⁹ cross; and it was written thus:

"Jesus the Nazarene, KING of the Jews."

Many of the Jews, therefore, read this inscription, because the ²⁰ place where Jesus was crucified was close to the city; and it had been written in Hebrew, Latin and Greek. So the chief priests ²¹ of the Jews said to Pilate, "Do not write, 'The KING of the Jews,' but rather, 'This Man said, I am the KING of the Jews.'" "What I have written," retorted Pilate, "I have written." ²²

CHRIST'S GARMENTS DIVIDED

Jn. 19. 23-25; Mt. 27. 35; Mk. 15. 24; Lk. 23. 34
Verse 24: Ps. 21 (22). 19

The soldiers, then, when they had crucified Him, took His ²³ garments, of which they made four shares, a share for each soldier, and also the tunic; but the tunic was seamless, woven from the top throughout. They accordingly said to one an- ²⁴ other, "Let us not divide it, but throw for it, to decide whose it shall be"—that the Scripture might be fulfilled which says:

*"THEY DIVIDED MY GARMENTS AMONG THEM,
AND OVER MY CLOTHING THEY CAST LOTS."*

This, then, was what the soldiers did.

²⁵

JESUS COMMENDS HIS MOTHER TO ST. JOHN

Now by the cross of Jesus were standing His Mother, and His Mother's sister, Mary the wife of Clopas, and Mary the Magda- ²⁶ lene. Jesus therefore, seeing His Mother and the disciple whom He loved standing by, said to His Mother, "Woman, behold

19.25 "Mary, the wife of Clopas." Or, daughter of Clopas.

- 27 thy son!" Then He said to the disciple, "*Behold thy Mother!*"
And from that hour the disciple took her into his own care.

THE THIRST AND DEATH OF JESUS

Jn. 19. 28-30; Mt. 27. 45-50; Mk. 15. 33-37; Lk. 23. 44-46

- 28 After this Jesus, knowing that all was now accomplished, said
29 —that the Scripture might be fulfilled—"I thirst." A vessel full
of sour wine had been set there; so they placed a sponge filled
with the wine upon a hyssop-stalk, and put it to His mouth.
30 When, therefore, Jesus had taken the wine, He said, "*It is ac-*
complished!" and bowing His head He gave up the ghost.

JESUS' SIDE PIERCED

Verse 36: Exod. 12. 46; Num. 9. 12.—37: Zach. 12. 10

- 31 The Jews, therefore, since it was Preparation-day, in order
that the bodies might not remain upon the cross on the Sab-
bath—for that Sabbath-day was a high festival—requested Pilate
that their legs might be broken, and that they might be re-
32 moved. The soldiers accordingly came and broke the legs of the
33 first, and of the other crucified with Him; but when they came
to Jesus, and saw that He was already dead, they did not break
34 His legs, but instead, one of the soldiers pierced His side with
35 a spear, and immediately blood and water issued forth. And the

19.27 "*Behold thy Mother.*" Jesus seems here to have intimated that Mary was to be thenceforth regarded as the Mother of the human race, St. John representing mankind. "Mary is undoubtedly the Mother of the members of [Christ], which we are, since she has concurred by her charity in the bringing forth of the faithful in the Church who are members of the Head, of which she is corporeally the Mother" (St. Augustine).—"Took her into his own care." Or, to his own home. From this it evidently follows that Mary had no other child.

19.30 "*It is accomplished.*" The types and prophecies of the Old Testament are fulfilled; the work assigned to Jesus by His Father is completed; His labors and suffering are at an end.

19.31 "*That their legs might be broken,*" to keep them from escaping; or to see if they were really dead; or to hasten their death.

19.34 "*Blood and water issued forth.*" The Fathers consider this as symbolical of the Sacraments, especially of Baptism and the Holy Eucharist. Tradition gives the name of the soldier as Longinus.

eyewitness has given his evidence, and his evidence is true; and he himself knows that he speaks the truth so that you also may believe. For this occurred that the Scripture might be fulfilled: *36*
 "A BONE OF HIM SHALL NOT BE BROKEN." And again another *37*
 Scripture says: "THEY SHALL LOOK UPON HIM WHOM THEY
 PIERCED."

THE ANOINTING AND BURIAL

Jn. 19. 38-42; Mt. 27. 57-61; Mk. 15. 42-47; Lk. 23. 50-56

After this Joseph of Arimathaea, being a disciple of Jesus, but *38*
 a secret one owing to his dread of the Jews, requested Pilate to
 let him take away the body of Jesus; and Pilate granted him
 leave. He came, accordingly, and took away His body. And *39*
 Nicodemus also, he who at the first came to Jesus by night,
 came bringing a mixture of myrrh and aloes, about a hundred
 pounds. So they took the body of Jesus, and bound it in linen *40*
 cloths with the spices, as the custom of the Jews is to bury.
 Now there was in the place where He was crucified a garden, *41*
 and in the garden a new tomb, in which no one had yet been
 laid. There, then, on account of the Preparation-day of the *42*
 Jews, as the tomb was close at hand, they laid Jesus.

Part III

THE DIVINE WORD AS MANIFESTED AFTER THE RESURRECTION

Jn. 20; 21. 1-23; Mt. 28; Mk. 16; Lk. 24; I Cor. 15. 4-8

THE TOMB DISCOVERED EMPTY

Jn. 20. 1-10; Mt. 28. 1; Mk. 16. 1-4; Lk. 24. 1-2, 12

Now on the first day of the week Mary the Magdalene came *20*
 to the tomb early in the morning, while it was yet dusk, and
 saw that the stone had been taken away from the tomb. *2*
 Accordingly she came running to Simon Peter and to the other
 disciple whom Jesus loved, and said to them, "They have taken

away the Lord out of the tomb, and we do not know where they have laid Him!"

3 Peter, therefore, and the other disciple, set out and went to
4 the tomb. Now the two were running together; but the other
5 disciple outran Peter, and arrived first at the tomb, and stoop-
ing down saw the linen cloths lying; nevertheless he did not
6 enter. Simon Peter, therefore, came following him and entered
7 the tomb, and viewed the linen cloths that lay there, and the
napkin that had been on His head not lying with the linen
8 cloths, but folded up in a separate place by itself. Then the
9 other disciple accordingly, who had arrived first at the tomb,
10 also entered; and he saw, and believed. For as yet they had not
understood the Scripture, that He must rise from the dead. So
the disciples went back again to their homes.

JESUS APPEARS TO MAGDALENE

Jn. 20. 11-18; Mt. 28. 2-7; Mk. 16. 5-7, 9-11; Lk. 24. 3-8

11 Mary, however, remained standing outside by the tomb weep-
ing. As she wept, then, she stooped down and looked into the
12 tomb, and saw two angels in white sitting, one at the head and
13 one at the foot, where the body of Jesus had lain. "Woman,"
they said to her, "why dost thou weep?" "Because they have
taken away my Lord," she told them, "and I know not where
they have laid Him."

14 Having said this, she turned back and beheld Jesus standing
15 there, yet did not know that it was Jesus. "Woman," said Jesus
to her, "why dost thou weep? Whom art thou seeking?" She,
supposing He was the gardener, said to Him, "Sir, if thou hast
removed Him, tell me where thou hast laid Him, and I will
16 take Him away." "Mary!" said Jesus to her.

She turned and said to Him in Hebrew, "Rabboni!" which
17 means "Master." Jesus said to her, "Do not hold Me, for I have
not yet ascended to My Father; but go to My brethren, and

20.17 "Do not hold Me." Our Lord's meaning may have been: There is
no need to handle Me, as if to make sure of Me; it is I Myself, and not a
vision; nor have I yet ascended into heaven; I am still here with you.

say to them, 'I ascend to My Father and your Father, to My God and your God!' " Mary the Magdalene went and said to the disciples, "I have seen the Lord!" and she told them He had said these things to her. 18

FIRST MANIFESTATION OF CHRIST TO A GROUP OF

DISCIPLES

Jn. 20. 19-20; Mk. 16. 14; Lk. 24. 36-43

So when it was evening on that first day of the week, the doors where the disciples were assembled being fast closed, owing to their fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace to you!" And having said this, He showed them His hands and His side. The disciples therefore were glad when they saw the Lord. 19 20

POWER TO FORGIVE SIN IMPARTED TO THE APOSTLES

He therefore said to them again, "Peace to you! As the Father has sent Me, so I send you." And having said this He breathed upon them, and said to them, "Receive the Holy Ghost; whose sins you forgive they are forgiven them; and whose sins you retain they are retained." 21 22 23

Thomas, however, one of the Twelve, known as "The Twin," was not with them when Jesus came. The other disciples there- 24 25

20.19 "The doors being fast closed." The risen body of Jesus was a real body, and identical with the body that was crucified, but it was now in a glorified state. That it was a real body is shown by its reception of food (Luke 24. 43), and by its being rendered palpable at will; that it was the same body that was crucified is shown by its bearing the wounds it had received. Nevertheless, being glorious it was no longer subject to the laws of space and matter; it could transport itself instantaneously from place to place, could pass through material objects, as in this instance, and was subject in all things to the will of the soul. Such will be the condition of the glorified bodies of the just in the resurrection at the last day.

20.22 "Receive the Holy Ghost." The power of offering sacrifice, which is the principal function of priesthood, had already been conferred upon the apostles at the institution of the Holy Eucharist. Now, universal jurisdiction and power to exercise the second and next special function of the Christian priesthood, which consists in remitting sins, is bestowed on them. See the Council of Trent (Sess. 14, can. 3, on Penance).

fore said to him, "We have seen the Lord." But he answered, "Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe it."

SECOND MANIFESTATION TO A GROUP OF DISCIPLES

26 Now eight days afterward, the disciples were again indoors, and Thomas with them. Jesus came, the doors being fast
27 closed, and stood in the midst, and said, "Peace to you!" Then to Thomas He said, "Reach hither thy finger and examine My hands, and reach out thy hand and put it into My side, and be
28 not incredulous, but believing." Thomas answered Him, "My
29 Lord and my God!" "Is it because thou hast seen Me," said Jesus to him, "that thou dost believe? Blessed are they who believe, though they have not seen!"

30 Many other miraculous proofs, then, Jesus produced in the
31 sight of His disciples which are not recorded in this book. But these are recorded in order that you may believe that Jesus is THE CHRIST, THE SON of God, and that believing you may have life in His Name.

THIRD MANIFESTATION TO A GROUP OF DISCIPLES

21 After this Jesus manifested Himself again to the disciples at the Sea of Tiberias; and He manifested Himself in this way:

2 There were together Simon Peter, Thomas who is called "The Twin," Nathanael who was from Cana in Galilee, the
3 sons of Zebedee, and two more of His disciples. Simon Peter said to them, "I am going fishing." "We also will come with you," they told him. They went out and got into the boat; and during that night they caught nothing.

4 When, however, day was now breaking, Jesus stood on the shore; nevertheless the disciples did not know that it was Jesus.
5 Jesus therefore called to them, "Young men, have you anything
6 to eat?" "No," they answered Him. "Cast the net on the right side of the boat," He told them, "and you shall find something." They accordingly cast it; and they had not strength

enough to haul it in, owing to the multitude of fishes. That disciple therefore whom Jesus loved said to Peter, "It is the Lord." 7

When Simon Peter therefore heard that it was the Lord, he tied his tunic about him—for he was stripped—and threw himself into the Sea. The other disciples, however, came in the boat, for they were not far from the land—say about a hundred yards distant—towing the net full of fishes. So when they had got out upon the land, they saw a charcoal fire set, with fish laid upon it and some bread. Jesus said to them, "Bring some of the fish you have just caught." Simon Peter accordingly went up and hauled the net upon the land full of large fishes, one hundred and fifty-three; and although there were so many, the net was not broken. "Come, break your fast," said Jesus to them. And none of the disciples ventured to ask Him, "Who art Thou?" knowing that it was the Lord. And Jesus went and took the bread and gave it to them, and the fish likewise. 8 9 10 11 12 13

This was now the third time that Jesus was manifested to His disciples, after He had risen from the dead. 14

SIMON PETER MADE VICAR TO CHRIST THE GOOD SHEPHERD

So when they had broken their fast, Jesus said to Simon Peter, "Simon, son of John, dost thou love Me more than these do?" "Yes, Lord," said he; "Thou knowest that I love Thee." He said to him, "Feed My lambs." He said to him a second time, "Simon, son of John, dost thou love Me?" "Yes, Lord," he answered Him; "Thou knowest that I love Thee." He said to him, "Be shepherd over My sheep." For the third time He 15 16 17

21.12 "And none of the disciples." Vulg., *of those reclining*.

21.16 "Be shepherd over My sheep." Vulg., *Feed my lambs*. Jesus, who proclaimed Himself the Good Shepherd (John 10. 11), here in the most emphatic manner constitutes Peter the shepherd of His lambs and sheep, delegating to him His own authority and power. The Greek verb, *be shepherd over*, in its metaphorical signification, means, to rule over, to govern, to teach. As this authority to rule, govern and teach was given for the good of the entire flock itself, consequently the authority given to Peter descends to his successors. This authority to teach, rule and sanctify the flock of Christ is ordinary, immediate, universal and supreme.

said to him, "Simon, son of John, dost thou love Me?" Peter was grieved because He asked him the third time, "Dost thou love Me?" and he said to Him, "Lord, Thou knowest all things; Thou knowest that I love Thee!" He said to him, "Feed My sheep."

SIMON'S DEATH FORETOLD

- 18 "Indeed, indeed, I say to thee, when thou wast young, thou didst dress thyself and go wherever thou hadst a wish; but when thou growest old, thou shalt stretch out thy hands, and another shall bind thee and carry thee where thou hast no desire to go."
19 Now He said this to intimate by what death he should glorify God. And having said this He added, "Follow Me."

FATE OF THE BELOVED DISCIPLE

- 20 Peter turning round saw that disciple whom Jesus loved following—the one who had leaned back on His breast at the Supper and asked, "Lord, who is the one who will betray Thee?" So Peter on seeing him said to Jesus, "Lord, and what about this man?" "If it be My will," Jesus answered him, "that he remain until I come, what is that to thee? do thou follow Me." This saying therefore went abroad among the brethren that that disciple should not die. Jesus however did not tell him that he should not die, but, "If it be My will that he remain until I come, what is that to thee?"

CONCLUSION OF THE FOURTH GOSPEL

- 24 This is the disciple who gives his evidence of these events, and wrote this narrative; and we know that his evidence is true.
25 But there are many other things also that Jesus did, were every one of which to be recorded, not even the world itself, I imagine, would contain the volumes that should be written.

Acts of the Apostles

INTRODUCTION

The Book of Acts was St. Luke's second work. In his Gospel, or first work, he essayed to give an orderly account of the doings and sayings of Our Lord during His early life. Here he records the spread of the Gospel from the time immediately after the Ascension of Christ to the release of St. Paul in Rome, around A.D. 63. The writer's purpose was mainly to show the fulfillment of the Lord's last words to His Apostles, that they should be witnesses of Him in Jerusalem, and in all Judea, and Samaria, and to the uttermost parts of the earth (Acts 1. 8), and consequently also to show, as in the Third Gospel, the universal scope of the Gospel revelation. The author, however, had no intention of giving a detailed account of the spread and development of the early Church, as can be inferred from his numerous omissions of important events.

That Acts was written by St. Luke is the teaching of all tradition and is evident from a comparison of its language and style with the Third Gospel; the characteristics of Luke the physician are clearly traceable in both works.

We can safely say that this book was written in Rome during St. Paul's first imprisonment in the Eternal City, and apparently finished at the time of the Apostle's release. The author terminates his summary account of St. Paul's work (Acts 28. 30-31) with the same abruptness with which he brings to an end his record of the activities of St. Peter (Acts 12. 17).

Like the Third Gospel, Acts is dedicated to a Christian convert named Theophilus, but is evidently intended for a wide range of readers, and especially for the Romans, to whom St. Paul had written and preached. This we gather from the fact that imperial places are supposed to be well known to the readers, while places and customs of Palestine, Greece, Macedonia, etc., are often explained.

St. Luke's sources of information here were his own experiences in traveling with St. Paul; his contacts with Peter, James, Philip, Barnabas, and others; and public documents. His trustworthiness as an historian is admitted by the best authorities.

INTRODUCTION

General Analysis of the Acts of the Apostles:

Prologue, 1. 1-14

- I. Preparation for the spread of the Gospel, 1. 15-2. 4
- II. Acts of Peter: Spread of the Gospel in Jerusalem, 2. 5-7. 59; in Samaria, Philistia and Damascus, 8. 1-9. 43; to the Gentiles through Peter, 10. 1-12. 25
- III. Acts of Paul: Spread of the Gospel to the Gentiles of Asia Minor and Europe, 12. 24-20. 38; Imprisonments of St. Paul at Caesarea and in Rome, 21. 1-28. 31

Acts of the Apostles

Prologue

INTRODUCTION

I composed my former narrative, Theophilus, on the subject 1
of all that Jesus began to do and teach, up to the day when, 2
having given His instructions by the Holy Spirit to the apostles
whom He had chosen, He was taken up. To them He also pre- 3
sented Himself alive after His passion with many proofs, ap-
pearing to them during forty days, and speaking of the things
relating to the KINGDOM OF GOD.

PARTING WORDS OF CHRIST

Now, gathering them about Him, He enjoined them not to 4
go away from Jerusalem, but to await the promise of the Father
—"about which," said He, "you have heard from Me. For John 5
baptized with water; but you shall be baptized with the Holy
Ghost not many days hence." Those who had assembled, there- 6
fore, inquired of Him, "Lord, wilt Thou at this time restore THE
KINGDOM of Israel?" "It is not for you," He answered them, 7
"to know the times or periods which the Father has fixed by
His own authority. But you shall receive power when the Holy 8
Ghost descends upon you; and you shall be My witnesses both
in Jerusalem and in all Judea and Samaria, and to the remotest
part of the earth."

THE ASCENSION

And having said this, while they were looking on He was 9
taken up, and a cloud received Him out of their sight. And 10

1.6 "Lord, wilt Thou at this time restore the kingdom?" The question betrays disappointment. The apostles were expecting their Master to reveal Himself to the Jews as a temporal King. His answer (in the following verse) implies that His kingdom is not of this world, and so should be inaugurated by the outpouring of the Holy Ghost on the day of Pentecost, justly called the birthday of the Church.

while they were gazing intently into heaven as He went, behold, two men in white robes were standing beside them, who moreover said, "Men of Galilee, why do you stand gazing up into heaven? This Jesus, who has been taken from you into heaven, will so come in the way that you have seen Him go into heaven."

RETIREMENT TO THE CENACLE

They then returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath-day's journey off. And when they had entered the city, they ascended to the upper room, where they were staying—that is, Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealous, and Jude the brother of James. All these were persevering unitedly in prayer, with the women, and Mary, the mother of Jesus, and His brethren.

Part I

PREPARATION FOR THE SPREAD OF THE GOSPEL

ELECTION OF ISCARIOT'S SUCCESSOR

One day during this period—a number of persons, about a hundred and twenty being assembled—Peter, standing up in the midst of the brethren, said: "Brethren, it was necessary that the Scripture should be fulfilled which the Holy Ghost predicted by the mouth of David concerning Judas, who was guide to those who seized Jesus; for he was numbered among us, and received his share in this ministry." (Now this man acquired a piece of land with the wages of that iniquitous deed; and falling headlong he burst open in the middle, and all his

1.12 "A Sabbath-day's journey." About 3,000 feet.

1.13 "The Zealous." See Matt. 10. 4, above.

1.18 "Falling headlong." Vulg., *being hanged*. He hanged himself (Matt. 27. 5). Probably the rope broke and he fell.

bowels gushed out. And it became known to all the inhabitants 19
of Jerusalem; so that in their dialect that field was called
Akeldama, that is, Bloodfield.)

“For it is recorded in the Book of Psalms: 20

‘LET HIS HABITATION BECOME DESOLATE,
AND LET THERE BE NONE TO DWELL THEREIN’;
and, ‘LET ANOTHER TAKE HIS OFFICE.’

“It is therefore necessary that some one of the men who have 21
been of our company during the whole time that the Lord
Jesus went in and out among us—beginning from the baptism 22
of John up to the day when He was taken up from us—that one
of them should become with us a witness of His resurrection.”
They accordingly nominated two, Joseph, called Barsabbas, who 23
was surnamed Justus, and Matthias. And they prayed and said: 24
“Lord, Thou who knowest the hearts of all, make manifest
which one of these two Thou hast chosen to assume the place 25
in this ministry and apostolate, from which Judas fell away to
go to his own place.” They then cast lots for them, and the lot 26
fell to Matthias; and he was numbered with the eleven apostles.

THE DESCENT OF THE HOLY GHOST

Now the Day of Pentecost having arrived, they were all to- 2
gether in one place, when suddenly a sound came from heaven, 2
like the rush of a mighty wind; and it filled the whole house
where they were sitting. And there appeared to them tongues 3
as of fire, which parted and settled upon each of them. And 4
they were all filled with the Holy Spirit, and began to speak in
foreign tongues, according as the Spirit gave them utterance.

1.26 “They then cast lots.” It does not seem clear whether these were
strictly lots, or votes. The assembly is said to have given lots for them, that
is, for Joseph and Matthias. This would seem to indicate that the latter
did not draw lots, but were voted upon by the others.

Part II

ACTS OF PETER

5 Now there were staying in Jerusalem Jews, religious men
6 from every nation under heaven. And when this sound was
heard, the crowd gathered, and was astounded, because each
7 man heard them speaking in his own tongue. And they were
all lost in astonishment, and wondered, saying, "Why, are not
8 all these who speak Galileans? How, then, do we each hear in
9 our own language in which we were born? We, Parthians and
Medes and Elamites, and inhabitants of Mesopotamia, of Judea
10 and Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia,
of Egypt and the country of Libya about Cyrene, and visitors
11 from Rome, both Jews and proselytes, Cretans and Arabians,
we hear them telling in our own tongues the mighty works of
12 God." So they were all astonished and puzzled, asking one an-
13 other, "What can this mean?" Others, however, said, jeering,
"They are filled up with new wine."

PETER PREACHES THE COMING OF THE SPIRIT

Verses 17-21: Joel 3. 1-5

14 Peter, however, standing up with the eleven, raised his voice
and spoke to them: "Men of Judea, and all you residents of
Jerusalem, let this be known to you, and pay attention to my
15 words. For these men are not drunk, as you imagine, since it is
16 but nine o'clock in the morning. On the contrary, this is the
manifestation which was predicted by the prophet Joel:

17 "AND IT SHALL BE in the latter days—God says—
THAT I WILL POUR OUT A PORTION OF MY SPIRIT UPON ALL
FLESH;

2.15 "Nine o'clock, etc." Lit., *the third hour of the day.*

“ ‘AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY

AND YOUR YOUNG MEN SHALL SEE VISIONS,

AND YOUR OLD MEN SHALL DREAM DREAMS.

Yes, AND UPON MY SERVANTS AND MY HANDMAIDS

18

IN THOSE DAYS

WILL I POUR OUT A PORTION OF MY SPIRIT,

And they shall prophesy.

“ ‘AND I WILL DISPLAY PORTENTS IN THE HEAVEN above,

19

AND signs ON THE EARTH beneath,

BLOOD, AND FIRE, AND A CLOUD OF SMOKE.

THE SUN SHALL BE TRANSFORMED TO DARKNESS,

20

AND THE MOON TO BLOOD,

BEFORE THE DAY OF THE LORD COMES,

THAT GREAT AND LUMINOUS DAY.

AND IT SHALL BE THAT WHOEVER CALLS ON THE NAME OF

21

THE LORD SHALL BE SAVED.’

CHRIST'S RESURRECTION

Verses 25-28: Ps. 15 (16). 8-11

“Men of Israel, listen to these words! Jesus of Nazareth—a 22
Man made known to you by God by means of miracles and
wonders and signs which God worked by Him in your midst,
as you yourselves know—this Man, delivered up by the settled 23
design and foreknowledge of God, you murdered, crucifying
Him by the hands of lawless men. But God raised Him up, 24
having destroyed the pangs of death, because it was impossible
that He should be held fast by it. For David says concerning 25
Him:

“ ‘I BEHELD THE LORD ALWAYS BEFORE MY FACE;

FOR HE IS ON MY RIGHT HAND

THAT I MAY NOT BE DISTURBED.

MY HEART THEREFORE WAS GLAD,

26

AND MY TONGUE EXULTED;

MOREOVER MY FLESH TOO SHALL REST IN HOPE:

2.22 “A man made known.” Or, *proved*.

- 27 "BECAUSE THOU WILT NOT LEAVE MY SOUL
 TO THE ABODE OF THE DEAD,
 NOR WILT THOU SUFFER THY HOLY ONE
 TO SEE CORRUPTION.
 28 THOU HAST MADE KNOWN TO ME THE PATHS OF LIFE;
 THOU WILT MAKE ME FULL OF JOY WITH THY COUN-
 TENANCE.'

CHRIST'S ASCENSION AND GLORY

Verse 30: Ps. 88 (89). 4, 5; II Kings 7. 12, 13; Ps. 131 (132). 11.—31:
 Ps. 15 (16). 10.—34, 35: Ps. 109 (110). 1

- 29 "Brethren, I may say to you with assurance regarding the
 patriarch David that he died and was buried, and his tomb is
 30 with us up to the present day. Since, then, he was a prophet,
 and knew that God had sworn to him with an oath that 'OF
 31 THE FRUIT OF HIS LOINS ONE SHOULD SIT UPON HIS THRONE,' he
 spoke with foresight concerning the resurrection of THE CHRIST,
 that neither was He left 'TO THE ABODE OF THE DEAD,' nor did His
 32 flesh 'SEE CORRUPTION.' This Jesus God raised up, of which we
 33 all are witnesses. Being exalted therefore by the RIGHT HAND OF
 God, and having received from the Father the promised Holy
 Spirit, He has poured forth this which you see and hear. For
 34 David did not ascend into the heavens; but he himself says:

"THE LORD SAID TO MY LORD:
 SIT THOU AT MY RIGHT HAND,
 35 UNTIL I MAKE THINE ENEMIES
 A STOOL FOR THY FEET.'

- 36 "Let the whole house of Israel therefore know most cer-
 tainly that God has made Him—this Jesus whom you crucified,
 —both LORD and CHRIST."

THREE THOUSAND CONVERTS

Verse 39: Is. 57. 19

- 37 Now on hearing this they were pierced to the heart, and said
 to Peter and the rest of the apostles, "What are we to do,

brethren?" "Repent," was Peter's reply to them, "and be baptized every one of you in the NAME of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all WHO ARE FAR AWAY, WHOMEVER THE LORD our God shall call to Him." And in many other words he charged and exhorted them, saying, "Save yourselves from this perverse generation!" Those, then, who accepted his word were baptized; and on that day there were added to them about three thousand souls. And they remained steadfast to the apostles' doctrine, and to fellowship and the Breaking of Bread; and to the Prayers. And awe came upon every soul, and many wonders and signs were done by the apostles.

COMMON LIFE OF THE JERUSALEM CONVERTS

And all the believers were together, and had everything in common; and selling their possessions and belongings they distributed the proceeds to all, according to the needs of each one. And persevering unanimously in daily attendance in the temple, and breaking bread at home, they partook of food with gladness and simplicity of heart, praising God, and possessing favor with all the people. And the Lord added to them daily those who were to be saved.

PETER CURES A LAME MAN

Peter and John were once going up to the temple at the Ninth Hour of Prayer. Now a certain man, lame from his birth, used to be carried and laid daily at the entrance to the temple known as the Beautiful Gate, to beg alms of those going into the temple. He, seeing Peter and John about to go into the temple, asked to receive alms. But Peter, with John, fixing his gaze upon him, said, "Look at us." He accordingly gave atten-

3.1 "At the Ninth Hour of Prayer," the prayer now called None, for three o'clock in the afternoon.

6 tion to them, expecting to receive something from them. But
 Peter said, "Silver and gold I do not possess; but what I have,
 that I will give you. In the Name of Jesus Christ of Nazareth,
 7 walk." And seizing him by the right hand he lifted him up.
 8 And at once his feet and ankles were strengthened; and leaping
 up he stood and walked, and entered the temple with them,
 9 walking and leaping and praising God. Now all the people saw
 10 him walking and praising God; and they recognized him to be
 the same who customarily sat begging at the Beautiful Gate
 of the temple; and they were filled with astonishment and ec-
 stasy over what had befallen him.

PETER'S DISCOURSE IN THE TEMPLE

Verse 13: Exod. 3. 6

11 Now while he held fast to Peter and John, all the people, lost
 in wonder, ran crowding toward them in the portico known as
 12 Solomon's. Then, Peter, seeing this, addressed the people:

CHRIST REJECTED BY THE JEWS

"Men of Israel! why do you wonder at this man, or why do
 you stare at us, as though by our own power or piety we had
 13 enabled him to walk? THE GOD OF ABRAHAM, AND OF ISAAC AND
 OF JACOB, THE GOD OF OUR FATHERS, HAS GLORIFIED HIS SERV-
 ANT Jesus, whom you delivered up and denied in the presence
 14 of Pilate when he had determined to release Him. But as for
 you, you denied the HOLY and JUST One, and demanded a mur-
 15 derer to be granted to you, while you murdered the Author of
 life; but God raised Him from the dead, of which we ourselves
 16 are witnesses. And His NAME, through faith in His NAME, has
 given vigor to this man, whom you see and know; yes, the faith
 which is through Him has given him this perfect soundness in
 the presence of you all.

THE PEOPLE MUST RETURN TO CHRIST

Verse 22: Deut. 18. 15, 19.—23: Lev. 23. 29.—25: Gen. 12. 3; 22. 18

17 "And now, brethren, I know that you as well as your rulers
 18 did it through ignorance. But God thus accomplished what He

foretold through the mouth of all the prophets—that His
 CHRIST should suffer. Repent, therefore, and be converted, that
 your sins be blotted out; so that seasons of refreshment may
 come from the presence of the Lord, and that He may send THE
 CHRIST who has been appointed for you—Jesus; whom the heav-
 ens must receive until the era of the restoration of all things,
 which God has spoken of through the mouth of His holy
 prophets who have been from of old. Moses, for instance, said:
 ‘THE LORD YOUR GOD WILL RAISE UP FOR YOU FROM AMONG
 YOUR BRETHREN A PROPHET LIKE ME; LISTEN TO HIM IN ALL
 THAT HE MAY SAY TO YOU. AND IT SHALL BE THAT EVERY SOUL
 THAT WILL NOT LISTEN TO THAT PROPHET SHALL BE EXTERMI-
 NATED FROM AMONG THE PEOPLE.’ And all the prophets, from
 Samuel and those who came after, as many, indeed, as have
 spoken, they, too, have announced these days. It is you who are
 the sons of the prophets, and of the covenant which God rati-
 fied with our forefathers, saying to Abraham: ‘AND IN THY SEED
 SHALL ALL THE RACES OF THE EARTH BE BLESSED.’ God, having
 raised up His SERVANT, has sent Him first to you to bless you,
 when one and all you turn away from your iniquities.”

ARREST OF PETER AND JOHN

Now while they were speaking to the people, the priests and
 the prefect of the temple and the Sadducees came upon them,
 deeply annoyed at their teaching the people and announcing in
 Jesus the resurrection from the dead, and arrested them, and
 put them in jail until the following day, for it was now evening.
 But many of those who had heard the discourse believed; and
 the number of the men reached about five thousand.

Then on the following day their princes, ancients and scribes
 assembled at Jerusalem, as well as Annas the High Priest, and
 Caiaphas, and John and Alexander, and as many as were of the
 High Priest's family; and placing them in the midst they in-
 quired, “By whose power or in whose name have you done
 this?”

CHRIST'S RESURRECTION THE APOSTLES' DEFENSE

Verse 11: Ps. 117 (118). 22

8 Then Peter, filled with the Holy Ghost, said to them:
9 "Princes of the people and ancients, if we are under examination to-day regarding a benefit to an infirm man—by what
10 means he has been cured—let it be known to you all, and to all the people of Israel, that by the NAME of Jesus Christ the Nazarene, whom you crucified, whom God raised from the
11 dead, by Him this man stands in your presence, well. He is THE STONE, REJECTED by you THE BUILDERS, WHICH HAS BECOME THE
12 CORNERSTONE. And there is salvation in no other; for there is not another NAME under heaven given among men by which we must be saved."

PREACHING IN THE NAME OF JESUS FORBIDDEN

13 Now as they witnessed the intrepidity of Peter and John, and perceived them to be illiterate, plain men, they were astonished;
14 and they recognized them as having been with Jesus. Moreover, looking at the man who had been cured, standing with them,
15 they had no contradiction to offer. But ordering them to retire from the Council they conferred among themselves, saying, "What shall we do with these men? for that a notable
16 miracle has been done through them is manifest to all the inhabitants of Jerusalem, and we cannot deny it. But that it may
17 spread no farther among the people, let us warn them with threats to speak no more to any man in this NAME." Then, having recalled them, they forbade them to speak or teach at all in
18 the NAME of Jesus. Peter and John, however, said to them in reply, "Judge whether it is right in God's sight to listen to you
19 rather than to God. For we cannot do otherwise than tell what we have seen and heard."
20
21 But they, having threatened them further, discharged them, finding no way to bring them to punishment on account of the people; because all were glorifying God for what had occurred.

For the man on whom this miraculous cure had been wrought 22
was more than forty years old.

THANKSGIVING BY THE FAITHFUL

Verse 24: Exod. 20. 11; Ps. 145 (146). 6; Is. 37. 16.—25-27: Ps. 2. 1, 2

Being then released they went to their companions, and told 23
them everything that the chief priests and the ancients had
said to them. And when they heard it, with one accord they 24
raised their voice to God and said: "Lord, Thou art He WHO
MADEST HEAVEN AND EARTH AND THE SEA AND ALL THAT ARE IN
THEM; who by the Holy Ghost, by the mouth of our father 25
David Thy servant, didst say:

" 'WHY DID THE HEATHEN RAGE,
AND THE PEOPLE DEVISE WHAT IS VAIN?
THE KINGS OF THE EARTH STOOD READY 26
AND THE PRINCES WERE GATHERED IN ONE
AGAINST THE LORD AND AGAINST HIS CHRIST.'

"For in truth in this very city both Herod and Pontius Pilate, 27
WITH THE GENTILES AND THE PEOPLE of Israel, WERE COMBINED
AGAINST THY holy SERVANT Jesus, WHOM THOU HAST ANOINTED,
in order to effect whatever Thy hand and Thy purpose prede- 28
termined should be done. And now, Lord, behold their threats, 29
and grant to Thy servants to speak THY WORD with all bold-
ness, while Thou extendest Thy hand to heal; and that signs 30
and wonders may be performed through the NAME of THY
holy SERVANT Jesus."

And when they had prayed, the place in which they were 31
assembled was shaken; and they were all filled with the Holy
Ghost; and they continued to speak THE WORD of God with
boldness.

THE JERUSALEM COMMUNITY

Now the multitude of the believers were of one heart and 32
soul; and not one claimed any of his property as his own, but

33 everything was common to them. And the apostles with great power gave evidence of the resurrection of the Lord Jesus
34 Christ; and great grace rested upon them all. For none among them was in need; for all who were owners of lands or houses
35 sold them, and bringing the proceeds of the sale laid them at the apostles' feet; and a distribution was made to each accord-
36 ing as any one had need. Joseph, for instance, surnamed by the apostles Barnabas (which is translated Son of Consolation), a
37 Levite, a native of Cyprus, owning some land sold it, and bringing the proceeds laid it at the apostles' feet.

ANANIAS AND SAPPHIRA

5 A certain man, however, named Ananias, with his wife
2 Sapphira, sold some property, and, with his wife's connivance, deducted some of the proceeds; then, bringing a certain portion, he laid it at the feet of the apostles.

3 But Peter said, "Ananias, why has Satan tempted thy heart to lie to the Holy Ghost, and to deduct some of the proceeds of
4 the land? While it remained unsold did it not remain thine own? and even when sold, was it not under thine own control? Why hast thou conceived this transaction in thy heart? Thou
5 hast not lied to men, but to God." Ananias, on hearing these words, fell down and expired; and great fear came upon all the
6 listeners. And the young men, rising, wrapped him up, and carried him out and buried him.

7 Now after an interval of about three hours, his wife, ignorant
8 of what had happened, came in. "Tell me," Peter said to her, "did you sell the land for so much?" "Yes," said she, "for so
9 much." Then Peter said to her, "How is it that you have conspired together to tempt the SPIRIT OF THE LORD? Behold, the feet of those who have been burying thy husband are at the
10 door, and they shall carry thee out." And immediately she fell down at his feet and expired; and the young men on entering found her dead, and they took her out and buried her by her husband.

5.4 "Under thine own control." The fault lay, not in failing to turn over the entire proceeds, but in pretending to have done so.

And great fear came upon the whole Church, and upon all 11
who heard these facts.

MIRACLES AND CONVERSIONS

Now by the hands of the apostles many signs and wonders 12
were performed among the people. And they all used to assem-
ble together in Solomon's Portico. None of the rest, however, 13
dared join them; but the people exalted them, while believers 14
were the more added to the Lord—multitudes of men and
women; so that they even carried the sick out into the streets, 15
and placed them on beds and pallets, in order that as Peter
came by, his shadow at least might alight on some one of them.
Crowds also flocked together from the towns about Jerusalem, 16
bringing sick persons and those troubled with foul spirits, all of
whom were cured.

SECOND AND THIRD ARRESTS OF THE APOSTLES

But the High Priest and all his supporters—that is, the sect of 17
the Sadducees—were roused, and filled with jealousy; and they 18
arrested the apostles and put them in the public jail. But an 19
angel of the Lord opened the prison doors by night, and lead-
ing them out said, "Go, stand and declare in the temple to the 20
people all the doctrines of this Way of Life." On hearing this 21
they went into the temple about daybreak, and taught.

But the High Priest and his supporters came and convoked
the Council and all the ancients of the sons of Israel, and sent
to the jail to have them fetched. But when the officers arrived, 22
they did not find them in the jail; so they returned and re-
ported, "We found the prison closed and perfectly secure, and 23
the keepers stationed at the doors; but on opening it we found
no one within." Now when the prefect of the temple and the 24

5.13 "The rest." Probably the upper class is meant by *the rest*, as dis-
tinguished from the common people.

5.15 "Alight on some one of them." The Vulg. adds, *and they might be
free from their infirmities.*

chief priests heard this report, they were much perplexed over
25 it, wondering what this might come to. Then some one came
and told them, "Why, the men whom you put in prison are in
26 the temple, standing and teaching the people!" Then the pre-
fect went with the officers and brought them, but without vio-
27 lence, for they dreaded the people, fearing to be stoned. And
when they had brought them, they set them before the Council.

TRIAL OF THE APOSTLES

Verse 30: Deut. 21. 22

28 Then the High Priest questioned them; and he said, "We
gave you strict orders not to teach in this Name; yet here you
have filled Jerusalem with your doctrine, and intend to bring
29 this Man's blood upon us." But Peter and the apostles said in
30 reply: "We must obey God rather than men. THE GOD OF OUR
FATHERS raised up Jesus, whom you murdered by HANGING UPON
31 A TREE. Him has God exalted with His own RIGHT HAND to be
PRINCE and Saviour, to give repentance to Israel and forgiveness
32 of sins. And we are witnesses of these facts; and so is the Holy
Spirit whom God has given to those who obey Him."
33 Now when they heard this they became infuriated, and were
34 minded to have them executed. But a Pharisee named Gamaliel,
a doctor of the law, and highly respected by all the people,
stood up in the Council and directed that the men be taken
35 out for a short time. Then he said to them:

"Men of Israel, be cautious how you propose to act with re-
36 gard to these men. For in former days Theudas rose up, assert-
ing himself to be somebody, with whom a number of men—
about four hundred—allied themselves; but he was killed, and
all who obeyed him were scattered and brought to nothing.
37 After him Judas the Galilean rose up during the days of the
census, and induced people to revolt under his leadership; yet
38 he too perished, and all who obeyed him were dispersed. As to
this present case, then, I say to you, stand aloof from these men,
and let them alone. Because if this design or movement be
39 from men it will be wrecked; but if it be from God, you will

not be able to put them down; and perhaps you may even find yourselves in conflict with God."

They accordingly yielded to his persuasion; and recalling the apostles they flogged them, and forbade them to speak in the NAME of Jesus; then they allowed them to go. They therefore departed from the presence of the Council, rejoicing that they were considered worthy to be treated with indignity for that NAME. And every day in the temple and at home they never ceased teaching and proclaiming Jesus as THE CHRIST.

ELECTION AND ORDINATION OF THE FIRST SEVEN DEACONS

Now in those days, as the number of the disciples increased, mutterings of discontent arose on the part of the Grecian Jews against the Hebrews, that their widows were overlooked in the daily distribution of relief. So the Twelve convened the body of the disciples, and said: "It is not fitting that we should neglect THE WORD of God to serve tables. Therefore, brethren, select from among you seven men of attested character, full of the Spirit and of wisdom, whom we may appoint to look after this business; but as for ourselves, we will give our whole attention to the Prayer, and to the ministry of THE WORD." And the proposal pleased the whole assembly; and they elected Stephen, a man full of faith and of the Holy Ghost, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch, and presented them before the apostles; who, having prayed, laid their hands on them.

And THE WORD of God increased, and the number of the disciples multiplied greatly in Jerusalem. A large company of the priests also became obedient to the faith.

ZEAL AND ARREST OF STEPHEN

But Stephen, full of grace and power, performed great wonders and signs among the people. Some, however, belonging to

6.2 "To serve tables." That is, to attend to money matters, the distribution of alms.

6.4 "Prayer." That is, the prayer of the Church, especially the Holy Sacrifice.

the synagogue known as that of the Freedmen, as well as some of the Cyrenians and Alexandrians, together with some from
 10 Cilicia and Asia, started in to dispute with Stephen. But they were not able to withstand the wisdom and the Spirit with
 11 which he spoke. Then they suborned men to say, "We have heard him utter blasphemous statements against Moses and
 12 against God." Thus they incited the people, and the ancients and scribes as well; and making an assault upon him they
 13 forcibly seized him, and brought him before the Council, where they set up false witnesses, who asserted, "This man never
 14 ceases uttering speeches against the Holy Place and the Law; for we have heard him say that this Jesus the Nazarene will destroy this Place, and change the customs which Moses transmitted to us."

STEPHEN'S SPEECH. THE PERIOD OF THE PATRIARCHS

Verses 2-8: Gen. 11; 12.—2: 15. 7.—3: 48. 4.—5: 13. 15; 17. 8; 48. 4.—6: 15. 13, 14; Exod. 2. 22; 12. 40.—7: Exod. 3. 12.—8: Gen. 17. 10; 21. 4

15 Then all who sat in the Council, as they gazed at him, saw his
 7 face as though it were the face of an angel. Then said the High
 2 Priest, "Are these things so?" "Brethren and fathers," said he, "listen! THE GOD OF GLORY appeared to our father Abraham,
 3 while he was in Mesopotamia, before he dwelt in Haran, AND SAID TO HIM, 'DEPART FROM THINE OWN COUNTRY, AND FROM
 THY KINDRED, AND COME INTO THE LAND WHICH I WILL SHOW
 4 THEE.' Then he departed from the land of the Chaldeans, and dwelt in Haran; and from there, after his father's death, God

6.9 "Freedmen." Lit., *Libertines*, the descendants of Jews who had obtained political freedom.

7.2 "Brethren and fathers, etc." Thus did St. Stephen begin his immortal speech, which instead of being a defense of himself was rather a direct attack on the Jews. They had accused him of three major crimes: (1) that he had blasphemed against God; (2) that he had blasphemed against Moses and predicted the end of the Mosaic observances; (3) that he had announced the destruction of the temple. Stephen therefore appeals to various periods of Jewish history from the beginning down to his own time and showed that it was the Jews themselves who had been guilty of the crimes of which they accused him, and had been unfaithful to God, to Moses and the Messiah all along.

made him emigrate into this land in which you are now dwelling. Yet He gave him no inheritance in it, NOT EVEN A FOOT OF SPACE; but He promised to give it to him in possession, and to his posterity after him, although at the time he had no child. And God spoke to this effect, that his posterity should sojourn in a foreign country, and they should enslave and oppress them four hundred years. 'And the nation to which they shall be enslaved I will judge,' said God; 'and after this they shall come out, and shall worship Me in this place.' And He gave him a covenant of circumcision; and so he begot Isaac, and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob the twelve patriarchs.

ISRAEL IN EGYPT

Verses 9-16: Gen. 37-46.—14: Exod. 1. 5; Deut. 10. 22.—15: Gen. 49. 33; Exod. 1. 6.—16: Gen. 23. 16, 17; 33. 19; 50. 13; Jos. 24. 32

"But the patriarchs, envious of Joseph, sold him into Egypt. But God was with him, and rescued him from all his afflictions, and gave him favor and wisdom in the eyes of Pharaoh, King of Egypt, who appointed him governor over Egypt and over all his household. Now a famine came over all Egypt and Canaan, and great distress; and our forefathers could find no sustenance. But Jacob, hearing that there was grain in Egypt, sent our forefathers there a first time; and the second time Joseph caused himself to be recognized by his brothers, and Joseph's race became known to Pharaoh. Then Joseph sent to fetch his father Jacob and all his relatives, comprising seventy-five souls. Jacob accordingly went down to Egypt, where he and our forefathers died; and they were removed to Shechem, and laid in the tomb which Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

7.16 "From the sons of Hamor in Shechem." Vulg., *Hamor, the son of Shechem*. See Gen. 33. 19. Some MSS. have, *the father of Shechem*.

EGYPTIAN OPPRESSION

Verses 17, 18: Exod. 1. 7-10.—19: Exod. 1. 9-22

- 17 "But as the time of the promise which God had granted to Abraham approached, the people INCREASED AND MULTIPLIED in
 18 Egypt, until ANOTHER KING, WHO KNEW NOTHING OF JOSEPH, BE-
 19 CAME MASTER OF EGYPT. This man, MAKING OUR RACE THE VIC-
 TIM OF HIS CRAFTY POLICY, OUTRAGED OUR forefathers by making
 them expose their infants, so that they might not BE KEPT ALIVE.

MOSES, THE LIBERATOR

Verses 20-29: Exod. 2.—29: Exod. 18. 3, 4

- 20 "At this period Moses was born, and was divinely HAND-
 SOME. FOR THREE MONTHS he was nursed in his father's house;
 21 and when he was exposed, PHARAOH'S DAUGHTER took him and
 22 brought him up AS HER OWN SON. So Moses was educated in all
 the philosophy of the Egyptians, and was an able man in his
 speech and actions.
 23 "But when he was attaining the age of forty years it came
 24 into his heart to visit HIS BRETHREN, THE SONS OF ISRAEL. And
 seeing one of them maltreated he defended him, and avenged
 25 the victim of oppression by SMITING THE EGYPTIAN. Now he
 supposed that his brethren understood that God was granting
 them deliverance by his hand; but they failed to understand.
 26 On the following day also he made his appearance before them
 while they were quarreling, and attempted to urge them to
 peace, saying, 'Men, you are brothers! why do you injure one
 27 another?' But THE ONE WHO HAD WRONGED HIS NEIGHBOR thrust
 him aside, saying, 'WHO APPOINTED THEE PRINCE AND JUDGE
 28 OVER US? DOST THOU MEAN TO MURDER ME, AS THOU DIDST MUR-
 29 DER THE EGYPTIAN YESTERDAY?' AT THIS MOSES TOOK TO FLIGHT,
 AND BECAME A SOJOURNER IN THE LAND OF MIDIAN, where two
 sons were born to him.

7.20 "Divinely handsome." Lit., *Fair to God*; Vulg., *pleasing to God*.

MOSES' DIVINE MISSION

Verses 30-34: Exod. 3. 1-10.—30: Deut. 33. 16.—34: Exod. 2. 24.—
35: Exod. 2. 14.—36: Exod. 7. 3, 10; Num. 14. 33.—37: Deut. 18.
15.—39: Num. 14. 3.—40: Exod. 32. 1, 23.—41: Exod. 32. 4, 6.—
42, 43: Jer. 7. 18 (Lxx); Amos 5. 25-27

"Now when forty years had elapsed, AN ANGEL APPEARED TO 30
HIM IN THE DESERT OF MOUNT Sinai, IN THE FIRE OF A FLAMING
BUSH. On seeing this Moses wondered at the spectacle; and as 31
he approached to examine it, the VOICE of the Lord came to
him, 'I AM THE GOD OF THY FATHERS, THE GOD OF ABRAHAM 32
AND OF ISAAC AND OF JACOB.' Then Moses, trembling, dared not
examine it. And THE LORD SAID TO HIM, 'UNFASTEN THE SHOES 33
FROM THY FEET; FOR THE SPOT UPON WHICH THOU STANDEST IS HOLY
GROUND. I HAVE SURELY SEEN THE OPPRESSION OF MY PEOPLE 34
THAT ARE IN EGYPT, AND HAVE HEARD THEIR GROANING; AND I
HAVE COME DOWN TO DELIVER THEM. AND NOW COME, I WILL
SEND THEE TO EGYPT.'

"This Moses, whom they had rejected, saying, 'WHO AP- 35
POINTED THEE PRINCE AND JUDGE?'—this man God sent as prince
and redeemer by the help of the angel who appeared to him in
the bush. This man led them out, performing WONDERS AND 36
SIGNS IN THE LAND OF EGYPT, and in the Red Sea, and IN THE
DESERT, FORTY YEARS. This is that Moses who said to the sons 37
of Israel, 'GOD WILL RAISE UP FOR YOU FROM AMONG YOUR
BRETHREN A PROPHET LIKE ME.'

"This is he who was in the assembly in the desert, with the 38
angel who spoke to him on Mount Sinai, and with our fore-
fathers; who received living communications to deliver to us.
Our forefathers, however, were unwilling to obey him; on the 39
contrary, they disowned him, and in their hearts TURNED BACK
TO EGYPT, SAYING TO AARON, 'MAKE US GODS TO GO BEFORE US; 40
FOR AS FOR THIS MOSES, WHO BROUGHT US OUT OF THE LAND OF
EGYPT, WE DO NOT KNOW WHAT HAS BECOME OF HIM.' And THEY 41
MADE A CALF in those days, and OFFERED SACRIFICE to the idol,
and rejoiced over their own handiwork. But God turned and 42

7.37 The Vulg. and some MSS. have here, *Him shall you hear.*

abandoned them to worship THE ARMY OF THE SKY, as it is written in the Book of the Prophets:

“ ‘DID YOU OFFER TO ME VICTIMS AND SACRIFICES
 FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL?
 43 AND YOU TOOK UP THE TENT OF MOLOCH,
 AND THE STAR OF THE GOD REPHAN,
 THE FIGURES WHICH YOU MADE to worship;
 AND I WILL TRANSPORT YOU BEYOND Babylon.’ ”

CONCLUSION

Verse 44: Exod. 25. 40.—45: Gen. 17. 8; Deut. 32. 49; Jos. 3. 14; 18. 1.—
 46: II Kings 7. 2; Ps. 131 (132). 5.—47: III Kings 6. 1.—
 48, 49: Is. 66. 1, 2

44 “THE TENT OF THE TESTIMONY was with our forefathers in
 the desert, as He directed who TOLD MOSES TO MAKE IT ACCORD-
 45 ING TO THE MODEL WHICH HE HAD SEEN; which our forefathers
 in their turn brought in with Joshua when they took the terri-
 tory of the nations whom God drove out from before the face
 46 of our forefathers. So it was until the days of David, who found
 favor before God, and asked leave TO FIND A DWELLING FOR THE
 47 GOD OF JACOB. It was SOLOMON, however, who BUILT A HOUSE
 48 FOR HIM. Nevertheless, the MOST HIGH dwells not in hand-
 made structures; as the Prophet says:

49 “ ‘HEAVEN IS MY THRONE,
 AND THE EARTH IS MY FOOTSTOOL.
 WHAT KIND OF HOUSE WILL YOU BUILD ME?
 SAYS THE LORD,
 OR WHAT IS THE PLACE OF MY REST?
 50 DID NOT MY HAND MAKE ALL THESE THINGS?’ ”

51 “YOU STIFFNECKED RACE, UNCIRCUMCISED IN HEART and EARS!
 you are always RESISTING THE HOLY SPIRIT! As your forefathers
 52 did, so do you. Which of the prophets did not your fathers per-
 secute? and they murdered those who foretold the coming of
 THE JUST One, of whom you have now yourselves become be-

trayers and murderers—you who received the Law as it was 53
ordained by angels, and did not observe it.”

STEPHEN THE FIRST MARTYR

Now on hearing this they were cut to the heart, and ground 54
their teeth at him. But he, being full of the Holy Ghost, gazing 55
into heaven saw the glory of God, and Jesus standing at God's
right hand; and he said, “Behold, I see the heavens opened, and 56
THE SON OF MAN standing at the right hand of God!” But they, 57
screaming out with a great voice, stopped their ears and rushed
upon him with one accord, and thrusting him out of the city
stoned him. And the witnesses deposited their outer garments 58
at the feet of a young man named Saul. So they stoned Stephen, 59
while he invoked the Lord, saying, “Lord Jesus, receive my
spirit!” Then, falling on his knees, he cried with a loud voice, 60
“Lord, lay not this sin to their charge!” And so saying he fell 8
asleep. So Saul was consenting to his murder.

PERSECUTION IN JERUSALEM

Now on that day there broke out a violent persecution against
the Church in Jerusalem; and, with the exception of the apos-
tles, they were all scattered throughout the districts of Judea 2
and Samaria. But some pious men buried Stephen, and made
a great mourning over him.

But Saul began to spread ruin in the Church. Making house 3
to house visitations he dragged off men and women, and com-
mitted them to prison.

PHILIP THE DEACON IN SAMARIA

Those therefore who had been scattered went about preach- 4
ing THE WORD. Thus Philip, going down to the city of Samaria, 5
proclaimed THE CHRIST to them; and the people gave unani- 6
mous heed to Philip's utterances, when they heard him and saw
the miracles he performed. For from many of those possessed 7

8 the foul spirits came out, shrieking with a loud voice; and many who were paralyzed and lame were cured. So there was great rejoicing in that town.

9 Now a man named Simon had hitherto been professing magic in this town, carrying away the people of Samaria, and claiming
10 to be an extraordinary person; to whom they all paid regard, from the least to the greatest, saying, "This man is that power
11 of God which is called Great." And they paid him this regard, because he had so long turned their heads with enchantments
12 of magic. But when they believed Philip proclaiming the good news concerning THE KINGDOM OF GOD and the NAME of Jesus
13 Christ, they were baptized, both men and women. Then even Simon himself believed, and having been baptized became a close attendant on Philip, and was lost in amazement on beholding the signs and great miracles that were performed.

PETER AND JOHN IN SAMARIA

14 Now when the apostles who were at Jerusalem learned that Samaria had received THE WORD of God, they sent to them
15 Peter and John, who came down, and prayed for them that they
16 might receive the Holy Ghost; for as yet He had come upon none of them, but they had only been baptized in THE NAME
17 of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost.

THE SIN OF SIMON THE MAGICIAN

Verse 21: Ps. 77 (78). 37.—23: Deut. 29. 18; Is. 58. 6

18 Now when Simon observed that the Holy Ghost was given by the imposition of the apostles' hands, he offered them
19 money, saying, "Give this power to me also, so that, upon whomever I may lay my hands, he may receive the Holy Ghost."
20 But Peter answered him, "To perdition with thee and thy silver, because thou hast thought to obtain the gift of God with
21 money! Thou hast no part nor lot in this matter, for thy HEART
22 IS NOT RIGHT BEFORE GOD. Repent therefore of this thy wicked-

ness, and pray the Lord that, if it may be, this purpose of thy heart may be forgiven thee. For I see that thou art in THE CALL 23 OF BITTERNESS and in THE BONDAGE OF INIQUITY!" "Pray yourselves to the Lord for me," said Simon in reply, "that nothing of what you have said may come upon me."

Then, having given their testimony and spoken THE WORD 25 of the Lord, they returned to Jerusalem, preaching the Gospel in many of the Samaritan villages.

CONVERSION OF AN ETHIOPIAN CHAMBERLAIN

Verses 32, 33: Is. 53. 7, 8

But an angel of the Lord spoke to Philip, saying, "Rise and 26 go toward the south by the road that descends from Jerusalem to Gaza." This is a lonely road. So he rose and went; and along 27 came an Ethiopian, a eunuch of great authority under Candace, Queen of the Ethiopians, and in charge of her entire treasury. He had come to worship at Jerusalem, and was returning, seated 28 in his carriage, and reading the prophet Isaiah. Then the Spirit 29 said to Philip, "Go over close to that carriage." Philip accordingly ran to him, and heard him reading the prophet Isaiah. 30 And he asked, "Dost thou understand what thou art reading?" "How can I," said he, "unless some one instructs me?" And he 31 begged Philip to get up and sit with him. Now the passage of 32 the Scripture he was reading was this:

"HE WAS LED AS A SHEEP TO THE SLAUGHTER;

AND AS A LAMB BEFORE ITS SHEARER IS DUMB,

SO HE OPENED NOT HIS MOUTH.

IN HIS HUMILIATION HE WAS DEPRIVED OF THE JUSTICE DUE 33 HIM.

WHO SHALL DECLARE HIS GENERATION?

FOR HIS LIFE IS TAKEN FROM THE EARTH."

8.26 "Lonely road." Or, desert road.

8.27 "A eunuch of great authority." Eunuchs frequently held the dignity of chamberlain in royal households; but the word "eunuch" was often applied to one holding that office who was not a eunuch physically.

- 34 Addressing Philip the eunuch then said, "About whom, pray, does the prophet say this? about himself, or about some one else?" Philip then opened his mouth, and beginning from this passage of Scripture, told him the good tidings of Jesus.
- 36 And as they proceeded along the road they came to some water; and the eunuch said, "See, here is water! what hinders me from being baptized?" ["If thou believest with all thy heart," said Philip, "thou mayest be." "I believe," he said in reply, "that Jesus Christ is THE SON of God."] He then ordered the carriage to stop; and Philip and the eunuch both stepped down into the water, and he baptized him. But when they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch saw him no more, for he proceeded on his way rejoicing. Philip, however, was found in Azotus; and traveling on he preached the Gospel in all the towns, until he arrived at Caesarea.

THE CONVERSION OF SAUL

Acts 9. 1-9; 22. 3-11; 26. 9-18

- 9 But Saul, still breathing threats and murder against the disciples of the Lord, applied to the High Priest, demanding of him letters to the synagogues of Damascus, to the effect that, if he found any leading the new WAY of Life, whether men or women, he should bring them bound to Jerusalem.
- 3 Now in the course of the journey he was at length approaching Damascus, when suddenly a light from heaven blazed around him; and falling upon the ground he heard a Voice saying to him, "Saul, Saul, why dost thou persecute Me?" "Who art Thou, Lord?" he asked. "I am Jesus, whom thou art persecuting," was the answer. "Rise and go into the city, and it

8.37 The best authorities omit this whole verse; but it was known to St. Irenaeus in the second century.

9.2 "Way of Life." Lit., the Way, i.e., the manner of living according to Christianity; the Christian religion.

9.5, 6 The Vulg. adds between vv. 5 and 6, as given above, the words: "It is hard for thee to kick against the goad." "Lord," he asked trembling and astounded, "what dost thou wish me to do?"

shall be told thee what thou must do." His fellow-travelers, however, stood dumbfounded, hearing the Voice indeed, but seeing no one. Saul then rose from the ground; but on opening his eyes he could see nothing. Leading him accordingly by the hand they brought him into Damascus. And he was three days without sight, and neither ate nor drank.

AT DAMASCUS—VISION OF ANANIAS

Acts 9. 10-16; 22. 17-21; 26. 16-18

Now there was a certain disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias!" "Behold, I am here, Lord," he replied. "Rise," the Lord said to him, "and go into the street called Straight, and inquire at the house of Judah for one named Saul, of Tarsus; for lo, he is praying, and has seen a man named Ananias entering and laying his hands upon him, that he might recover his sight." "Lord," replied Ananias, "I have heard from many about this man, how much injury he has done to Thy holy ones at Jerusalem; and he is here with authority from the chief priests to put in chains all those who invoke Thy Name." But the Lord said to him, "Go; for he is to Me a chosen vessel to carry My NAME before the Gentiles, and kings, as well as the sons of Israel. For I will show him how many things he must suffer for My NAME's sake."

SAUL'S BAPTISM

Acts 9. 17-19; 22. 11-16; 26. 16-19

Ananias accordingly went; and entering the house he placed his hands upon him and said, "Brother Saul, the Lord Jesus, who appeared to thee on the road by which thou didst come, has sent me in order that thou mayest receive thy sight, and be filled with the Holy Ghost." And immediately something like scales fell from his eyes, and he recovered his sight. Then he rose and was baptized; and when he had taken some food he recovered strength.

SAUL PREACHES IN DAMASCUS

- 20 For some days he remained with the disciples who were in Damascus, and at once in the synagogues began to preach that
21 Jesus is THE SON of God. But all who heard him were amazed, and said, "Is not this the man who at Jerusalem harassed those who invoked this NAME, and who came here for the express
22 purpose of bringing them bound before the chief priests?" But Saul grew more and more energetic, and confounded the Jews who lived in Damascus, proving that this is THE CHRIST.
23 After a long while had elapsed, however, the Jews formed
24 a conspiracy to murder him; but their plot became known to Saul. They even watched the gates day and night to kill him;
25 but his disciples took him during the night and let him down by the wall, lowering him in a basket.

SAUL VISITS JERUSALEM AND THEN RETIRES TO TARSUS

- 26 Now when he came to Jerusalem, he attempted to associate with the disciples; but they were all afraid of him, not believing
27 him to be a disciple. Barnabas, however, took him in charge, and brought him to the apostles and related to them how he had seen the Lord on the road, and that He had spoken to him; and how at Damascus he had spoken boldly in the NAME of
28 Jesus. And he went in and out in their company in Jerusalem,
29 speaking boldly in the NAME of the Lord. He also spoke and disputed against the Grecian Jews; but they endeavored to kill
30 him. When, however, the brethren became aware of it, they brought him down to Caesarea, and sent him on to Tarsus.

GROWTH OF THE CHURCH IN PALESTINE

- 31 So the Church had peace throughout the whole of Judea, Galilee and Samaria, and was being built up; and, walking in
9.23 "After a long while had elapsed." Lit., *after many days*. The phrase is indefinite and has been understood by some of a considerable length of time, covering the three years in Arabia and the subsequent stay in Damascus; but others think the reference is only to the stay in Damascus, and that this lasted perhaps about a year.
9.29 "He also spoke." The Vulg. inserts, *to the Gentiles*.

the fear of the Lord and in the consolation of the Holy Ghost,
was increasing in numbers.

PETER'S MIRACLES AT LYDDA AND JOPPA

But Peter, in a course of visitation among all, came down also ³²
to the holy ones residing at Lydda, where he found a man ³³
named Aeneas, who had kept his bed for eight years, being a
paralytic. And Peter said to him, "Aeneas, Jesus Christ cures ³⁴
thee; rise, and make thy bed"; and he rose immediately. And ³⁵
all the inhabitants of Lydda and Sharon saw him, and were con-
verted to the Lord.

Now there was at Joppa a certain female disciple named ³⁶
Tabitha, which is translated Dorcas. This woman was entirely
occupied in good works and in deeds of benevolence. But it ³⁷
happened at that time that she fell sick and died; and when
they had washed her, they laid her in an upper chamber. Now ³⁸
as Lydda was near Joppa, the disciples, learning that Peter was
there, dispatched two men to him with the entreaty, "Do not
delay to come to us." Peter accordingly rose and accompanied ³⁹
them; and on his arrival they brought him to the upper chamber;
and all the widows stood round him weeping, and showing the
gowns and cloaks which Dorcas had made while she was with
them. But Peter, having put them all out, knelt down and ⁴⁰
prayed; then turning to the body he said, "Tabitha, rise!" And
she opened her eyes and, seeing Peter, sat up; and he gave her ⁴¹
his hand and raised her up, and calling the holy ones and the
widows presented her alive. And it became known through all ⁴²
Joppa, and many believed in the Lord. And he remained in ⁴³
Joppa for many days with Simon, a tanner.

9.31 "Was increasing in numbers." Vulg., was being built up, walking in
the fear of the Lord, and was filled with the consolation of the Holy Ghost.

9.36 "Dorcas" is the Greek for the Aramaic *Tabitha*, and means *Gazelle*, a
kind of goat, an antelope. This pious lady may have been known by both
the Greek and Aramaic names.

CORNELIUS, THE FIRST GENTILE CONVERT

Verses 9-16: Acts 11. 5-10

- 10 Now at Caesarea there was a certain man named Cornelius,
 2 a centurion of what was known as the Italian regiment, a devout
 man and God-fearing with all his household, who gave a great
 3 deal in alms to the people, and prayed always to God. He saw
 clearly in a vision, say about three o'clock in the afternoon, an
 4 angel of God coming in and saying to him, "Cornelius!" But
 he, gazing at him and seized with terror, said, "What is it,
 Lord?" And he said to him, "Thy prayers and thine alms have
 5 ascended as a memorial in the sight of God; so now send men
 6 to Joppa to fetch Simon who is surnamed Peter; he is lodging
 7 with one Simon, a tanner, whose house is by the seaside." And
 when the angel who spoke to him had departed, he summoned
 two of his domestics and a God-fearing soldier from among
 8 those who attended upon him, and having related everything to
 them sent them to Joppa.
- 9 Now on the following day, while they were traveling and ap-
 proaching the town, Peter ascended about noon to the housetop
 10 to pray; and he became hungry and expressed a wish for food.
 While they were preparing it, however, he fell into an ecstasy;
 11 and he beheld heaven opened, and a kind of vessel descending,
 as it were, a great sheet let down by the four corners to the
 12 earth, in which were all kinds of quadrupeds and reptiles of the
 13 land, and birds of the sky. And a voice came to him, "Rise,
 14 Peter, kill and eat." But Peter said, "By no means, Lord; for I
 have never eaten anything profane and unclean."
- 15 Then a voice came to him again a second time, "What God
 16 has made clean do not thou treat as profane." This occurred

10.2 "God-fearing," a term by which were designated Gentiles who wor-
 shipped the true God of the Jews, but did not accept circumcision nor
 Jewish food observances.

10.3 "Three o'clock in the afternoon." Lit., about the ninth hour.

10.6 "Whose house is by the seaside." The Vulg. adds, *he shall tell thee
 what thou must do.*

10.9 "About noon." Lit., about the sixth hour.

three times, and immediately the vessel was taken up into heaven.

Now while Peter was perplexed in mind as to what the vision he had seen could mean, behold, the men sent by Cornelius, having inquired their way to Simon's house, stopped at the door, and called and asked whether Simon, surnamed Peter, were lodging there. Then, while Peter was reflecting about the vision, the Spirit said to him, "Behold, three men are inquiring for you. Now then, rise and go down, and accompany them without hesitation; for I have sent them." Peter accordingly went down to the men and said, "Here am I, the one you are looking for; what is the reason of your coming?" They answered, "The centurion Cornelius, a just and God-fearing man, whose character is well attested by the whole Jewish nation, has received a revelation by a holy angel that he should send for thee to come to his house, and listen to instructions from thee." He accordingly invited them in and entertained them.

Then on the following day he rose and went with them, some of the brethren from Joppa accompanying him; and the day after they entered Caesarea. And Cornelius was awaiting them, having invited together his relatives and intimate friends. Now as Peter entered, Cornelius came forward to meet him, and falling at his feet venerated him. But Peter raised him, saying, "Stand up; I myself also am a man." And conversing with him he went in and found many people assembled; and he said to them, "You yourselves know how contrary it is to established custom for a man that is a Jew to associate with or visit a foreigner; but God has shown me that I should call no man profane or unclean. Therefore I have come without hesitation on being sent for. May I ask, then, for what reason you have sent for me?" "Four days ago from this hour," said Cornelius, "I was keeping the Ninth Hour of Prayer in my house, when, lo, a man in shining robes stood before me, and said, 'Cornelius, thy prayer is heard, and thine alms are held in remembrance in the sight of God. Send therefore to Joppa, and invite Simon, who is sur-

10.30 "The Ninth Hour of Prayer," the Hour of None, at three o'clock in the afternoon.

named Peter, to come to you; he lodges in the house of Simon,
 33 a tanner, by the seaside.' So at once I sent to thee, and thou
 hast been very kind in coming. Now therefore we are all here
 in the presence of God to listen to all that has been commanded
 thee by the Lord."

PETER'S DISCOURSE: CHRIST LORD AND SAVIOUR OF ALL

Verse 34: Deut. 10. 17; I Kings 16. 7.—36: Ps. 106 (107). 20;
 Is. 52. 7; Nah. 1. 15.—38: Is. 61. 1

34 Then Peter opened his mouth and said:

"Truly I perceive that GOD IS NO RESPECTER OF PERSONS; on
 35 the contrary, in every nation whoever fears Him and acts up-
 36 rightly is acceptable to Him. He SENT THE WORD to the sons of
 ISRAEL, PROCLAIMING GOOD TIDINGS OF PEACE through Jesus
 Christ, who is LORD OF ALL.

37 "You yourselves know the account which was published
 throughout all Judea—beginning from Galilee after the baptism
 38 which John preached—about Jesus of Nazareth; how GOD
 ANOINTED Him WITH THE HOLY GHOST and with power; how
 He went about doing good and curing all who were tyrannized
 39 over by the devil, for God was with Him. And we ourselves are
 witnesses of all He did in the country of the Jews and in Jeru-
 40 salem. But they put Him to death by HANGING Him ON A TREE.
 Him God raised up the third day, and granted Him to become
 41 visible, not indeed to all the people, but to witnesses preor-
 dained by God, that is, to ourselves who ate and drank with
 Him after He had risen from the dead.

42 "And He commanded us to proclaim to the people, and to
 give our testimony, that He is the One whom God has consti-
 43 tuted Judge of the living and the dead. All the prophets bear
 witness to Him, that every one who believes in Him shall receive
 forgiveness of sins through His NAME."

44 Even while Peter was speaking these words, the Holy Spirit
 45 fell upon all who listened to THE WORD. And the faithful of
 the Circumcision, who had accompanied Peter, were amazed
 that the gift of the Holy Ghost was poured out upon the Gen-

tiles also; for they heard them speaking in strange tongues and 46
magnifying God. Upon this Peter said, "Can any one refuse 47
water that these should not be baptized, who have received the
Holy Ghost as well as we ourselves?" And he ordered them to 48
be baptized IN THE NAME of Jesus Christ. Then they asked him
to stay with them for some days.

CONTROVERSY OVER THE GENTILE CONVERTS

Now the apostles and the brethren who were in Judea heard 11
that the Gentiles also had received THE WORD of God. So when 2
Peter went up to Jerusalem, those who were of the Circumcision
met him with adverse criticism, saying, "Thou hast visited un- 3
circumcised men and eaten with them."

PETER'S DEFENSE Acts 11. 5-18; 10. 9-48

But Peter began and explained his conduct to them consecu- 4
tively, saying:

"I was in the town of Joppa praying; and in an ecstasy I saw 5
a vision—a kind of vessel descending, like a great sheet let down 6
from heaven by four corners, and it came down to me. Fixing
my eyes upon it I observed it, and saw the quadrupeds of the
land, the wild beasts and the reptiles, and the birds of the sky.
And then I heard a voice saying to me, 'Rise, Peter, kill and 7
eat.' But I said, 'By no means, Lord; for never has anything pro- 8
fane or unclean entered my mouth.' But a voice addressed me 9
from heaven a second time, 'What God has made clean do not
thou make profane.' This occurred three times, and all were 10
drawn up again into heaven. And behold, immediately three 11
men, sent to me from Caesarea, stopped at the house in which
we were; and the Spirit bade me go with them, making no 12
discrimination. These six brethren also accompanied me. And we
entered the man's house, who related to us how he had seen 13
the angel standing in his house and saying, 'Send to Joppa, and

14 fetch Simon, surnamed Peter, who will speak to thee words by
15 which thou, as well as all thy family, shall be saved.' Now when
16 I had begun to speak, the Holy Ghost fell upon them, just as
17 upon us at the beginning; and I remembered THE WORD OF THE
LORD, how He said, '*John indeed baptized with water; but you*
shall be baptized with the Holy Ghost.' If, then, God granted
the same gift to them as to ourselves when we believed in the
Lord Jesus Christ, who was I that I should be able to hinder
18 God?" When they heard this they acquiesced, and glorified
God, saying, "Then God has also bestowed on the Gentiles life-
giving repentance!"

ORIGIN OF THE FIRST GENTILE CHURCH

19 Those—to resume—who had been dispersed on occasion of
the trouble that arose about Stephen, traveled as far as Phoe-
nicia, Cyprus and Antioch, speaking THE WORD to none but
20 Jews only. But there were some of them, men of Cyprus, and
Cyrenians, who on their arrival at Antioch spoke to the Greeks
21 also, proclaiming the Lord Jesus; and the hand of the Lord
was with them, and a large number who believed turned to the
Lord.

22 This news about them reached the ears of the Church in
23 Jerusalem; and they sent Barnabas to Antioch, who, upon his
arrival, rejoiced on witnessing the grace of God, and exhorted
24 them all to adhere to the Lord with hearty resolve; for he was a
good man and full of the Holy Ghost and of faith; and a con-
25 siderable multitude was added to the Lord. He then proceeded
to Tarsus to look for Saul, and when he had found him brought
26 him to Antioch. And they were associated in the Church there
for a whole year, and instructed a great multitude; and it was
in Antioch first that the disciples were styled "Christians."

27 Now in those days some prophets came down from Jerusalem
28 to Antioch; and one of them named Agabus stood up and sig-
nified by the Spirit that there should be a severe famine over all
29 the world; which occurred in the days of Claudius. So the dis-
ciples, each according to his ability, determined to send relief

to the brethren living in Judea; which they did, sending it to 30
the presbyters by the hand of Barnabas and Saul.

MARTYRDOM OF JAMES THE GREATER
SECOND IMPRISONMENT OF PETER

About this time King Herod put out his hands to oppress 12
some of those belonging to the Church; and he killed James, 2
the brother of John, with the sword. Then, as he saw that this 3
pleased the Jews, he proceeded to seize Peter also. It was then
the days of Unleavened Bread. And having arrested him he put 4
him in prison, committing him to the custody of four detach-
ments of four soldiers each, intending after the Passover to bring
him out to the people. So Peter was confined in the prison; but 5
prayer was made fervently by the Church to God in his behalf.

MIRACULOUS DELIVERANCE OF ST. PETER

When Herod, however, was about to produce him, Peter was 6
that very night sleeping bound with two chains between two
soldiers, and sentinels before the door were guarding the prison;
when, behold, an angel of the Lord stood by him, and light 7
illuminated the cell; and striking Peter on the side he roused him,
saying, "Rise up quickly"; whereupon his chains fell from his 8
hands. The angel then said to him, "Gird thyself and fasten on
thy sandals"; and he did so. Then he said to him, "Throw thy 9
cloak around thee, and follow me." He accordingly went out
following him; yet he failed to realize that what was done by
the angel was actual, but supposed that he was seeing a vision.
Passing then the first and second guard they came to the iron 10
gate leading into the city, which opened to them of its own
accord; and they went out and passed on through one street,
when all at once the angel departed from him. Then Peter com- 11
ing to himself said, "Now I know of a certainty that the Lord
has sent His angel, and delivered me from the hand of Herod,
and from all the expectation of the Jewish people."

11.30 "Presbyters." That is, elders or seniors, members of the clergy of
the early Church. See I Peter 5. 1, below.

PETER ANNOUNCES HIS ESCAPE AND DEPARTS

12 Then on reflection he went to the house of Mary the mother
13 of John, surnamed Mark, where many were assembled and pray-
14 ing. And when he knocked at the door of the gateway, a little
15 girl named Rhoda came to answer; and recognizing Peter's voice
16 she was so delighted that she did not open the gate, but ran
17 in and told that Peter was standing at the entrance. "Thou art
out of thy mind!" they told her; but she insisted that it was so.
18 Then they said, "It is his angel." But Peter kept on knocking;
19 and when they had opened they saw him and were astounded.
20 But motioning to them with his hand to be silent, he related
how the Lord had brought him out of the prison; adding, "Bring
this news to James and to the brethren"; and taking his de-
parture he went to another place.

HEROD AGRIPPA SMITTEN BY AN ANGEL

18 As soon as it was day there was no little consternation among
19 the soldiers as to what had become of Peter. And Herod, when
he had made a search for him and failed to find him, examined
the guards and ordered their execution. He then went down
from Judea to Caesarea to stay for a while.
20 Now he was highly incensed against the Tyrians and Sido-
nians; but they approached him in a body; and, having won
over Blastus, the King's chamberlain, they sued for peace, be-
21 cause their country was fed from the royal dominions. So on an
appointed day Herod, arrayed in royal robes, sat on the throne,
22 and delivered an oration to them. And the people shouted,
23 "'Tis the voice of a god, and not of a man!" But an angel of
the Lord immediately smote him, because he did not refer the
honor to God; and he expired, eaten by worms.

12.20 "Was fed from the royal dominions." Vulg., was fed by him.

Part III

ACTS OF PAUL

CONSECRATION OF PAUL AND BARNABAS

The WORD OF THE LORD, however, increased and multiplied. 24
And Barnabas and Saul returned from Jerusalem when they had 25
fulfilled their mission, bringing with them John, surnamed
Mark.

Now there were in the Church at Antioch prophets and 13
teachers, Barnabas, Simeon, who was called Niger, Lucius the
Cyrenian, Manahen, the foster-brother of Herod the Tetrarch,
and Saul. And while they were offering the holy mysteries to 2
the Lord, and fasting, the Holy Ghost said, "*Set apart for Me
Barnabas and Saul for the work to which I have called them.*"
Then having fasted and prayed, and laid their hands on them, 3
they sent them away.

PAUL'S FIRST APOSTOLIC JOURNEY.—IN CYPRUS

Verse 10: Hosca 14. 10

They therefore, sent forth by the Holy Spirit, went down to 4
Seleucia, and from there they sailed to Cyprus. And while they 5
were at Salamis, they proclaimed THE WORD of God in the
Jewish synagogues. And they had John also as their assistant.

Now when they had gone through the whole island as far as 6
Paphos, they found a certain magician and false prophet—a
Jew named Bar-Jesus—who was with the proconsul Sergius 7
Paulus, a man of intelligence. The latter, having invited Barna-
bas and Saul to visit him, desired to hear THE WORD of God.
But Elymas, the Sage—for so his surname is translated—opposed 8
them, seeking to divert the proconsul from the faith. But Saul 9
—otherwise Paul—full of the Holy Spirit, fixing him with his

13.8 "Elymas," probably like the Arabic, *Alim*, a possessor of knowledge,
a sage.—"Sage." Or, *magian*, sorcerer.

10 gaze said, "O full of all deceit and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to
 11 pervert THE STRAIGHT PATHS OF THE LORD? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time." And immediately a mist and darkness fell upon him, and he groped about seeking for some one to give
 12 him a hand. Then the proconsul, seeing what had happened, believed, being struck with admiration at the doctrine of the Lord.

PAUL AND BARNABAS AT ANTIOCH IN PISIDIA

13 Now Paul and his company set sail from Paphos, and went to Perga in Pamphylia; while John, withdrawing from them, returned to Jerusalem. But they, passing through from Perga, arrived at Antioch in Pisidia, where they went into the synagogue
 14 on the Sabbath-day, and sat down. Then after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Brethren, if you have any word of exhortation to the people, say it."

PAUL'S SERMON TO THE PISIDIAN JEWS

CHRIST FORETOLD BY PROPHETS

Verse 17: Exod. 6. 1, 6; 12. 37, 41; 14. 8.—18: Deut. 1. 31.—19: Deut. 7. 1; Jos. 14. 2.—22: Ps. 88 (89). 21; Is. 44. 28; I Kings 16. 12, 13

16 Paul accordingly stood up, and waving his hand for silence said:

17 "Men of Israel, and you that fear God, listen! The God of this people Israel chose our forefathers, and uplifted the people during their residence in the land of Egypt, AND WITH UPRaised
 18 ARM LED THEM OUT of it, and for about the period of forty years
 19 BORE WITH THEM IN THE DESERT. AND when HE HAD OVERTHROWN SEVEN NATIONS IN THE LAND OF CANAAN, HE GAVE
 20 THEM their land for AN INHERITANCE, after about four hundred and fifty years; and afterwards He gave them judges until Sam-

13.14 "Antioch in Pisidia," to distinguish the place from Antioch in Syria, whence the apostles had set out.

uel the prophet. And then they demanded a king, and God gave 21
 them Saul, the son of Kish, a man of the tribe of Benjamin,
 for forty years. And having removed him He raised up David 22
 to be their king, and testifying about him He said, 'I HAVE
 FOUND DAVID the son of Jesse, A MAN AFTER MY OWN HEART,
 who will execute all My purposes.' From this man's posterity 23
 God has, according to promise, brought to Israel a Saviour,
 Jesus, before whose coming John had first preached a baptism 24
 of penance to all the people of Israel. And as John was fulfilling 25
 his course he said, 'Whom do you suppose me to be? I am not
 He; on the contrary, behold, there is One coming after me, the
 sandals on whose feet I am not worthy to untie.'

CHRIST'S RESURRECTION

Verse 33: Ps. 2. 7.—34: Is. 55. 3.—35: Ps. 15 (16). 10.—
 36: III Kings 2. 10

"Brethren, sons of the race of Abraham, and those among you 26
 that fear God, to you THE WORD of this salvation IS SENT. For 27
 the inhabitants of Jerusalem and their princes, ignorant of Him
 and the voices of the prophets which are read every Sabbath,
 fulfilled them by condemning Him; and though they found no 28
 cause of death in Him, they demanded of Pilate that He should
 be put to death. And when they had fulfilled all that had been 29
 written of Him, they took Him down from the tree, and laid
 Him in a tomb. But God raised Him from the dead; and He 30, 31
 was seen for many days by those who had come up with Him
 from Galilee to Jerusalem, who are now His witnesses to the
 people. And we bring you the good tidings of the promise that 32
 was made to the fathers: that God has fulfilled this promise to 33
 our children by raising up Jesus; as, indeed, it is written in the
 second psalm:

"THOU ART MY SON;
 TO-DAY HAVE I BEGOTTEN THEE.'

And as to the fact that He raised Him from the dead, no more 34
 to return to DISSOLUTION, He spoke thus: 'I WILL GIVE YOU THE

13.25 "I am not He." Vulg., *I am not the One you suppose Me to be.*

35 HOLY AND FAITHFUL BLESSINGS OF DAVID'; since He says also in another psalm:

“THOU WILT NOT ALLOW THY HOLY ONE
TO SEE CORRUPTION.’

36 For DAVID, having served the purpose of God in his own generation, fell asleep and was laid WITH HIS FOREFATHERS, and saw
37 CORRUPTION; but He whom God raised up did not SEE CORRUPTION.

CHRIST THE SAVIOUR

Verse 41: Hab. 1. 5 (Lxx)

38 “Be it known to you therefore, brethren, that through Him
39 forgiveness of sins is announced to you; and by Him every believer is justified from all that you could not be justified from
40 by the Law of Moses. Take care, therefore, that what is said in the Prophets may not come upon you:

41 “‘BEHOLD, YOU SCORNERS,
AND WONDER AND VANISH AWAY!
FOR I WILL DO A WORK IN YOUR DAYS,
A WORK WHICH YOU WOULD BY NO MEANS BELIEVE,
WERE ONE TO RELATE IT TO YOU.’”

42 Now as the apostles were going out the people requested that
43 they should speak to them on this subject the next Sabbath. And when the synagogue broke up, many of the Jews and devout proselytes followed Paul and Barnabas; who, addressing them, urged them to persevere in the grace of God.

PAUL TURNS TO THE GENTILES

Verse 47: Is. 49. 6

44 On the following Sabbath nearly the whole city assembled
45 to hear THE WORD of God. But when the Jews saw the crowds they were filled with jealousy, and contradicted Paul's statements and blasphemed. Then Paul and Barnabas spoke out boldly: “It was necessary that THE WORD of God should first be spoken to you. Since you reject it, and judge yourselves un-

worthy of eternal life, behold, we turn to the Gentiles. For thus 47
the Lord has commanded us:

“ ‘I HAVE SET THEE AS A LIGHT OF THE GENTILES,
THAT THOU MAYEST BRING SALVATION
TO THE UTMOST PART OF THE EARTH.’ ”

When the Gentiles heard this they were delighted, and glori- 48
fied the WORD OF THE LORD; and all who were preordained to 49
eternal life believed. And THE WORD OF THE LORD was dissem-
inated throughout the whole region. The Jews, however, incited 50
the pious women of good standing and the leading men of the
city, and raising a persecution against Paul and Barnabas ex- 51
pelled them from their boundaries. But they shook off the dust 52
of their feet against them, and went to Iconium. The disciples
also were filled with joy and with the Holy Ghost.

AT ICONIUM AND IN LYCAONIA

Now at Iconium they went together into the Jewish syna- 14
gogue, and spoke in such a manner that a large number both of
Jews and of Greeks believed. But the unbelieving Jews excited 2
the minds of the Gentiles, and embittered them against the
brethren. They remained therefore a considerable time, speak- 3
ing boldly in the Lord, who gave evidence to THE WORD of His
grace by granting signs and wonders to be performed by their
hands. But the populace of the town was divided, some siding 4
with the Jews and some with the apostles. But when a violent 5
attempt was made by both the Gentiles and the Jews with their
rulers to maltreat and stone them, they, becoming aware of it, 6
made their escape to the cities of Lycaonia, Lystra and Derbe,
and the neighboring region, where they continued to preach the 7
Gospel.

PAUL AND BARNABAS AT LYSTRA AND DERBE

Verse 15: Gen. 1. 1.—2: 7; Exod. 20. 11; Ps. 145 (146). 6; Is. 37. 16;
Jer. 32. 17

Now at Lystra there was a man sitting disabled in his feet, 8
a cripple from his birth, who had never walked. This man heard 9

Paul speaking; who, fastening his eyes upon him, and perceiving that he had faith to be cured, said with a loud voice, "Stand upright on thy feet!" And he sprang up and walked.

But the crowd, when they saw what Paul had done, raised a shout, crying out in the Lycaonian dialect, "The gods have come down to us in the likeness of men." And they called Barnabas Zeus, and Paul Hermes, because he was the principal speaker. The priest of Zeus also, whose temple stood at the entrance of the town, brought bulls and garlands to the gates, intending with the populace to offer sacrifice.

But when the apostles Barnabas and Paul heard of this, rending their clothes they rushed out among the throng, crying out, "Men, why are you doing this? We also are men, subject to infirmities like yourselves, who proclaim the good tidings to you that you should turn away from these superstitions to the LIVING GOD, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM; who in bygone generations allowed all the nations to go their own ways. And yet He did not leave Himself without evidence, conferring, as He did, benefits from heaven, giving rains and fruitful seasons, filling your hearts with food and gladness." Yet, though they spoke in this way, it was with difficulty that they restrained the crowds from sacrificing to them.

But some Jews came there from Antioch and Iconium; and having won over the crowds, they stoned Paul, and dragged him out of the city, supposing him to be dead. But while the disciples stood around him he rose up and entered the city; and the next day he set out with Barnabas for Derbe.

RETURN TO ANTIOCH IN SYRIA

When they had evangelized that town, and made many disciples, they returned to Lystra, Iconium and Antioch, strengthening the souls of the disciples, exhorting them to persevere in the faith, and telling them that we must enter THE KINGDOM

14.12, 13 "Zeus," "Hermes." These were the Greek names of the deities known to the Romans as Jove and Mercury respectively. Jove was the supreme god and Mercury was his messenger.

OF GOD through many sufferings. And when they had appointed 23
priests for them in every church with prayer and fasting, they
commended them to the Lord in whom they had come to be-
lieve.

Passing then through Pisidia they came to Pamphylia; and 24, 25
having spoken THE WORD in Perga, they went down to Attalia,
and from there sailed to Antioch, where they had been com- 26
mitted to the grace of God for the work which they had accom-
plished. And when they had arrived and had assembled the 27
Church, they related all that God had done by their means, and
that He had opened a door of faith to the Gentiles. And they 28
spent no little time with the disciples.

CONTROVERSY ON MOSAIC OBSERVANCES

Now some persons who had come down from Judea began to 15
teach the brethren, "Unless you are circumcised in accordance
with the Mosaic rite, you cannot be saved." Now as Paul and 2
Barnabas had no slight contest and argument with them, it was
resolved that Paul and Barnabas and some others of them should
go up to the apostles and presbyters at Jerusalem with reference
to this question. Having therefore been seen off on their journey 3
by the Church, they proceeded through Phoenicia and Samaria,
relating in detail the conversion of the Gentiles; and they caused
great delight to all the brethren. When they arrived at Jeru- 4
salem, they were welcomed by the Church and the apostles and
presbyters, and related all that God had done by them. But 5
some believers of the Pharisaic party rose up, declaring, "It is
necessary to circumcise them, and enjoin them to observe the
Law of Moses."

FIRST CHURCH COUNCIL

WORDS OF PETER

The apostles and presbyters accordingly assembled to see 6
about this question; and after there had been much discussion, 7

Peter rose and said to them: "Brethren, you know that a good while ago God made choice among you that through my mouth the Gentiles should hear the message of the Gospel and believe.
 8 And God, who knows the heart, gave evidence in their behalf
 9 by granting the Holy Ghost to them, just as He did to us; and He made no distinction between us and them, but purified their
 10 hearts by the faith. Now therefore, why do you call God's act into question by placing a yoke upon the necks of the disciples,
 11 which neither our fathers nor we were able to bear? But on the contrary, we believe that we are to be saved through the grace
 12 of the Lord Jesus Christ, even as they." And the whole assembly was silent.

WORDS OF BARNABAS AND PAUL AND JAMES

Verses 16, 17: Jer. 12. 15.—18: Is. 45. 21

Then they listened to Barnabas and Paul relating what signs and wonders God had performed among the Gentiles through
 13 them. And after they had ceased, James addressed them, saying:
 14 "Brethren, listen to me. Simeon has related how God first visited the Gentiles, to take from among them a people for His
 15 NAME. And the words of the prophets accord with this; as it is written:

16 "AFTER THIS I WILL return,
 AND REBUILD THE FALLEN TENT OF DAVID,
 AND WILL REBUILD ITS RUINS,
 AND WILL RE-ERECT IT;
 17 THAT THE REST OF MANKIND MAY SEEK OUT THE LORD,
 AND ALL THE GENTILES UPON WHOM MY NAME IS CALLED,
 18 SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM
 OF OLD.'

15.10 "Why do you call God's act into question?" Lit., *why do you test God?*

15.13 "James." This was the apostle James the Less or Younger, relative of Our Lord, first Bishop of Jerusalem.

15.14 "Simeon." That is, Simon Peter.—"His Name." See Amos 9. 11, 12.

15.18 The Vulg. of this verse reads, *Says the Lord who does these things. His own work is known to the Lord from eternity.*

"Therefore my judgment is, not to disquiet those converted 19
to God from among the Gentiles, but to write to them to ab- 20
stain from the defilement of idols, from fornication, from what
is strangled, and from blood. For Moses from ancient times has 21
his preachers in every town, being read in the synagogues every
Sabbath."

DECISION OF THE COUNCIL

Then it seemed good to the apostles and the presbyters, with 22
the whole Church, to choose men out of their company, and to
send them to Antioch with Paul and Barnabas; namely, Judas
called Bar-Sabbas, and Silas, leading men among the brethren;
writing by them: 23

"The Apostles and Presbyters, Brethren.
To the Brethren of the Gentiles Living in Antioch,
Syria and Cilicia: Greeting.

"As We have heard that some, coming out from among Us, 24
to whom We gave no such instructions, have been disturbing
you with assertions, unsettling your minds, it has seemed good 25
to Us, being assembled in one body, to choose out men and send
them to you with Our beloved Barnabas and Paul—men who 26
have hazarded their lives for THE NAME of Our Lord Jesus Christ.
We have therefore sent Judas and Silas, who themselves also 27
will tell you the same things by word of mouth. For it has 28

15.21 "For Moses from ancient times has his preachers in every town, be-
ing read in the synagogues every Sabbath." The restrictions imposed upon
the Gentile converts were made for the sake of peace between the Jewish
and Gentile Christians; since the Jews heard the things in question for-
bidden every Sabbath in the synagogue. The restriction as to blood and
things strangled was only temporary, however, and would soon fall into
disuse.

15.22 "Silas." This is probably the same person as the Sylvanus of I Cor.
1. 19; I Thess. 1. 1; II Thess. 1. 1; I Peter 5. 12. It was customary for
Jews living among Gentiles to have two names, a Hebrew and a Roman
or Greek name, as in the case of St. Paul, whose Hebrew name was Saul
and who had the Roman name Paulus. Similarly Silas was a Hebrew name,
Sylvanus a Roman name assonant with Silas. See also 13. 6, 8.

15.25 "Being assembled in one body." Or, *agreeing unanimously*.

seemed good to the Holy Ghost and to Us to lay upon you no
 29 further burden than these necessary things: that you abstain
 from things sacrificed to idols, from blood, from things
 strangled, and from fornication; from which if you keep your-
 selves you will be doing well. Farewell."

30 So when they were dismissed they went down to Antioch; and
 31 having convened the assembly they delivered the letter. When
 32 they read it, they were glad for the encouragement. Judas mor-
 over and Silas, being themselves inspired teachers, exhorted the
 33 brethren with many words and strengthened them. And after
 spending some time there, they were allowed to depart in peace
 35 from the brethren to those who had sent them. And Paul and
 Barnabas remained in Antioch, teaching and preaching THE
 WORD OF THE LORD in company with many others.

PAUL'S SECOND APOSTOLIC JOURNEY.—IN SYRIA AND CILICIA

36 After some days, however, Paul said to Barnabas, "Let us go
 back now, and visit the brethren in every city in which we have
 preached THE WORD OF THE LORD, and see how they are doing."

37 But Barnabas wanted to take with them John also, who was
 38 surnamed Mark; Paul, however, thought it not advisable to take
 him along, as he had left them at Pamphylia, and had not ac-
 39 companied them to the work. A sharp discussion then ensued,
 which led them to part from each other. And Barnabas, taking
 40 Mark with him, sailed for Cyprus; while Paul, choosing Silas, set
 out, having been commended by the brethren to the grace of
 41 the Lord. He then traveled through Syria and Cilicia, confirm-
 ing the churches.

AT DERBE AND LYSTRA

16 He came at length to Derbe and to Lystra, where there was a
 disciple named Timothy—the son of a believing Jewish lady

15.34 Verse 34 is found in the Vulg. and some other readings as follows:
*Silas, however, preferred to remain there, while Judas set out for Jerusalem
 alone.*

15.41 "Confirming the churches." The Vulg. and one MS. add, and
commanding them to keep the precepts of the apostles and the presbyters.

and a Greek father—who was well recommended by the brethren living at Lystra and Iconium. Paul was desirous that this man should accompany him; so he took and circumcised him, on account of the Jews who resided in those places; for they all knew that his father was a Greek.

As they traveled through the cities, they delivered to them for observance the decrees which had been ordained by the apostles and presbyters in Jerusalem. So the churches were confirmed in the faith, and daily increased in number.

THROUGH PHRYGIA AND GALATIA TO TROAS

They also went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to preach THE WORD in Asia. When they had arrived opposite Mysia, however, they attempted to proceed to Bithynia; but the Spirit of Jesus did not permit them.

Then, passing by Mysia, they went down to Troas. And during the night a vision appeared to Paul—that of a man, a Macedonian, who stood imploring him, “Come over to Macedonia and help us!” In consequence of his having seen this vision we at once endeavored to set out for Macedonia, concluding that God had summoned us to evangelize them.

FOUNDATION OF THE COMMUNITY AT PHILIPPI

Setting sail therefore from Troas, we ran a direct course to Samothrace, and the day following to Neapolis, and from thence to Philippi, which is a city of Macedonia, metropolis of the district and a Roman colony. We were in this town staying some days; and on the Sabbath-day we went outside the gate, by the side of a river, where we understood there was a place of prayer; and sitting down we spoke to the assembled women. Now a certain woman named Lydia, a dealer in purple, of the city of Thyatira, and a worshiper of God, was a listener; and the Lord opened her heart to yield assent to what was said by Paul. And when she as well as her family had been baptized, she en-

treated us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed on us.

16 Once, as we were going to the place of prayer, a certain slave-girl having a clairvoyant spirit, who brought her masters a large
17 profit by fortune-telling, met us. This girl, following after Paul and us, kept screaming out, "These men are servants of God
THE HIGHEST, and they proclaim to you the way of salvation!"
18 And this she continued to do for many days. At length Paul, much annoyed, turned and said to the spirit, "I command thee in the NAME of Jesus Christ to come out of her." And it came out that very moment.

19 But her masters, seeing that the hope of their profit was gone, seized Paul and Silas, and dragged them into the forum before
20 the authorities, and presenting them to the magistrates said, "These men, who are Jews, are making a great disturbance in
21 our city, and preaching customs which it is illegal for us, as
22 Romans, to accept or practice." The mob then rose up against them; and the magistrates had their clothes torn off and ordered
23 them to be beaten with rods. Then, after having inflicted many lashes upon them, they sent them to prison, bidding the warden
24 to keep them in close confinement; who, receiving such an order, put them into the inner dungeon, and secured their feet in the stocks.

25 About midnight, however, Paul and Silas were praying and chanting psalms to God, and the prisoners were listening to
26 them, when suddenly there was an earthquake so violent that the foundations of the prison were shaken; and immediately all
27 the doors flew open, and every one's chains came loose. The warden of the prison, roused from his sleep, and seeing the prison doors open, drew out his sword and was going to kill himself, supposing that the prisoners had made their escape.
28 But Paul called out loudly, "Do thyself no harm, for we are all
29 here!" Then he called for lights and rushed in, and all in a trem-
30 ble fell down before Paul and Silas; and when he had conducted
31 them out, he said, "O, sirs, what must I do to be saved?" "Be-
lieve in the Lord Jesus," they said, "and you and your family
32 shall be saved." And they spoke THE WORD OF THE LORD to him

and to all who were in his house. Then taking them at that hour
of the night he washed their wounds, and was himself baptized
without delay, as well as all his family. He also brought them
up into his house, and spread a table for them; and he rejoiced
with all his family at having become a believer in God.

But when it was day the magistrates sent the lictors with the
order, "Discharge those men." And the warden reported this
message to Paul. "The magistrates," said he, "have sent to have
you discharged; so come out now, and go in peace." But Paul
said to them, "After having flogged us—who are Roman citizens—publicly, and uncondemned, they throw us into prison; and shall they now thrust us out secretly? No, indeed! but let them come themselves and conduct us out." The lictors reported this message to the magistrates, who became alarmed on hearing that they were Romans. So they came, apologizing; and when they had conducted them out, they begged them to depart from the city. When they had left the prison, they went to Lydia's house; and having seen and consoled the brethren, they departed.

PAUL AT THESSALONICA

Passing on their way then through Amphipolis and Appollonia,
they came to Thessalonica, where there was a Jewish synagogue;
and Paul, according to his custom, went in among them, and
for three Sabbath-days reasoned with them from the Scriptures,
explaining these and showing that it was necessary for THE
CHRIST to suffer, and to rise again from the dead; and that "this
Jesus, whom I preach to you, is THE CHRIST." Some of them
accordingly believed, and joined Paul and Silas, together with
a great number of the devout Greeks, and not a few women of
rank.

But the Jews, moved by jealousy, secured the help of some
ruffians of the lowest class, and collecting a mob set the town

16.35 "Lictors" were attendants on the praetors; they bore the rods for scourging criminals.

17.5 "The lowest class," Lit., *from the market place*, i.e., idlers from the forum—the scum of the people.—"To fetch them," i.e., to fetch Paul and Silas.

in an uproar; then, attacking the house of Jason, they endeavored to fetch them out to the mob. Failing to find them, however, they dragged Jason and some of the brethren before the city magistrates, shouting, "These fellows, who have turned the world upside down, have come here too; and Jason has entertained them; and all these men are acting in direct opposition to the decree of Caesar, by asserting that there is another KING, Jesus." So they excited the people and the city magistrates when they heard these statements. And when they had taken bail from Jason and the rest, they released them. But the brethren immediately sent Paul and Silas off to Beroea during the night.

PAUL, SILAS AND TIMOTHY AT BEROEA

On their arrival they entered the synagogue of the Jews. Now these were more noble than those in Thessalonica, for they received THE WORD with much alacrity, examining the Scriptures daily to verify these teachings. Many of them therefore believed; also not a few of the Greek ladies of rank, as well as of men. But when the Jews of Thessalonica learned that THE WORD of God was being proclaimed by Paul at Beroea also, they came there, too, exciting and agitating the mob. Then the brethren immediately sent off Paul to make his way to the sea; but Silas and Timothy remained there. But those who conducted Paul brought him as far as Athens; and, on receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

PAUL AT ATHENS

Verse 24: Gen. 1. 1.—2: 7; 14. 19, 22; Is. 42. 5

Now while Paul was waiting for them at Athens his spirit was roused within him at seeing the city given to idolatry. He accordingly held discussions in the synagogue with the Jews and devout proselytes, as well as every day in the forum with those

17.6 "The world." Vulg., *urbem* (city); probably an old miscopy for *orbem* (world).

who chanced to be there. Some of the Epicurean and Stoic philosophers also joined issue with him; and some said, "What does this Word-seeder want to say?" and others, "He appears to be a preacher of foreign divinities"—because he preached to them Jesus and the Resurrection. So they took him and conducted him to the Areopagus, and said, "May we be allowed to know what this new teaching is which is advanced by thee? for thou art introducing some strange notions to our ears. We should like to know therefore what is their meaning." (Now all the Athenians and strangers residing there employed their leisure in nothing else but in telling or hearing something new.)

Paul, accordingly, taking his stand in the midst of the Areopagus, said:

"Men of Athens, I perceive that in all things you are very religious; for, as I went about and observed the objects of your worship, I found among other things an altar upon which was the inscription:

'To an Unknown God.'

What, therefore, you unknowingly worship, I proclaim to you. THE GOD WHO MADE the universe AND ALL THE THINGS THAT ARE IN IT does not reside in temples made by hands, being Himself LORD OF HEAVEN AND EARTH; nor is He served by human hands as though in need of anything, since He Himself GIVES to all life and BREATH and all things; and He made from one common origin every race of men to dwell upon the whole face of the earth (having fixed their destined periods and the limits of their occupancy) to seek God, if perchance they may feel after Him and find Him; though He is not far from each one of us, for in Him we live and move and are; as even some of your own poets have said:

" 'For we too His offspring are.'

17.19 "Areopagus." Lit., *Hill of Ares* (Mars). This place was situated in the center of Athens. It was the great Athenian judgment-seat, and its court had supreme jurisdiction in religious matters.

17.28 "As even some of your own poets have said." The verse quoted is from the *Phenomena* of Aratus, a poet of Tarsus in Cilicia, St. Paul's own city. There is a similar passage in the hymn of Cleanthes the Stoic.

29 "Since then we are the offspring of God, we ought not to
imagine the divine nature to resemble gold or silver or stone
30 sculptured by human art and design. God, then, overlooked
such times of ignorance; but now He announces to men that all
31 should everywhere repent; because He has appointed a day in
which He will JUDGE THE WORLD WITH JUSTICE by a Man to
whom He has assigned the office, of which He has furnished
proof to all men by raising Him from the dead."

32 Now when they heard the resurrection of the dead men-
tioned, some began jesting; and others said, "We will hear thee
33 yet again on this subject." Thus Paul went out from among
34 them. Some men, however, adhered to him and believed;
among whom were Dionysius the Areopagite, and a lady named
Damaris, and others with them.

PAUL AT CORINTH

Verse 10: Exod. 3. 12; Jos. 1. 5, 9; Is. 41. 10; Jer. 1. 8; Hosea 2. 23

18 Subsequently taking his departure from Athens, he went to
2 Corinth; and finding a Jew named Aquila, a native of Pontus,
lately come from Italy with his wife Priscilla—because Claudius
3 had ordered all the Jews to leave Rome—he went to them. And
as he was of the same trade, he stayed with them and they
4 worked; for they were tentmakers by trade. But he debated
every Sabbath in the synagogue, and endeavored to persuade
5 both Jews and Greeks. So when Silas and Timothy came down
from Macedonia, Paul was earnestly engaged in preaching THE
6 WORD, enforcing upon the Jews that Jesus is the Christ. But as
they set themselves in opposition and blasphemed, he shook
out his robe, and said to them, "Your blood be upon your own
heads; I am guiltless. Henceforth I will go to the Gentiles."
7 And departing thence he went to the house of one named Titus
Justus, a worshiper of God, whose house adjoined the syna-
8 gogue. But Crispus, the ruler of the synagogue, believed in the

18.4 "In the synagogue." The Vulg. adds, *bringing in the name of the Lord Jesus.*

Lord with all his family; and many of the Corinthians who heard Paul believed and were baptized.

And the Lord said to Paul in the night by a vision, "**FEAR** 9
not, but speak, and do not keep silence; FOR I AM WITH THEE, 10
and no man shall assail thee so as to harm thee; for many people
in this city belong to Me." So he resided there a year and six 11
 months, teaching **THE WORD** of God among them.

But when Gallio was proconsul of Achaia, the Jews made a 12
 concerted attack upon Paul, and brought him before the tribu-
 nal, saying, "This fellow is persuading men to worship God 13
 in a manner contrary to the Law." But just as Paul was about 14
 to open his mouth, Gallio said to the Jews, "Now if this were a
 matter of injustice or of criminal recklessness, you Jews! it
 would be reasonable that I should put up with you; but if it is 15
 a controversy about **WORDS** and **NAMES** and your own Law, you
 may see to it yourselves; I have no mind to be a judge of such
 matters." And he drove them from the tribunal. 16

Then they all seized upon Sosthenes, the ruler of the syna- 17
 gogue, and beat him before the tribunal; but Gallio cared for
 none of these things.

RETURN TO JERUSALEM AND ANTIOCH

But Paul, after staying many days longer, took leave of the 18
 brethren and sailed for Syria, Priscilla and Aquila accompan-
 ying him. He had shaved his head in Cenchreae, for he was un-
 der a vow. When they arrived at Ephesus he left them there; 19
 but he himself entered the synagogue, and debated with the
 Jews. But when they asked him to make a longer stay, he would 20
 not consent; but taking leave of them, and saying, "I will re- 21
 turn to you again, God willing," he set sail from Ephesus; and 22
 landing at Cacsarea he went up to Jerusalem and saluted the
 Church, and then went down to Antioch.

18.12 "Gallio." He was the brother of the Roman philosopher Seneca.
 From an inscription discovered at Delphi it seems that he entered on his
 office of proconsul in the year 51 or 52. He remained in Achaia only a
 short time, and was consul in Rome, 53-54.

18.17 "Then they all." That is, the Gentiles present, who hated the
 Jews. Some MSS. read, *All the Greeks.*

PAUL'S THIRD APOSTOLIC JOURNEY.—IN GALATIA AND
PHRYGIA

- 23 Having spent some time there he departed, and proceeded successively through the Galatian and Phrygian countries, strengthening all the disciples.

APOLLOS IN EPHEBUS

- 24 Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was ably versed in the
25 Scriptures. This man had been orally instructed in THE WAY of the Lord; and being fervent in spirit, spoke and taught correctly the facts about Jesus, though he was acquainted only with
26 the baptism of John; and he began to speak freely in the synagogue. But Priscilla and Aquila, having heard him, took him in hand, and explained to him THE WAY of God more accurately.
27 And as he was anxious to cross over to Achaia, the brethren encouraged him, and wrote to the disciples to welcome him. And when he arrived, he became of great assistance to those who
28 through grace had believed; for he strenuously confuted the Jews in public, demonstrating by the Scriptures that Jesus is THE CHRIST.

PAUL AT EPHEBUS

- 19 Now it happened while Apollos was at Corinth that Paul, having passed through the upper country, arrived at Ephesus,
2 and found some disciples; and he asked them, "Did you receive the Holy Spirit when you became believers?" They answered him, "But we have not even heard that there is a Holy
3 Spirit." "Into what, then," he asked, "were you baptized?"
4 "Into John's baptism," they replied. But Paul said, "John baptized with the baptism of penance, saying to the people that they should believe in the One who was to come after him, that
5 is, in Jesus." When they heard this, they were baptized in the
6 NAME of the Lord Jesus. And when Paul laid his hands upon

them, the Holy Spirit came upon them, and they began speaking in tongues and prophesying. And they were in all about twelve men. 7

And going into the synagogue he spoke boldly for three months, using argument and persuasion as to the matters concerning THE KINGDOM OF GOD. But as some were obdurate and would not believe, speaking abusively of the new WAY of Life before the people, he withdrew from them, and separated the disciples, arguing daily in the school of Tyrannus. And this went on for two years, so that all the inhabitants of the province of Asia, both Jews and Greeks, heard THE WORD of the Lord. God also worked extraordinary miracles by the hands of Paul; so that even handkerchiefs and aprons were transferred from his body to the sick; and their diseases left them, and the evil spirits went out of them. 8 9 10 11 12

JEWISH EXORCISTS OVERPOWERED

Some of the strolling Jewish exorcists, however, presumed to pronounce THE NAME of the Lord Jesus over those possessed by evil spirits, saying, "I adjure you by Jesus, whom Paul preaches." Now there were seven sons of one Skeva, a Jewish chief priest, who did this. But the evil spirit, replying, said to them, "Jesus I recognize, and Paul I know; but who are you?" And the man in whom the wicked demon was, sprang upon them, mastered them both, and overpowered them, so that they fled out of that house stripped and wounded. And this became known to all the residents of Ephesus, both Jews and Greeks; and awe fell upon all of them, and THE NAME of the Lord Jesus was exalted. Many also of those who had come to believe came confessing and declaring their deeds; and numbers of those who had practiced magic rites collected their books and burned them in the sight of all; and their value was computed, and found to amount to fifty thousand denarii. 13 14 15 16 17 18 19

Thus, THE WORD OF THE LORD mightily increased and prevailed. 20

After these events had occurred Paul resolved in the Spirit 21

that, when he had passed through Macedonia and Achaia, he would proceed to Jerusalem; remarking, "After I have been
22 there, I must also see Rome." But having sent two of his assistants, Timothy and Erastus, to Macedonia, he himself stayed for a while in the province of Asia.

AN EPHESIAN RIOT

23 About this time, however, there occurred no small disturb-
24 ance about the new WAY of Life. For a man named Demetrius, a silversmith, who made silver shrines of Artemis, and
25 brought no little employment to the artisans, assembled these, together with the workmen of similar occupation, and thus addressed them: "Men! you know that our prosperity comes from
26 this trade; and you see and hear that not only in Ephesus, but almost throughout the whole of Asia, this Paul has, by his persuasions, induced a great number of people to secede, saying
27 that 'those are not gods which are made by hands.' And not only is there danger that this business of ours may fall into disrepute, but also that the temple of the great goddess Artemis may be brought into contempt, and that she, whom all the province of Asia and the world worship, may even be deposed from her magnificence!"

28 On hearing this they became furious, and began shouting,
29 "Great is Artemis of the Ephesians!" The city was filled with confusion; and they rushed with one accord to the theater, dragging with them Gaius and Aristarchus, Macedonians, Paul's
30 traveling companions. And when Paul wanted to go in among
31 the people, the disciples would not allow him to do so. Some of the Asiarchs, also, who were friends of his, sent word begging him not to venture into the theater. Some, then, shouted
32 one thing, some another; for the meeting was in an uproar, and the majority had no idea for what purpose they had assembled.

19.24 "Artemis," in Latin, *Diana*, who was the goddess of the moon, and also of groves, forests and hunters. The temple erected to Diana at Ephesus was one of the seven wonders of the world.

19.31 "Asiarchs," i.e., officials in charge of festivals and public functions of the Province of Asia.

Then they brought out Alexander from the crowd, the Jews thrusting him forward; so Alexander motioned with his hand for silence, intending to make an explanation to the people. But when they recognized that he was a Jew, all with one voice for about two hours kept shouting, "Great is Artemis of the Ephesians!"

When at length the city-clerk had quieted the crowd, he said: "Men of Ephesus, what man is there, I would ask, who does not know that the city of the Ephesians is temple-guardian of the great Artemis, and of the image fallen from heaven? Since, then, these are undeniable facts, it becomes you to preserve order and to do nothing rash. For these men you have brought here are neither temple-robbers nor blasphemers of our goddess. If Demetrius, therefore, and the artisans who are with him, have a complaint against any one, the courts are open, and there are proconsuls; let them institute proceedings against one another. But if you demand anything regarding other matters, it shall be settled in the regular assembly. For, indeed, we are in danger of being brought to book for this day's riot, there being no cause for this tumultuous gathering for which we can advance any justification." And having said this he dismissed the meeting.

PAUL GOES TO MACEDONIA AND GREECE

Now after the tumult was over, Paul called the disciples together; and when he had exhorted them, he bade them farewell, and set out to go to Macedonia. And having traversed those parts, and given them many encouraging words, he arrived in Greece. When he had spent three months there, however, and a plot was laid against him by the Jews as he was on the point of embarking for Syria, he took the resolution to return through Macedonia. And the Berean Sopater, the son of Pyrrhus, accompanied him, as well as Aristarchus and Secundus of the

19.35 "Image. etc." This was an image of vine-wood, fabled to have fallen from heaven. Vulg., and of the offspring of Jove.

19.40 "Any justification." Vulg., there being no one whom we can report as responsible for this tumultuous gathering.

Thessalonians, and Gaius of Derbe, and Timothy; also Tychicus and Trophimus, Asiatics. These, however, had preceded us, and were awaiting us at Troas. But as for ourselves, we sailed from Philippi after the days of Unleavened Bread, and in five days came to them at Troas, where we remained seven days.

PAUL'S PREACHING AND MIRACLE AT TROAS

Now on the first day of the week, when we were assembled for the Breaking of Bread, Paul, about to depart on the morrow, addressed them, and prolonged his discourse until midnight. Now there were a great many lights in the upper chamber where we were assembled. And a youth named Eutychus, who was sitting in the window, was overcome with deep slumber; and as Paul still continued speaking, being overpowered with sleep, he fell down from the third story, and was picked up dead. Paul, however, hastening down to him, fell upon him, and embracing him said, "Make no disturbance, for his life is in him." Then he went up, and having broken the Bread and received, he talked with them a long while, even till break of day, and so departed. But they brought back the boy alive, and were not a little consoled.

PAUL'S ADDRESS AT MILETUS TO THE EPHESIAN CLERGY

Verse 28: Ps. 73. (74). 2.—32: Deut. 33. 2, 3

But we went onto the ship beforehand and set sail for Assos, where we were to take up Paul; for so he had arranged, as he was to go there by land. When he met us at Assos, accordingly, we took him aboard and came to Mitylene. Sailing from there we arrived off Chios the following day, touched the next day at Samos, and the day after arrived at Miletus. For Paul had decided to sail past Ephesus, that he might not be delayed in the province of Asia; for he was hastening on so as to be at Jerusalem, if it were possible for him, on the Day of Pentecost.

20.7. "The Breaking of Bread," a term used in apostolic days for the celebration of the Eucharist.

And sending to Ephesus from Miletus he summoned the
presbyters of the Church. And when they had come to him and
had assembled, he said to them:

"You yourselves know, from the first day that I set foot in
Asia, in what manner I have lived with you all the time, serving
the Lord with all humility and with tears, amid the trials which
befell me owing to the plots of the Jews; how I did not shrink
from declaring to you anything that was profitable, and teach-
ing you publicly and from house to house; inculcating both for
Jews and for Greeks repentance toward God, and faith in our
Lord Jesus Christ. And now, behold, bound by the Spirit I am
going to Jerusalem, ignorant of what is to befall me there; ex-
cept that in every town the Holy Spirit attests to me that im-
prisonment and afflictions await me. But I do not consider my
life of any account as dear to myself, so long as I accomplish
my course and the ministry that I received from the Lord Jesus
to affirm the Gospel of the grace of God.

"And now, indeed, I know that none of you among whom I
have gone about proclaiming THE KINGDOM shall see my face
any more. Consequently I protest to you this day that I am
clear of the blood of all; for I never shrank from declaring to
you the whole design of God.

"Take heed to yourselves, and to all the flock in which the
Holy Ghost has made you bishops, to rule THE CHURCH OF GOD
which HE HAS PURCHASED with His own Blood. I know that
after my departure ferocious wolves will enter among you, not
sparing the flock; yes, even from among yourselves men will
arise declaring erroneous doctrines, in order to draw away the
disciples after themselves. For this reason keep watch, remem-
bering that for three years I ceased not to warn every one,
night and day, with tears. And now I commend you to God and
to the word of His grace, who has power to build you up, and

20.24 "As dear to myself." *Vulg., But I fear none of these things, nor do I consider my life of more value than myself.*

20.28 "Bishops." *Gr., episkopoi; etymologically, inspectors, superintendents.*
The episkopos was the ruler or shepherd of a particular Christian com-
munity or church.

20.32 "His grace." *Or, His gracious word. Lit., The work of His grace.*

33 to give you the INHERITANCE AMONG ALL THE SANCTIFIED. I have
 34 coveted nobody's silver or gold or clothing. You yourselves
 35 know that these hands have ministered to my necessities and to
 those who were my companions. In everything I have given you
 an example that laboring thus you ought to aid the weak, and
 to remember the saying of the Lord Jesus, how He Himself
 said, '*It is more blessed to give than to receive.*' "

36 When He had thus spoken, he knelt and prayed with them
 37 all. And they all wept sorely, and falling on Paul's neck they
 38 embraced him; grieving most of all for his assertion that they
 would never see his face again. They then escorted him to the
 ship.

PAUL SETS OUT FOR JERUSALEM

21 When, however, we had separated ourselves from them and
 had set sail, we went by a direct course to Cos, on the next day
 2 to Rhodes, and from there to Patara; and finding there a ship
 crossing over to Phoenicia we went aboard and put out to sea.
 3 Then sighting Cyprus, and leaving it on the left, we sailed to
 Syria, and landed at Tyre; for there the ship was to discharge
 4 her cargo. And having looked up the disciples we stayed there
 seven days; and they told Paul, by the Spirit, not to set foot in
 5 Jerusalem. But when we had stayed out the days, we departed
 and continued our journey; all of them, with wives and chil-
 dren, escorting us until outside the city. And kneeling on the
 6 beach we prayed; then we bade one another farewell, and went
 aboard the vessel, while they returned home.

7 But we, completing our voyage from Tyre, arrived at Ptole-
 mais, where we greeted the brethren, and remained with them
 8 for one day. The next day we set out, and came to Caesarea;
 and entering the house of Philip the evangelist, who was one of
 9 the Seven, we stayed with him. This man had four virgin daugh-
 ters, who had the gift of prophecy.

10 Now while we were spending several days there, a prophet
 11 named Agabus came down from Judea; and coming to visit us,

21.8 "One of the Seven," original deacons.

he took Paul's belt, and binding his own feet and hands said, "Thus says the Holy Spirit: So shall the Jews at Jerusalem bind the man who owns this belt, and shall deliver him into the hands of the Gentiles."

When we heard this, both we and those of that place pleaded ¹² with him not to go up to Jerusalem. Then Paul replied, "What ¹³ do you mean by weeping and breaking my heart? for I am ready not only to be bound, but even to die at Jerusalem for the Name of the Lord Jesus." So, as he would not be persuaded, we ¹⁴ desisted, saying, "The Lord's will be done!" After these days we ¹⁵ packed our baggage, and began to go up to Jerusalem. And ¹⁶ some of the disciples from Caesarea also accompanied us, bringing with them Mnason, a Cyprian, an early disciple, whose guests we were to be.

ARRIVAL IN JERUSALEM

Verse 26: Num. 6. 9-20

When we arrived at Jerusalem the brethren gave us a joyful ¹⁷ welcome. And on the following day Paul went with us to visit ¹⁸ James; and all the presbyters were present. Then after greeting ¹⁹ them he related in detail what God had done among the Gentiles through his ministry.

When they heard it they glorified God. They then said to ²⁰ him, "Thou seest, brother, how many thousands of believers there are among the Jews; yet they are all devoted adherents of the Law of Moses. Now they have been informed about thee ²¹ that thou teachest all the Jews who live among the Gentiles to apostatize from Moses, telling them not to circumcise their children, nor observe the rites. What is to be done therefore? they ²² will certainly hear that thou hast arrived. Do, therefore, what ²³ we tell thee. We have four men who have a vow upon them. Take them along, and purify thyself with them, and pay their ²⁴

21.22 "They will certainly hear." The Vulg. and some MSS. have, *the multitude must certainly assemble, for they will hear, etc.*

21.24 "Their expenses," i.e., the expenses of the sacrifices to be offered for them.—"Shave their heads." This was the custom of persons fulfilling a vow.

expenses, so that they may shave their heads. Then all will know that there is no truth in the reports that they have heard about thee, but that, on the contrary, thou thyself art living in
25 the observance of the Law. But as for the Gentile believers, we wrote decreeing that they should abstain from things sacrificed to idols, from blood, from what is strangled, and from fornication.” Then Paul, taking the men, on the following day purified
26 himself with them, and entered the temple, giving notice when they should complete THE DAYS OF PURIFICATION, when the sacrifice would have been offered for each of them.

PAUL SEIZED IN THE TEMPLE

27 But when the seven days were almost at an end, some Jews from Asia, observing him in the temple, excited the entire populace, and laid violent hands on him, shouting, “Men of Israel,
28 help! This is the man who is teaching all men everywhere against the Nation and the Law and this Place! And more than this, he brought Greeks into the temple, and has profaned this
29 holy Place!” For they had before now seen Trophimus the Ephesian in the city in company with him, and concluded that
30 Paul had brought him into the temple. So the whole city was thrown into excitement. A mob of people collected, and seizing Paul they dragged him outside the temple; and immediately the doors were shut.

31 But while they were trying to murder him, word was brought to the tribune of the troops that all Jerusalem was in an uproar. He at once took with him soldiers and centurions, and
32 charged down upon them; and when they saw the tribune and charged soldiers, they left off beating Paul. Then the tribune went
33 up and got possession of him, and ordered him to be secured with two chains; then he inquired who he was, and what he
34 had done. Some among the mob, however, shouted one thing, some another; and being unable to ascertain the facts on account of the uproar, he ordered him to be conveyed to the fortress. But when he reached the steps it came to such a pass that
35 he had to be carried by the soldiers, owing to the violence of

the mob; for the mass of the people followed, yelling out, 36
 "Away with him!"

PAUL PERMITTED TO ADDRESS THE RABBLE

As he was about to be brought into the fortress, Paul said to 37
 the tribune, "May I be allowed to say something to thee?"
 "Why, dost thou know Greek?" he replied. "Thou art not, 38
 then, that Egyptian who some time ago incited to revolt and
 led out into the desert those four thousand men of the Assas-
 sins?" "I am, in fact, a Jew from Tarsus in Cilicia," said Paul, 39
 "a citizen of no mean city; but I beg thee, give me leave to ad-
 dress the people." When he had given leave, Paul, standing on 40
 the steps, motioned with his hand to the people; then, a great
 silence ensuing, he addressed them in the Hebrew language, as
 follows:

PAUL'S DEFENSE

Acts 22. 1-21; 9. 1-19; 26. 9-19

"Men, brethren, and fathers! listen to the defense which I 22
 now make before you." Now when they heard him addressing 2
 them in the Hebrew tongue, they became still more quiet; and
 he continued: "I am a Jew, born in Tarsus in Cilicia, but 3
 brought up in this city at Gamaliel's feet, educated in the strict-
 ness of our ancestral Law, zealous for God, just as you your- 4
 selves all are to-day. I persecuted this new WAY of Life to the
 death, putting in irons and imprisoning both men and women, 5
 as the High Priest as well as all the ancients can bear me wit-
 ness, from whom I even received letters to the brethren, and
 went on a journey to Damascus to bring those also who were 6
 there to Jerusalem in irons to be punished. And it came to pass,
 as I was traveling and approaching Damascus about noon, that 7
 suddenly a great light blazed around me from heaven; and fall-
 ing to the ground I heard a Voice saying to me 'Saul, Saul,

21.39 "No mean city." Tarsus, the birthplace of St. Paul, was the metrop-
 olis of Cilicia, and noted for culture and devotion to philosophy. It was
 a free city.

- 8 why dost thou persecute Me?' 'Who art Thou, Lord?' I answered. And He said to me, 'I am Jesus of Nazareth, whom
9 thou art persecuting.' Now those who accompanied me saw the light indeed, but did not hear the voice of Him who spoke to
10 me. Then I said, 'What must I do, Lord?' and the Lord said to me, 'Rise up and proceed to Damascus; there thou shalt be told of all that is appointed for thee to do.'
- 11 "Now as I could not see, owing to the glory of that light, I was led by the hand by my companions, and arrived at Damascus, where a certain Ananias, a devout man according to the
12 Law, of high reputation among all the Jewish inhabitants, came to me, and standing by, said to me, 'Brother Saul, receive thy sight'; and I, at the same instant, received my sight and looked
13 upon him. Then he said, 'The God of our fathers has predestined thee to know His will, and to see the JUST ONE, and to
14 hear an utterance from His mouth. For thou shalt be His witness to all men of what thou hast seen and heard. And now, why delay? Rise, and be baptized, and wash away thy sins, invoking His Name.'
- 15 "Now it came to pass, when I was revisiting Jerusalem and
16 was praying in the temple, that I fell into an ecstasy, and saw Him saying to me, 'Make haste and get quickly out of Jerusalem, because they will not accept thine evidence concerning
17 Me.' 'Lord,' I said, 'they themselves know that I used to imprison and flog in every synagogue those who believed in Thee;
18 and that, when the blood of Thy martyr Stephen was shed, I myself was standing by and approving, and keeping the garments of his murderers.' But He said to me, 'Go; for I will send thee far away to the Gentiles.'"

PAUL IMPRISONED IN THE FORTRESS

- 22 They listened to him until he uttered this, when they gave a shout, exclaiming: "Away with such a fellow from the earth, for
22.22 "They gave a shout, etc." They were enraged when he spoke of being sent to the Gentiles, whom they regarded as being outside the pale of divine mercy.

he is not fit to live!" But while they were howling and tearing 23
off their cloaks and throwing dust into the air, the tribune or- 24
dered him to be brought into the fortress and examined by
flogging, so that he might ascertain for what reason they thus
roared against him. But when they had fastened him up with 25
the straps, Paul said to the centurion who was standing by, "Is
it lawful for you to flog a man who is a Roman, an uncon-
demned?" On hearing that, the centurion went to the tribune 26
and reported it to him, saying, "What art thou about to do?
This man is a Roman." The tribune thereupon came and said 27
to him, "Tell me, art thou a Roman?" "Yes," said he. "I my- 28
self," answered the tribune, "obtained that citizenship with a
large sum." "But I," rejoined Paul, "am a Roman born." Those, 29
therefore, who were about to put him through the examination
at once fell back from him. The tribune also was apprehensive
on learning that he was a Roman, because he had tied him up.

TRIAL OF PAUL BEFORE THE SANHEDRIN

Verse 5: Exod. 22. 27

The next day, however, desiring to ascertain the actual rea- 30
son why he had been accused by the Jews, he took off his fet-
ters, and ordering the chief priests and the whole Council to
assemble, he brought Paul down and placed him before them.

Then Paul, looking intently upon the Council, said: "Men, 23
brethren, I have ordered my life toward God with an entirely
good conscience up to this day." Here the High Priest Ananias 2
ordered those standing near him to strike him on the mouth.
Thereupon Paul said to him, "God will strike thee, thou white- 3
washed wall! Dost thou sit here to try me in accordance with
the Law, and in defiance of the Law order me to be struck?"
The bystanders exclaimed, "Wouldst thou revile the High 4
Priest of God?" "I was not aware, brethren," said Paul, "that 5

22.25 "When they had fastened him up." That is, fastened him to the
whipping post. The Roman law forbade any official to scourge a Roman
citizen, except by imperial order and after trial.

23.3 "God will strike thee, etc." This was prophetic. Five years afterward
Ananias was dragged forth from a place of concealment and killed.

he was the High Priest; for it is written, 'THOU SHALT NOT SPEAK ILL OF A RULER OF THY PEOPLE.'

- 6 Then Paul, knowing that one part was composed of Sadducees and the other of Pharisees, cried out in the Council, "Men, brethren, I myself am a Pharisee, a son of Pharisees! It is concerning the hope and resurrection of the dead that I am
7 on trial!" When he made this announcement, discord broke out between the Pharisees and Sadducees, and the assembly be-
8 came divided. For the Sadducees say that there is no resurrection, nor angel, nor spirit; the Pharisees, on the other hand,
9 acknowledge them all. So a great uproar ensued; and some of the scribes of the Pharisaic party stood up and began a vigorous contest, declaring, "We find nothing wrong in this man! And what if a spirit has spoken to him or an angel?"
10 Then occurred a fierce combat; and the tribune, fearing that Paul would be torn in pieces by them, ordered the troops to go down and rescue him by force from among them, and
11 conduct him into the fortress. The following night the Lord stood by him and said, "Have courage; for as thou hast testified about Me at Jerusalem, so must thou also give thy testimony at Rome."

CONSPIRACY AGAINST PAUL

- 12 But when it was day, the Jews banded together, and bound themselves under a curse to the effect that they would neither
13 eat nor drink till they had killed Paul. And there were more than forty men who had formed this oath-bound conspiracy.
14 These came to the chief priests and ancients and said: "We have bound ourselves under an anathema to taste nothing until we have killed Paul. Now therefore do you, with the Council, intimate to the tribune that he bring him down to you, as though you meant to examine his case with more accuracy; and we are ready to kill him before he gets near."
15 The son of Paul's sister, however, learned of their ambuscade, having come in upon them; and he went into the for-
23.16 "He went into." Or, *learning of their ambuscade, came and went into.*

tress and told Paul. Paul accordingly called one of the centurions to him, and said, "Conduct this young man to the tribune; for he has something to tell him." So he took him and brought him to the tribune, and said, "The prisoner Paul called me to him, and asked me to bring this young man to thee, as he has something to say to thee." The tribune then took him by the hand, and going aside asked him privately, "What is it thou hast to tell me?"

"The Jews," he replied, "have agreed to ask thee to bring Paul down to-morrow to the Council, as though thou wert to learn something more accurately about him. For thy part, therefore, do not yield to them; for more than forty men of them are lying in ambush for him, having bound themselves under a curse neither to eat nor drink till they have killed him; and they are even now ready, awaiting a favorable answer from thee." The tribune then dismissed the young man with the command, "Tell no one that thou hast made this matter known to me."

MILITARY ESCORT TO CAESAREA

Then, summoning two of his centurions, he said, "Get ready two hundred soldiers to proceed as far as Caesarea, and seventy mounted men and two hundred spearmen, by nine o'clock to-night." And he ordered them to provide animals, so that they might mount Paul and conduct him safely to Governor Felix. He also wrote a dispatch in this form:

"Claudius Lysias to His Excellency, Governor
Felix: Greeting.

"This man was seized by the Jews, and was at the point of being murdered by them, when I came upon them with the troops and rescued him, having learned that he was a Roman. And desiring to know what charge they preferred against him,

23.23 "Nine o'clock tonight." Lit., *the third hour of the night*.

23.24 "Felix," the Governor or Procurator of Judea from about 52 to 58. He suppressed banditry, but was recalled on account of cruelty.

- 29 I took him down to their Council, and discovered that he was accused with reference to questions of their own Law, but that he was charged with nothing worthy of death or imprisonment.
- 30 On receiving secret information, however, that they had set on foot a plot against the man, I immediately sent him to thee, notifying his accusers also to state their case against him before thee. Farewell."
- 31 So the soldiers, according to their orders, took Paul and
- 32 brought him during the night to Antipatris; and on the next day they returned to the fortress, leaving the cavalry to proceed
- 33 with him. These on arriving at Caesarea delivered the dispatch
- 34 to the Governor, and presented Paul before him. When he had read it he inquired to what province he belonged; and learning
- 35 that he came from Cilicia, "I will give thee a full hearing," said he, "as soon as thine accusers make their appearance." And he ordered him to be kept under guard in Herod's palace.

PAUL TRIED BEFORE FELIX

- 24 Five days later the High Priest Ananias came down with the ancients and a certain Tertullus, a lawyer, and presented their
- 2 case against Paul to the Governor. And when he had been summoned, Tertullus opened for the prosecution, as follows:

"Most Excellent Felix: Since through thee we enjoy great tranquillity, and by thy foresight reforms are introduced for the

3 benefit of this nation, we accept this in every instance and everywhere, with all gratitude.

- 4 "Not to be longer tedious to thee, however, I beg thee to
- 5 give us, of thy kindness, a brief hearing. For we have found this man to be a nuisance, an organizer of riots among all the Jews throughout the Empire, and a ringleader of the sect of the
- 6 Nazarenes. He even attempted to profane the temple; whereupon we arrested him, [and meant to try him according to our

24.2 "This nation," i.e., of the Jews.

24.5 "The Empire." Lit., *the inhabited world*.

24.6-8 The words enclosed here in brackets are not found in the best Greek MSS.

Law; but the tribune Lysias intervened, and with great violence took him out of our hands, ordering his accusers to appear before thee]. From him thou wilt be able, by examining him thyself, to attain to a knowledge of all these things of which we accuse him." The Jews also joined in the accusation, affirming that these things were true.

PAUL'S DEFENSE BEFORE FELIX

Paul then responded, the Governor motioning him to speak: "Knowing as I do that thou hast been judge over this nation for many years, I speak with good heart in my own defense. For it is in thy power to ascertain that not more than twelve days have elapsed since I went up to worship in Jerusalem; and neither in the temple, nor in the synagogues, nor in the city did they find me disputing with any one, or collecting a crowd. Nor are they able to prove to thee the charges they now bring against me.

"But I do confess this to thee, that, according to THE WAY which they term a sect, so do I worship the God of our fathers, believing everything that is in accordance with the Law and written in the Prophets; having this hope in God, which these too themselves admit, that there shall be a resurrection both of the just and the unjust. In view of this I exert myself to have at all times a blameless conscience toward God and toward men.

"Now after several years' absence I came to bring alms to my nation, and votive offerings. They found me presenting these in the temple, and purified, with no crowd nor with any uproar. But there were some Jews from Asia—who ought to have appeared here before thee to prosecute me, if they had anything against me; or let these men now present tell what crime they found in me when I stood before the Council, unless it was for this one remark which I uttered aloud as I stood among them, 'It is concerning the resurrection of the dead that I am on trial before you to-day.'"

TWO YEARS UNDER FELIX

- 22 But Felix, who possessed quite an exact knowledge of THE
WAY, put them off, saying, "When the tribune Lysias comes
23 down, I will settle your case." He also directed the centurion to
keep him under guard, but to let him have relaxation, and to
prevent none of his friends from supplying his wants.
- 24 After some days Felix, coming with his wife Drusilla, who
was a Jewess, sent for Paul, and heard him on the faith in
25 Christ Jesus. And as he discoursed of justice and chastity and
the future judgment, Felix, becoming terrified, answered, "Go
for the present; and when I have an opportunity I will send for
thee."
- 26 He was in hopes at the same time that money would be
given him by Paul; for which reason he sent for him the oftener
27 and conversed with him. After the lapse of two years, however,
Felix was succeeded by Portius Festus; and Felix, anxious to in-
gratiate himself with the Jews, left Paul a prisoner.

PAUL BEFORE FESTUS

- 25 Festus, therefore, having come into his province, three days
2 afterward went up to Jerusalem from Caesarea; and the chief
priests and leading men of the Jews presented to him their case
3 against Paul, and requested—what would favor them to the dis-
advantage of Paul—that he be taken to Jerusalem. Their pur-
4 pose was to waylay and murder him on the road. Festus, how-
ever, answered that Paul was in detention at Caesarea, and that
5 he himself intended to go there at an early date. "Let those
therefore in authority among you," said he, "go down with me;
and, if the man has committed any offense, let them accuse
him."
- 6 When he had stayed among them not more than eight or ten
days, he went down to Caesarea; and on the following day, tak-
ing his seat upon the tribunal, he ordered Paul to be brought.
7 And when he was produced, the Jews who had come down from
Jerusalem stood about him, bringing forward numerous and

weighty charges which they were unable to prove; while Paul 8
 said in his own defense, "Neither against the Jewish Law, nor
 against the temple, nor against Caesar have I offended in any
 way." Festus, however, desiring to ingratiate himself with the 9
 Jews, asked in reply to Paul, "Art thou willing to go up to Jeru-
 salem, and there be tried before me on these indictments?" "I 10
 am standing before Caesar's tribunal," returned Paul, "where I
 ought to be tried. To the Jews I have done no injury, as thou
 also knowest very well. If then I am a wrong-doer, or have com- 11
 mitted anything worthy of death, I do not refuse to die; but if
 there is nothing in the charges which these men bring against
 me, no one man has the right to surrender me to them. I ap-
 peal to Caesar." Then Festus, having conferred with his Coun- 12
 cil, answered, "Thou hast appealed to Caesar; to Caesar thou
 shalt go."

PAUL BEFORE AGRIPPA II

When some days had elapsed, King Agrippa and Bernice ar- 13
 rived at Caesarea and greeted Festus. And as they were spend- 14
 ing a good many days there, Festus stated Paul's case to the
 king, remarking, "There is a certain man left a prisoner by
 Felix, about whom, when I was at Jerusalem, the chief priests 15
 and ancients of the Jews laid an information, demanding sen-
 tence against him. I answered them that it is not the custom of 16
 the Romans to condemn any man before the accused had his
 accusers face to face, and was afforded an opportunity of de-
 fending himself respecting the charge preferred against him. So 17
 when they were assembled here I made no delay, but on the
 following day took my seat upon the tribunal, and ordered the
 man to be brought. When, however, the plaintiffs stood up, 18
 they brought forward no charge whatever of crimes such as I
 was supposing, but had against him some disputed points in 19
 reference to their own religion, and about a certain Jesus who
 was dead, but whom Paul affirmed to be alive. So, being at a 20

25.13 "King Agrippa," i.e., Herod Agrippa II, son of that Herod Agrippa I
 whose death is described in 12. 23.—"Bernice," the sister of Agrippa II.

- loss how to deal with these questions, I asked him if he were willing to go to Jerusalem, and there be tried on these points.
- 21 But as Paul appealed to be reserved to the Emperor's hearing, I ordered him to be detained until I should send him to Caesar."
- 22 Agrippa then remarked to Festus, "I, too, should like to hear the man myself." "To-morrow," said he, "thou shalt hear him."
- 23 So the next day, when Agrippa and Bernice had come in great state and had entered the audience hall with the tribunes and the principal men of the city, Paul, at the order of Festus, was
- 24 brought in. Festus then said: "King Agrippa, and all you gentlemen present with us, you see this man, about whom the whole body of the Jews applied to me, both at Jerusalem and
- 25 here, vociferating that he ought not to live any longer. I found, however, that he had committed nothing deserving of death; yet as he himself appealed to the Emperor I determined to send
- 26 him. But I have nothing definite to write to the Sovereign about him. I have consequently produced him before you—and especially before thee, King Agrippa—so that, after an investigation has been made, I may have something to write; for it seems to me unreasonable, in sending a prisoner, not to specify the charges against him."
- 26 Agrippa then said to Paul, "Permission is granted thee to speak for thyself." Then Paul, extending his hand, began his defense.

PAUL'S DEFENSE BEFORE AGRIPPA

HIS EARLY LIFE AS A JEW

- 2 "I consider myself fortunate, King Agrippa, that I am to defend myself before thee to-day respecting all the accusations
- 3 brought against me by the Jews; especially as thou art skilled in all the customs and points of controversy among the Jews; therefore, I beg thee to hear me patiently.
- 4 "What my mode of life, then, has been from youth up, which from the beginning was passed among my own nation
- 5 and at Jerusalem, all the Jews know; and they have known of me from the first—if they are willing to give their evidence—that according to the strictest sect of our religion, I lived a

Pharisee. And now I stand on trial for the hope of the promise
made by God to our forefathers, to which promise our twelve
tribes, earnestly serving God night and day, hope to attain; and
for this hope, O King, I am now prosecuted by the Jews!

HIS FURIOUS ZEAL AS A PERSECUTOR

Acts 26. 8-11; 9. 1-2; 22. 1-2

"Why should it be deemed incredible with you that God
should raise the dead? For my part indeed I imagined that I
ought to do many things in opposition to the Name of Jesus
of Nazareth. And this I did, too, in Jerusalem; and I shut up in
prison many of the holy ones, having received authority from
the chief priests; and, when they were put to death, I gave my
vote against them. And by often inflicting punishment on them
in all the synagogues I tried to force them to blaspheme; and
being exceedingly furious against them I followed them up
even to foreign cities.

HIS MIRACULOUS CONVERSION AND MISSION

Acts 26. 12-18; 9. 3-9, 17-19; 22. 4-10, 17-21

Verse 15: Ez. 2. 1, 3.—17: Jer. 1. 7; I Par. 16. 35.—18: Deut. 33. 3;

Is. 35. 5; 42. 7, 16; 61. 1

"As I was proceeding to Damascus on this errand, with the
authority and commission of the chief priests, at midday, O
King, I saw on the way a light from heaven, surpassing the
splendor of the sun, shining about me and those who were with
me. And when we had all fallen to the ground I heard a Voice
saying to me in the Hebrew tongue, 'Saul, Saul, why dost thou
persecute Me? It is hard for thee to kick against the goad.'
And I said, 'Who art Thou, Lord?' And the Lord said, 'I am
Jesus, whom thou art persecuting. But rise up and STAND UPON
THY FEET; for I have appeared to thee for the purpose of con-
stituting thee a minister and witness both of those things which
thou hast seen, and of those things which I shall reveal to thee;

26.16 "Thou hast seen." Some notable MSS. have, of those things in
which thou hast seen Me.—"Which I shall reveal to thee." Lit., in which
I will appear to thee.

- 17 DELIVERING THEE *from the People and FROM THE GENTILES*, TO
 18 WHOM I NOW SEND THEE TO OPEN *their eyes*, that they may turn
 FROM DARKNESS TO LIGHT, and from the power of Satan to God;
 so that they may receive forgiveness of sins and an inheritance
 with those who are sanctified by faith in Me.'

HIS PERSECUTION BY THE JEWS

- 19 "Upon this, King Agrippa, I was not disobedient to the heav-
 20 enly vision; but I announced to those in Damascus first, then at
 Jerusalem and throughout the whole country of Judea, and to
 the Gentiles as well, that they should repent and turn to God,
 21 performing works worthy of repentance. On this account some
 Jews, seizing me while I was in the temple, attempted to kill
 22 me. Having therefore obtained the help which is from God, I
 stand until this day testifying both to humble and to great, as-
 serting nothing but what the prophets and Moses declared
 23 should come to pass—that THE CHRIST must suffer, and that He,
 the first to rise from the dead, should proclaim light to the Peo-
 ple and to the Gentiles."

PAUL CONSIDERED INNOCENT BY AGRIPPA

- 24 When he spoke thus in his defense, Festus exclaimed in a
 loud voice, "Paul, thou art mad! Much learning is driving thee
 25 to madness!" "I am not mad, Excellent Festus," replied Paul;
 26 "on the contrary, I am uttering true and sane statements. For
 the King is versed in these matters; so to him I speak freely. For
 I am convinced that none of these facts has escaped him; for
 27 this has not been done in a corner. King Agrippa, dost thou be-
 28 lieve the prophets? I know that thou believest." Then Agrippa
 said to Paul, "With a little persuasion thou thinkest to make
 29 me a Christian!" "Would to God," was Paul's answer, "that

26.17 "The People," the Jewish people.

26.23 "The first to rise from the dead." Or, *that He first by the resurrection of the dead.*

26.28 "With a little persuasion thou thinkest to make me a Christian."
 Or, *with little persuasion you would fain make me a Christian!* The Vulg.
 and some MSS. have, *in a little you persuade me to be a Christian.*

whether with little or with much, not only thou, but also all who hear me to-day, might become such as I am, except for these chains!"

Then the king rose, and the governor, and Bernice, and those sitting with them. And when they had withdrawn they talked with one another, remarking, "This man has done nothing deserving of death or imprisonment." Agrippa also said to Festus, "This man might have been set at liberty, if he had not appealed to Caesar."

THE VOYAGE FROM CAESAREA TO CRETE

When it was decided, then, that we should sail for Italy, they consigned Paul with some other prisoners to the care of a centurion named Julius, of the Augustan regiment; and embarking in an Adramyttine vessel, which was about to sail for the ports along the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. The next day we touched at Sidon, where Julius, who treated Paul with kindness, gave him leave to visit his friends and refresh himself.

Putting to sea from there we sailed under the lee of Cyprus, because the winds were adverse; then sailing across the sea which is off Cilicia and Pamphylia, we arrived at Myra in Lycia, where the centurion found an Alexandrian vessel sailing for Italy, and transferred us to it. For many days, however, we made slow progress, and having with difficulty arrived off Cnidus, as the wind did not allow us nearer, we sailed under the lee of Crete off Salmone; and coasting along it with difficulty we came to a certain port called Fair Havens, near which was the town of Lasea.

Considerable time having elapsed, and navigation being now unsafe, owing to the fact that the Fast was already over, Paul

27.5 "Myra." Vulg. *Lystra*, which was a town of *Lycaonia*, while *Myra* was a coast town of *Lycia*.

27.8 "Lasea." Or, *Alassa*. The MSS. vary, but the Vulg. has *Thalassa*.

27.9 "Fast." That is, the fast on the tenth of the month of *Tisri*, which answers to parts of September and October with us. The weather after this time becomes very unsettled in the Mediterranean.

10 warned them, saying to them, "Men, I perceive that the voyage will be attended with disaster and great loss, not only of
11 the cargo and the vessel, but even of our lives." The centurion, however, paid more attention to the skipper and the ship's
12 owner than to what was said by Paul; and, as the harbor was ill-adapted for wintering, the opinion of the majority was that they should put to sea from there, in hopes that somehow they might succeed in reaching Phoenix—a Cretan harbor looking northeast and southeast—and winter there.

STORM AND SHIPWRECK ON THE MEDITERRANEAN

13 A light southerly wind having set in, they, under the impression that they had gained their purpose, weighed anchor and
14 coasted Crete, hugging the shore. But not long afterward there
15 burst upon her a typhonic gale known as "the Northeaster." As the vessel was caught, and could not face the gale, we let her
16 go and scudded. Then, running under the shelter of a small island called Cauda, we barely managed to secure the ship's
17 boat; and when they had hoisted it up, they employed contrivances to undergird the ship; then, fearing to be cast upon the Quicksands, they lowered the mainyard, and were thus driven
18 on. As we labored heavily in the gale, they began on the following day to throw the cargo overboard; and on the third day
19 they threw over the ship's furnishings with their own hands.
20 But, as neither sun nor stars shone upon us for many days, and no trifle of a hurricane continued to bear down on us, all hope of our being saved was at length taken away.

21 But when they had been a long time without food, then Paul stood forward among them and said:

"Men, you should have listened to me and not have put to
22 sea from Crete, to incur this disaster and loss. Still, even now I exhort you to take courage, for there shall be no loss of life
23 among you, but only of the ship. For this very night an angel of that God whose I am and whom I worship stood by me, saying, 'Fear not, Paul! it is necessary for thee to appear before
24 Caesar, and behold, God has granted thee all thy fellow-

voyagers.' Therefore, cheer up, men! for I believe God, that it will turn out just as it has been told me. We must, however, be cast upon a certain island."

THE WRECK OFF MALTA

When the fourteenth night arrived, as we were being driven to and fro in the Adrian Sea, the crew about midnight suspected that they were nearing land of some kind; and heaving the lead they found twenty fathoms; and a little farther on, upon sounding again, they found fifteen fathoms. Fearful then that we should fall upon reefs, they let go four anchors from the stern, and longed for day. But as the crew were seeking to escape from the vessel, and had lowered the ship's boat into the sea under the pretense that they were going to lay out anchors from the bow, Paul said to the centurion and soldiers, "Unless those men stay in the ship you cannot be saved." Thereupon the soldiers cut away the ropes of the boat, and let her fall off.

When it was near day Paul urged them all to take some food, remarking, "To-day is the fourteenth day that owing to continual anxiety you have remained without rations and taken nothing. Therefore, I beg you to take something to eat, for this will contribute to your safety; for not a hair shall perish from the head of any of you." Having said this and taken some bread, he gave thanks to God in the presence of all, and breaking it began to eat; and they all became much encouraged and took food themselves. Now we were, all told, two hundred and seventy-six souls in the ship. And when they had eaten enough, they proceeded to lighten the ship by throwing the remaining provisions into the sea.

When it was day, however, they did not recognize the land; but they observed a bay with a sandy shore, upon which they resolved to beach the vessel, if they could. So casting off the anchors they left them to the sea, loosening at the same time

27.33 "Without rations," i.e., without regular meals.

27.38 "Provisions." Lit., *wheat* or *meal*, carried for their own use.

27.40 "Left them to the sea." Vulg., *trusted themselves to the sea*.

the lashings of the rudders; and hoisting the foresail to the wind
 41 they made for the beach. But, falling foul of a shoal made by
 two opposing currents, they ran the vessel aground; and while
 the bow stuck fast and remained immovable, the stern began
 to break up under the pounding of the waves.

42 Now the soldiers' plan was to kill the prisoners, for fear any
 43 of them should swim out and escape; but the centurion, wish-
 ing to save Paul, restrained them from their purpose, and gave
 orders that those who were able to swim should jump over-
 44 board first and strike out for the land; and as for the rest, some
 should float on planks, and some on anything that came from
 the ship. And thus it came about that all got safe to the land.

PAUL WINTERING ON THE ISLAND OF MALTA

28 After our escape, it was then we learned that the island was
 called Malta. And the natives showed us no ordinary kindness;
 2 for they kindled a fire and received us all hospitably because of
 3 the drenching rain and the cold. Now Paul had collected a bun-
 dle of sticks and laid them on the fire; when a viper, crawling
 4 out from the heat, fastened upon his hand. But when the na-
 tives saw the reptile hanging from his hand, they said to one an-
 other, "This man, no doubt, is a murderer; and although he has
 5 escaped the sea, yet Justice has not suffered him to live." Shak-
 ing off the reptile into the fire, however, he suffered no harm.
 6 But they expected that he would swell up, or suddenly fall
 down dead; but after waiting for a long time, and observing
 nothing unusual happen to him, they changed their minds, and
 said that he was a god.

7 Now in the neighborhood of that place was situated the es-
 tate of the prefect of the island, named Publius, who welcomed
 8 us, and entertained us courteously for three days. Now it so
 happened that the father of Publius was prostrated under an
 attack of fever and dysentery. Paul accordingly visited him, and

28.1 "Malta." Gr., *Melita*.—"Natives." Gr., *barbaroi*.

28.4 "Justice." That is, the deity of justice and vengeance.

having prayed and laid his hands on him, cured him. When
this occurred, the rest who were afflicted with diseases in the
island came to him and were cured. These also treated us with
many marks of consideration; and when we sailed they put on
board whatever we needed.

FROM MALTA TO ROME

After the lapse of three months we set sail in an Alexandrian
vessel, which had wintered in the island, the figurehead of
which was the Twin Brothers. Touching then at Syracuse we
remained there three days. From thence, making a circuit, we
arrived at Rhegium; and after one day a southerly breeze sprang
up, and on the second day we came to Puteoli. Here we found
some brethren, and were prevailed upon to stay with them
seven days; and so we came to Rome. From there the brethren,
when they heard about us, came out to meet us as far as the
Forum of Appius and the Three Taverns; whom when Paul saw
he thanked God and took courage.

PAUL AT ROME

When at length we entered Rome, Paul was permitted to
live by himself with the soldier who had charge of him.

Three days after, he invited the principal men of the Jews to-
gether; and when they had assembled he said to them: "Breth-
ren, though I had done nothing in opposition to our people or
to the customs of our forefathers, I was delivered over as a pris-
oner from Jerusalem into the hands of the Romans; who, after
examining me, desired to set me at liberty, because I had com-
mitted no crime deserving of death. But as the Jews opposed
this, I was obliged to appeal to Caesar—not that I had any
charge to bring against my nation. This therefore is the reason
why I have asked to see you and converse with you; for it is on

28.11. "Figurehead." Or, emblem.—"Twin Brothers," Castor and Pollux. In mythology these two sons of Jupiter were carried to the sky and there became a constellation supposed to be favorable to sailors.

account of the hope of Israel that I am bound with this chain."

- 21 They answered him, "We neither received letters from Judea about thee, nor did any of the brethren that came here report
22 or speak any evil of thee. But we should like to hear from thyself what thine opinions are; for as regards this sect we know that it is everywhere spoken against."

CONVERTS AND DISCUSSION

Verses 26, 27: Is. 6. 9, 10

- 23 Accordingly, having appointed him a day, a good many of them came to see him at his lodgings; to whom he explained and affirmed THE KINGDOM OF GOD, persuading them concerning Jesus, both from the Law of Moses and from the prophets,
24 from morning until evening. And some believed what was
25 spoken, while others disbelieved; and, as they failed to agree with one another, they departed, Paul having uttered one remark, "Well did the Holy Spirit speak to our forefathers through Isaiah the prophet, saying:

- 26 "GO TO THIS PEOPLE AND SAY:

'YOU SHALL LISTEN AND LISTEN,
AND BY NO MEANS UNDERSTAND;
YOU SHALL GAZE AND GAZE,
AND BY NO MEANS PERCEIVE,

- 27 'FOR THIS PEOPLE'S HEART IS GROWN GROSS,
AND THEIR EARS ARE DULL OF HEARING,
AND THEIR EYES THEY HAVE CLOSED;

LEST EVER THEY SHOULD SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR HEART,

AND SHOULD BE CONVERTED,
AND I SHOULD HEAL THEM.'

"Let it be therefore known to you that this SALVATION OF 28
 GOD has been sent TO THE GENTILES, and they will listen."

SUMMARY OF TWO YEARS' APOSTLESHIP

So he remained two whole years in his own hired lodgings, 30
 and welcomed all who came to him, preaching THE KINGDOM OF
 GOD, and teaching the truths concerning the Lord Jesus Christ 31
 with all freedom of speech, without hindrance.

28.29 The Vulg. has here, *And when he had said this, the Jews departed, having a good deal of discussion among themselves.*

Introduction to the Epistles of St. Paul

St. Paul was born at Tarsus in the Roman province of Cilicia of Jewish parents who were descended from the tribe of Benjamin (Acts 9. 11; 21. 39; 22. 3). He had the rights of Roman citizenship from birth (Acts 22. 27, 28). In the Acts he is first called Saul, and later Paul; by the latter name he calls himself in his Epistles. At first, according to the custom of the time, he used the Jewish name Saul along with the Roman name Paul; but once he began to labor for the Gospel among the heathen, he used only the Roman name Paul, that he might thus receive a better welcome among his hearers. As he is called a young man at the stoning of Stephen (Acts 7. 58), and was an old man when writing to Philemon (verse 9) about the year 63, we may infer that he was born around the beginning of our era.

Paul's education in his father's house was strongly Pharisaic (Acts 23. 6), but at the same time he doubtless took advantage of the opportunities for Greek culture which then flourished at Tarsus, as his later readiness in the Greek language would seem to prove. Although called to be a doctor of the Law of Moses, he learned also according to Jewish custom a manual trade. He was, in fact, a tentmaker, and during his missionary life he availed himself of this occupation to support himself by the work of his own hands (Acts 18. 3; 20. 34 ff; I Thess. 2. 9; II Thess. 3. 8; I Cor. 4. 12). In order to perfect his education, he betook himself to Jerusalem, where he had a married sister (Acts 22. 3; 23. 16). Studying at the feet of the famed doctor of the Law, Gamaliel, he became well versed in Rabbinical lore and embraced a life of strictest conformity with the Law. It seems he left Jerusalem before the public life of Jesus had opened, for there is nothing in the Pauline letters that would denote a personal acquaintance of their author with the Saviour while on earth.

By nature Paul was fiery and emotional, and his training had made him an ardent zealot for the Law; and so we find him fanatically opposed to the young Christian Church. He shared in the stoning of St. Stephen, the first Christian martyr, and also in the general persecution that followed (Acts 7. 58; 8. 3; 26. 9-11; Gal. 1. 13). Having secured authorization from the High Priest, he set out for Damascus in order to arrest the Christians there and bring them to Jerusalem.

INTRODUCTION

But as he was on his way, suddenly at midday a great light shone round about him, he was thrown to the ground, and he heard the voice of Jesus speaking to him. The persecutor was converted on the spot, and arose an ardent follower and a vigorous defender of the Gospel of Christ (Acts 9. 2-19; 22. 6-16; 26. 12-18). This happened about a year after the Ascension of Our Lord.

After his conversion Paul went to Arabia, the kingdom of the Nabataeans (Gal. 1. 17), in order to prepare himself by solitude and converse with God for the great mission that lay before him. Having returned to Damascus from Arabia, he began to preach Christ to the Jews; but so incurred their hatred that he was able to save his life only by flight (Acts 9. 23-25; II Cor. 11. 32). He then went to Jerusalem to see St. Peter (Gal. 1. 18); and after a short stay there retired to his native Tarsus, where he remained until called to Antioch by Barnabas (Acts 9. 29 ff.; 11. 25). On the occasion of a famine both of them were sent to the Holy City as bearers of alms to the faithful of Jerusalem (Acts 11. 27-30), returning afterwards to Antioch.

A little later Paul and Barnabas made the first missionary journey (A.D. 46-49) through Cyprus, Pamphylia, Pisidia and Lycaonia; and founded churches at Antioch of Pisidia, Iconium, Lystra and Derbe (Acts 13; 14).

After the Apostolic Council of Jerusalem, Paul made his second missionary journey (A.D. 50-54), having Silas as companion, and passing through Syria, Lycaonia, Phrygia and Galatia. He then, by divine revelation, felt a call to preach in Europe, and accordingly passed over to Philippi, and went on to Beroea, Athens and Corinth. Thence he journeyed back to Caesarea, Jerusalem and Antioch, having called at Ephesus on the way (Acts 15. 36-18. 22).

On his third missionary journey (A.D. 54-58), Paul went first through Galatia and Phrygia to Ephesus, where he made a stay of nearly three years. Then he hastened to Macedonia to meet Titus, proceeding afterward to Achaia and Corinth, and remained in this last place for a few months. He had planned later to go to Rome and Spain, but Jewish persecutions hindered him. Only after two years' imprisonment in Caesarea did he finally reach Rome, and there he spent two more years in chains (Acts 18. 23-28, 31).

At this point the Acts of the Apostles terminates, and for further information on St. Paul we must have recourse to tradition. From

EPISTLES OF ST. PAUL

this source we learn that after two years in Rome he was freed, and journeyed first to Spain, then to the East again, and back to Rome, where he was cast once more into prison, and in the year 67 was beheaded.

The fatherly affection and unwearied interest St. Paul cherished for the churches he had founded gave us his fourteen canonical Epistles. Surely the Apostle wrote other letters besides these, like the one to the Corinthians previous to our First Corinthians (I Cor. 5. 9); but such non-canonical epistles have not come down to us.

The Pauline Epistles were addressed either to communities or to individuals. The place they have in the Bible is assigned, not according to order of time, but rather according to relative length and importance, the one to the Hebrews being the only exception.

The Epistles are rich in doctrine. St. Chrysostom compares them to inexhaustible mines of precious metals and to unfailing springs that flow the more as they are used. St. Thomas says they contain "all theology." The main thought that runs through all of them is that Christianity is a universal religion, whose blessings are meant for Jews and Gentiles alike.

All the Epistles were written in Greek. Though Paul knew the language well, the pressure of his work and cares left him little time to consider literary elegance in his compositions. It was his custom to dictate (Rom. 16. 22; II Thess. 3. 17; I Cor. 16. 21; Gal. 6. 11). So rich and forceful was his spirit that his quick and varied turns of expression, and now and then the thought itself, become for us difficult and obscure (II Peter 3. 16).

At the same time no one can read the Epistles of St. Paul without being astonished at the natural eloquence which carries everything before it. He abounds in picturesque expressions and allegories; he loves questions and exclamations; he makes frequent use of climax and antithesis and many other figures of speech (I Cor. 9. 1-13; 13. 1-3; II Cor. 4. 8-12; 6. 4-10). But the chief characteristic of his style is force and energy. "When I read the Apostle Paul," says St. Jerome, "I seem to hear, not words but peals of thunder." The penetration of his intellect and the depth of his feeling impart to his language elevation, force and beauty. He excels in the ability skillfully to arrange his points of discussion, and in argumentative power he is masterful.

The Epistle of St. Paul the Apostle to the Romans

INTRODUCTION

The Church in Rome was not Paul's foundation. Its first establishment was very probably due to Jews living in Rome who were accustomed to go to Jerusalem for the great Jewish feasts of Pasch, Pentecost and Tabernacles, and who, being present at the first Christian Pentecost in Jerusalem, were converted, and then carried the new faith back to Rome and started a Christian community there. The best and most authentic tradition makes St. Peter the organizer of the Roman Church, beginning about A.D. 42, when Peter, liberated from prison in Jerusalem, "went to another place" (Acts 12. 17).

But St. Paul, being above all others the Apostle of the Gentiles, wanted to visit Rome, the center of the civilized pagan world; and before arriving there he wished the Romans to have a general outline of his fundamental teaching. This is why he sent them the longest and most profound of his letters. Doubtless the first Christians of Rome were mainly, if not entirely, Jewish in origin, but by the time St. Paul addressed his Epistle to the Church there, Gentile converts were evidently in the majority, and he felt that they had the right to know at first hand what he had been teaching to other Gentiles. And yet the Jewish element was still a considerable portion of the Church in Rome, as is also clear from the Epistle.

St. Paul most probably wrote the Roman letter from Corinth during the winter of 57-58, while waiting for the Corinthians to complete their collection for the poor in Jerusalem (I Cor. 16. 1, 21-23; II Cor. 8. 1 ff.; Rom. 15. 22 ff.; Acts 20. 3, 4, 6, 16). Like all the other letters of the Apostle, this one was written in Greek. It is uniformly calm and argumentative throughout, and revolves about the profound questions of faith and justification. Also like all the other Epistles attributed to St. Paul, the authenticity of Romans is beyond any serious questioning, as being guaranteed by the strongest external and internal evidence.

INTRODUCTION

General Analysis of Romans:

Introduction announces the general theme of the Epistle, that justification comes by faith in Christ, not from the works of the Mosaic Law, 1. 1-17

- I. Dogmatic part. Justification needed by Gentiles (1. 18-32), by Jews (2. 1-3. 8), and by all mankind (3. 9-20); it is had through faith in Jesus Christ (3. 21-4. 25); its fruits are peace and hope (5. 1-11), dominion over sin (5. 12-6. 23), freedom from the Mosaic Law (7. 1-25), grace and glory (8. 1-39); its rejection by the Jews was not due to injustice in God (9. 1-29), but to the fault of Israel (9. 30-10. 21), which, however, will receive mercy (11. 1-36)
 - II. Ethical or Moral part. Instructions on duties of Christians, general (12. 1-13. 14) and particular (14. 1-15. 13)
- Conclusion (15. 14-16. 27)

The Epistle of St. Paul the Apostle to the Romans

GREETING

Paul, servant of Jesus Christ, called to be an apostle, set apart 1
to preach the Gospel of God which He had formerly promised 2
through His prophets in the Holy Scriptures respecting His 3
SON—who was born from the SEED OF DAVID according to the 4
flesh, but in power was marked out to be SON of God by the 5
Spirit of sanctification, through His resurrection from the dead
—Jesus Christ our Lord, through whom we have received grace 6
and apostleship in all the nations to subdue them to faith for
His Name's sake, among whom you also are called to be Jesus
Christ's own.

To all who are in Rome dear to God, called to be saints: 7
Grace to you and peace from God our Father and the Lord
Jesus Christ.

INTRODUCTION

Verse 17: Hab. 2. 4

First, I give thanks to my God through Jesus Christ for you 8
all, because your faith is celebrated throughout the whole world.
For God, whom I serve with all my soul in the Gospel of His 9
SON, is my witness how unceasingly I make mention of you al- 10
ways in my prayers, beseeching that I may somehow, by the will
of God, succeed at length in coming to you. For I long to see 11
you, so that I may communicate to you some spiritual gift to
confirm you; and this will be to share in consolation with you 12
through our mutual faith—yours and mine.

And I do not wish you to be unaware, brethren, that I have 13
often intended to come to you—though so far I have been hin-

1.3 "According to the flesh." That is, according to His human nature Our Lord was of the line and family of David.

1.4 "Marked out." Vulg., *predestined*.

dered—that I might reap some harvest among you also, as well
 14 as among the other nations. I am a debtor to Greeks and to
 15 foreigners, to the learned and to the illiterate; and so I am as
 eager as can be to preach the Gospel to you also who are in
 16 Rome. For I am not ashamed of the Gospel, since it is a divine
 power for the salvation of every believer—Jew first, and then
 17 Greek. For justification from God is revealed in it by faith to
 the increase of faith; as it is written, “BUT THE JUST MAN SHALL
 LIVE BY FAITH.”

Part I: Dogmatic

ON JUSTIFICATION BY FAITH IN JESUS CHRIST

JUSTIFICATION NEEDED BY THE GENTILES

18 For the wrath of God is revealed from heaven against all im-
 piety and iniquity of men who impede the truth by their un-
 19 righteous conduct; because what is knowable about God is clear
 20 within them, since God made it clear to them. For from the
 creation of the world His invisible attributes are plainly ob-
 servable, being perceived through created things—His eternal
 power, namely, and divinity. Consequently, they are inexcus-
 able; because, while they knew God, they did not glorify Him
 21 as God, nor give Him thanks, but became stultified in their
 22 speculations, and their senseless hearts became darkened. Pro-
 23 fessing to be wise they became fools, and EXCHANGED THE MAJ-
 ESTY of the imperishable God for an IDOL-IMAGE resembling
 perishable man, and birds, quadrupeds and reptiles!

24 Therefore, God abandoned them in the lusts of their hearts
 to filthiness, so that they should dishonor their own bodies with

1.17 “Justification.” Lit., *justice*. The word here and throughout this Epistle means the passing of man from the state of sin to the state of grace. “The justice of God [here] is not that by which He is just, but that wherewith He clothes man when He justifies the impious” (St. Augustine).—“Faith.” Lit., *unto faith*.

1.18 “Impede.” Or, *hold*.

one another, since they exchanged the truth of God for falsehood, and worshipped and served the creature in preference to the Creator, who is blessed forever. Amen.

On this account God abandoned them to ignominious passions. For their women perverted their natural use into that which is contrary to nature; and in a like way the men also, leaving the natural use of the woman, burned in their lust for one another—men committing baseness with men, and receiving in themselves the retribution due to their perversity.

And as they did not see fit to acknowledge God, God abandoned them to a reprobate temper of mind so as to do what is unbecoming; being filled with all wickedness, malice, greed, badness; full of envy, murder, strife, deceit, malignity; tale-bearers, slanderers; haters of God, insolent, haughty; pretentious, inventors of vices, disobedient to parents; senseless, perfidious, heartless, merciless; who, while conscious of the divine decree that they who practice such things deserve death, not only do them, but approve of those who practice them.

JUSTIFICATION NEEDED BY THE JEWS

Chapter 2, verse 6: Ps. 61. 13 (62. 12).—22: Deut. 7. 25, 26.—24: Is. 52. 5 (Lxx).—Chapter 3, verse 4: Ps. 115. 11 (116. 11); 50. 6 (51. 4)

Therefore, thou art inexcusable, O man, whoever thou art, in condemning; for thou dost convict thyself by what thou condemnest in another, since thou who condemnest, dost practice the same things thyself. And we know that the judgment of God upon those who practice such things is in accordance with truth. But thou, O man, who condemnest those who practice such things while thou dost them thyself, dost thou count upon this, that thou thyself wilt escape the judgment of God? Or dost thou despise the wealth of His goodness, patience and forbearance, ignoring

1.30 "Haters of God." Or, *hateful to God*.

1.32 "Who practice them." Vulg., *who while conscious of the divine justice, did not understand that they who practice such things deserve death; and not only they who do them, but also they who approve of those who do them*.

the fact that it is the goodness of God that leads thee to repentance? But, in proportion to thy stubbornness and impenitence of heart, thou art storing up for thyself wrath on THE DAY of Wrath and THE DAY of revelation of the just judgment of God, who "WILL REQUITE EVERY ONE ACCORDING TO HIS WORKS": to those who by patient well-doing seek glory, honor and incorruption—eternal life; but to those who are contentious, and who do not acquiesce in the truth, but comply with iniquity—wrath and indignation. Suffering and anguish upon every soul of man who commits evil—Jew first, and also Greek; but glory, honor and peace to every one who does what is good—Jew first, and also Greek; for there is no respect of persons with God.

For as many as have sinned apart from the Law shall perish apart from the Law; and as many as have sinned under the Law shall be judged by the Law. For not the hearers of the Law are just in God's sight, but the doers of the Law shall be justified; for when nations that have not the Law practice by nature the demands of the Law, they not having the Law are a law to themselves; they demonstrate that the work of the Law is recorded in their hearts, their consciences bearing them witness, and their thoughts mutually accusing or else defending them—on the day when God, by Jesus Christ, shall judge the secrets of men, according to my Gospel.

But suppose thou art entitled a Jew, and reliest upon the Law, and boastest of God, and knowest His will, and approvest of the better things, being instructed from the Law, and art confident that thou thyself art a guide to the blind, a light to those in darkness, an instructor of the foolish, a teacher of infants, having in the Law the embodiment of knowledge and of truth—

Thou, therefore, teacher of another—dost thou fail to teach thyself?

Thou, preaching against theft—art thou a thief?

2.11 "Respect of persons." The meaning is that God deals with each one according to his merits or demerits, without partiality.

2.12 "Law." That is, the Mosaic Law, the special legislation which God revealed to Moses for the chosen people alone. The Gentiles were not to be judged by that Law, but by the natural law, which is written on each one's heart.

Thou, forbidding adultery—art thou an adulterer? 22

Thou, abominating idols—dost thou rob temples?

Thou, who boastest about the Law—dost thou dishonor God 23
by thy violation of the Law?

For "THROUGH YOU THE NAME OF GOD IS BLASPHEMED AMONG 24
THE GENTILES," as it has been written.

True, circumcision is of benefit if thou observe the Law; but 25
if thou be a violator of the Law, thy circumcision becomes
uncircumcision. Therefore, if the uncircumcised observe the pre- 26
cepts of the Law, shall not his want of circumcision be con-
sidered equivalent to circumcision? And then will not the phys- 27
ically uncircumcised, by fulfilling the Law, condemn thee, who,
in spite of possessing the Law and circumcision, art a violator of
the Law?

For one is not a Jew by being so externally, nor is an external 28
mark upon the flesh circumcision; but one is a Jew by being so 29
inwardly, and circumcision is that of the heart, spiritual, not
literal; and his applause comes not from men, but from God.

Then what advantage has the Jew? or what is the benefit of 3
circumcision?

Great in all respects; first, because the Jews were entrusted 2
with the oracles of God.

What, then, if some did not believe? would their want of 3
faith cancel God's fidelity?

By no means! God must be true, while EVERY MAN IS A LIAR; 4
as it is written:

"THAT THOU MIGHTEST BE JUSTIFIED IN THY WORDS,

AND TRIUMPHANT WHEN THOU ART JUDGED."

But if our iniquity evinces the justice of God, what must we 5
say? that God is unjust in inflicting punishment?—I speak hu-
manly.

Never! for then how should God judge the world? Yet if 6, 7
God's truth redounded to His glory through my falsehood, why

2.22 "Rob temples." The Mosaic Law strictly forbade the Jews to touch
the wealth of idol temples (Deut. 7. 25, 26).

2.27 "In spite of." Lit., *through*.

- 8 am I still condemned as a sinner? And why should we not do evil that good may come?—as, indeed, we are slandered and as some accuse us of saying—whose condemnation is just!

ALL MEN IN NEED OF JUSTIFICATION

Verses 10-12: Ps. 13 (14). 1-3.—13: 5. 11 (9); 139. 4 (140. 3).—14: 9. 28 (10. 7).—15-17: Is. 59. 7, 8.—18: Ps. 35. 2 (36. 1).—20: Ps. 142 (143). 2

- 9 What, then? Do we hold the pre-eminence? No, not at all! for we have already laid to the charge of both Jews and Greeks
10 that they are all under sin; as it is written:

“THERE IS NONE RIGHTEOUS—NOT ONE.

- 11 THERE IS NO ONE THAT UNDERSTANDS,
NO ONE SEEKING AFTER GOD.

- 12 ALL HAVE WANDERED AWAY,
AND HAVE BECOME USELESS TOGETHER;
THERE IS NONE WHO DOES GOOD—
THERE IS NOT EVEN ONE.”

- 13 “THEIR THROAT IS A YAWNING TOMB;
WITH THEIR TONGUES THEY HAVE UTTERED DECEIT.”

“THE VENOM OF ASPS IS UNDER THEIR LIPS.”

- 14 “THEIR MOUTH IS FULL OF CURSING AND BITTERNESS.”

- 15 “THEIR FEET ARE SWIFT TO SHED BLOOD;

- 16 DESTRUCTION AND MISERY ARE IN THEIR PATHS,

- 17 AND THE PATH OF PEACE THEY KNOW NOT.”

- 18 “THE FEAR OF GOD IS NOT BEFORE THEIR EYES.”

- 19 Now we know that whatever the Law says, it speaks to those
20 who are under the Law, that every mouth may be stopped, and
the whole world be brought under the judgment of God; because by the bare practice of the works of the Law NO HUMAN

3.7 “Condemned as a sinner.” “Our sins cannot be the cause of the divine victory, although they afford the occasion of it.” So St. Chrysostom.

3.9 “Preëminence,” i.e., of the Jews over the Gentiles.

3.19 “Judgment of God,” i.e., that all men may be answerable to the divine law, and not merely those who are under the Law of Moses.

3.20 “Works of the Law.” Reference here is to the legal ritual of the Mosaic code. In themselves these prescriptions had no power to save, as this depends on grace and faith in Christ.

BEING SHALL BE JUSTIFIED IN HIS SIGHT; for by means of the Law, comes only a better recognition of sin.

JUSTIFICATION IS BY FAITH IN JESUS CHRIST

Chapter 4. verse 3: Gen. 15. 6.—7, 8: Ps. 31 (32). 1, 2.

Verse 17: Gen. 17. 5.—22: Gen. 15. 6

But now justification from God is displayed apart from the Law. It is attested by the Law and the Prophets as a justification from God by means of the faith of Jesus Christ, for all and upon all who believe—for there is no distinction, since all have sinned, and fall short of the glory of God. They are justified freely by His grace, by means of the redemption which is in Christ Jesus; whom God has put forward as a propitiation in His Blood through faith. This is to show His justice—owing to the passing over of former sins by the divine forbearance—to show His justice. I say, at this present time; so that He may be just Himself, and the Justifier of him who is of the faith of Jesus.

What becomes then of your boasting? It is shut out. By what law? of works? No, but by a law of faith. For we argue that a man is justified by faith apart from legal observances. Is God the God of Jews only? Is He not also the God of Gentiles? Yes, of Gentiles as well, as indeed it is one God who justifies the circumcised by faith, and the uncircumcised through the same faith. Do we then nullify the Law through the faith? By no means! On the contrary, we corroborate the Law.

What, then, shall we assert that Abraham our ancestor in the flesh obtained? For if Abraham was justified by works, he had ground for boasting. But not with God! For what says the Scripture? "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR JUSTIFICATION." Now to a worker, wages are not counted as a favor, but as a debt; while to the one who does no works, but believes in Him who justifies the unholy, his faith is counted for justification.

3.30 "The circumcised." Lit., *the circumcision*.—"The uncircumcised." Lit., *the foreskin*; and so generally.

4.5 "For justification." Vulg. adds, *according to the purpose of the grace of God*, probably from II Tim. 1. 9.

6 Thus David also describes the blessedness of the man to whom God counts justification apart from legal observances:

7 "BLESSED ARE THEY
WHOSE TRANSGRESSIONS ARE FORGIVEN,
AND WHOSE SINS ARE COVERED;
8 BLESSED IS THE MAN
TO WHOM THE LORD DOES NOT IMPUTE SIN."

9 Does this blessedness, then, belong to the circumcised only, or to the uncircumcised as well? for we were saying that to
10 ABRAHAM his faith WAS COUNTED FOR JUSTIFICATION. How then was it so counted? After he was circumcised, or before he was circumcised? Not after he was circumcised, but before he was
11 circumcised. And he received CIRCUMCISION AS A TOKEN, a seal of the justification arising from his faith while he was UNCIRCUMCISED, in order that he might be the father of all the uncircumcised believers—that justification might be counted to them
12 also—and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith which our father Abraham had while he was yet uncircumcised.
13 For the promise that he should be inheritor of the world was not given to Abraham or his posterity through the Law, but
14 through justification arising from faith. For if those under the Law were inheritors, faith would be nullified, and the promise
15 would be of no effect. For the Law produces wrath; but where there is no law there is no transgression.

16 That inheritance, then, came through faith, so that it might be by grace; in order that the promise might be sure to all his descendants—not only to those living under the Law, but also to those living according to the faith of Abraham, who is father
17 of us all, as it is written, "I HAVE MADE THEE FATHER OF MANY NATIONS," in the sight of God whom he believed, who restores
18 the dead to life, and calls the nonexistent as though existent. In hope he believed against hope that he should become FATHER

4.7 "Transgressions," against the Law of Moses.

4.17 "As though existent." God in His eternity calls men to faith before they exist.

OF MANY NATIONS, according to what had been told him, "So SHALL THY POSTERITY BE." And he did not grow weak in faith 19 when he considered his own body which was as good as dead—he being about a hundred years old—and the deadness of Sarah's womb; but looking to the promise of God he did not hesitate 20 through distrust, but grew strong in his faith, giving honor to God, and was fully convinced that what God had promised He 21 was able also to perform. And therefore IT WAS COUNTED TO 22 HIM FOR JUSTIFICATION. But not for his own sake alone was it 23 recorded that it was so COUNTED TO HIM, but for our sakes also, 24 to whom it shall be so counted, if we believe in Him who raised Jesus our Lord from the dead, who WAS DELIVERED UP FOR OUR 25 SINS, and rose again for our justification.

FIRST FRUIT OF JUSTIFICATION: PEACE AND HOPE

Having then been justified by faith, we have peace with God 5 through our Lord Jesus Christ, through whom also we have 2 obtained access by faith to this grace in which we stand; and we exult in hope of the glory of God. And not only that, but 3 we also exult in our afflictions; knowing that affliction produces steadfastness, and steadfastness approval, and approval hope; and 4, 5 HOPE DOES NOT DISAPPOINT, because the love of God has been poured into our hearts through the Holy Ghost who was given to us.

For while we were still helpless, Christ at the fitting time died 6 for the ungodly. For scarcely would one die for a righteous man, 7 though possibly for a good man one might dare to die; but God 8 proves His love toward us, because, while we were yet sinners, Christ died for us. Much more, then, being now justified by 9 His blood, shall we be saved from wrath through Him. For if, 10 while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be 11 saved by His life. And not only that, but we exult also in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

SECOND FRUIT OF JUSTIFICATION: DOMINION OVER SIN

12 Therefore, as by one man sin entered the world, and through
 sin death, and so death extended to all men inasmuch as all
 13 sinned—for, before the Law came, sin was in the world, and sin
 14 is not imputed when there is no law. Yet death reigned from
 Adam to Moses, even over those who had not sinned after the
 likeness of Adam's transgression, who was a type of the One to
 15 come. But the free gift bears no proportion to the transgression;
 for if by the transgression of the one the many died, much more
 did the grace of God, and the gift by the grace of the One Man,
 16 Jesus Christ, overflow upon the many. Nor is the gift as though
 it were a case of one sinner; for while the sentence bringing
 condemnation followed upon one sin, that free gift bringing
 17 justification followed upon many transgressions. For if, by the
 transgression of one man, death reigned through that one, how
 much rather will those receiving the abundant grace and gift of
 18 justification reign in life through the One, Jesus Christ. Well
 then, as I was saying, even as, by the transgression of one, sen-
 tence was passed upon all men to their condemnation, thus also,
 by the righteousness of One, grace was offered to all men to
 19 justification of life. For as by the disobedience of the one man,
 the many were made sinners, so by the obedience of the One,
 the many shall be rendered just.

20 Now the Law came in with the result that transgression
 21 abounded; but where sin abounded, grace superabounded, in
 order that, as sin reigned with death as its result, thus also grace
 might reign through righteousness to the attainment of eternal
 life, through Jesus Christ our Lord.

6 What shall we say then? Are we to continue in sin that grace
 may abound?

2 By no means! How can we who once died to sin still live in
 3 it? Are you ignorant that all of us who were baptized into Christ
 4 Jesus were baptized into His death? We were buried therefore
 with Him by baptism into death; so that, as Christ rose from

5.18 "Well then, as I was saying." This translation expresses the classical
 force of the Greek particles in picking up the thread of a broken sentence.

the dead in the glory of the Father, thus we also might walk in newness of life. For if we have become united with Him in the likeness of His death, then we shall also be in that of His resurrection; knowing this, that our old humanity was crucified with Him, in order that the body of sin might be destroyed, and we no longer be slaves to sin; for being dead one is acquitted of sin. But if we have died with Christ, we believe that we shall also live with Him; knowing that Christ, having risen from the dead, dies no more. Death has no more dominion over Him. For in dying He died to sin once for all; but in living He lives to God. Thus must you also regard yourselves as dead to sin, but as living to God in Christ Jesus.

Let not sin, therefore, reign in your mortal body, so that you should obey its lusts; nor devote your bodily members to sin as instruments of wickedness: but dedicate yourselves to God as alive from the dead, and your members to God as instruments of righteousness; for sin shall not possess the mastery over you, since you are not under the Law, but under grace.

Well, then, shall we sin, since we are not under the Law, but under grace?

By no means! Do you not know that if you devote yourselves to any one as obedient slaves, you are slaves of the one you obey, whether of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God, that, whereas you were slaves of sin, you became obedient from the heart to that model of doctrine which you were taught, and being liberated from sin, you became slaves of righteousness.

I am speaking as a man, because of the infirmity of your carnal nature: As you devoted your members as slaves to impurity and iniquity, resulting in an increase of iniquity, so now devote your members as slaves to righteousness resulting in an increase of sanctification. For when you were slaves of sin, you were free as regards righteousness; now then, what fruit did you have

6.19 "Speaking as a man." Lit., *I speak a human thing*.—"Sanctification." As if he said, Do this at least for God, since you used to do it for the flesh and the devil; give your bodies to serve God, as you once gave them to serve sin.

at that time from those practices at which you now blush? for
 22 their result is death. But now, liberated from sin and brought
 under servitude to God, you have for your fruit, the increase of
 23 sanctification; and the result, eternal life. For the wages of sin
 are death; but the gratuitous gift of God is eternal life in Christ
 Jesus our Lord.

THIRD FRUIT OF JUSTIFICATION: FREEDOM FROM THE
 MOSAIC LAW

Verse 7: Ex. 20. 17; Deut. 5. 21

7 Are you ignorant, brethren—for I speak to those who have
 a knowledge of law—that the law has dominion over a man only
 2 as long as he lives? A married woman, for example, is bound by
 law to her husband during his life; but, if her husband dies, she
 3 is set free from the law of her husband. So then if, while her
 husband is living, she goes with another man, she will be styled
 an adulteress; but, if her husband dies, she is free from the law,
 so that she will not be an adulteress though she goes with an-
 other man.

4 In the same way, my brethren, you became dead to the Law
 through the body of Christ, for the purpose of belonging to an-
 other—to the One who rose from the dead that we might pro-
 5 duce fruit unto God. For when we were in the flesh, our sinful
 passions, to which the Law gave occasion, were active in our
 6 members so as to produce fruit unto death. But now we have
 been released from the Law by which we were held, having died
 to it; so that we serve in a renewed spirit, and not by an anti-
 quated written Law.

7 What shall we say, then? Is the Law sin? Not at all! Never-
 theless, I should not have recognized sin except through the
 Law; for instance, I should not have known of covetousness if
 8 the Law had not said, "THOU SHALT NOT COVET"; but sin, tak-
 ing this as a starting-point, worked out in me through that com-

7.5 "When we were in the flesh." That is, before our conversion, when
 we were still in the state of sin.

7.6 "Having died to it," in Baptism.

mandment every sort of covetousness. For apart from the Law sin is dead. And I was once living apart from the Law; but when the commandment came, sin revived, and I died; and the commandment, which was intended for life, I found to result in death. For sin, taking a starting-point from that commandment, seduced me, and by means of it slew me.

So that the Law is holy, and the commandment holy and just and good.

Did what was good, then, become death to me?

Far from it! On the contrary it was sin, that it might be manifested as sin, which effected death in me by means of what was good; so that sin, through the commandment, might become transcendently sinful. For we know that the Law is spiritual; but I am sensual, sold into slavery to sin. For that reason, I do not realize what I do; for I do not practice what I wish; but I do what I hate.

But if I do what I wish not to do, I give my assent to the Law as excellent. So now it is no longer I who commit the wrong, but sin dwelling in me. For I know that no good resides in me—that is, in my flesh; for though to will is present to me, to do what is virtuous is absent. For I do not do the good that I wish, and I fall into the evil I do not wish. But if I do what I wish not to do, it is no longer I who commit it, but sin dwelling in me. I discover then this law, that when I wish to do good, evil is present to me.

For according to the rational man I delight in the law of God; but I perceive a different law in my members warring against the law of my mind, and making me captive to the law of sin which is in my members. Wretched man that I am! who will deliver me out of this body of death? Thanks be to God, my deliverance is through Jesus Christ our Lord! So then I myself, while I serve with my mind the law of God, yet with my flesh I serve the law of sin.

7.10 "And I died," with the spiritual death of sin.

FOURTH FRUIT OF JUSTIFICATION: GRACE AND GLORY

Verse 36: Ps. 43 (44). 22

8 There is, therefore, now no condemnation to those who are
 2 in Christ Jesus. For the law of the Spirit of Life has set me free
 3 through Christ Jesus from the law of sin and of death. For the
 Law was powerless, because it was made inefficient by the flesh.
 But God, by sending His own Son in the likeness of sinful flesh
 4 and in reparation for sin, condemned sin in His flesh, in order
 that the righteousness decreed by the Law might be accom-
 plished in us, who do not follow the dictates of the flesh, but
 5 the dictates of the spirit. For those who are in harmony with
 the flesh set their thoughts on sensual things, but those in har-
 6 mony with the spirit on spiritual things. For the sensual mind
 7 means death, but the spiritual mind life and peace; because the
 sensual mind is hostile to God; for it does not submit itself to
 8 the law of God, nor indeed can it; and they who are sensual can-
 not please God.

9 However, you are not sensual, but spiritual, if, indeed, the
 Spirit of God resides in you; and if any one has not the Spirit
 10 of Christ, he is none of His. But if Christ is in you, though the
 body is dead because of sin, yet the spirit lives because of right-
 11 eousness. But if the Spirit of Him who raised Jesus from the
 dead resides in you, He who raised Christ Jesus from the dead
 will impart life even to your mortal bodies by means of His
 Spirit dwelling in you.

12 So then, brethren, we are under no obligation to the flesh
 13 that we should live according to the flesh. For if you live accord-
 ing to the flesh you must die; but if by the Spirit you put to
 14 death the deeds of the body you shall live. For whoever are led
 15 by the Spirit of God, they are the sons of God. For you have
 not received the spirit of slavery again conducting to fear, but
 you have received the spirit of adoption, by which we cry, "Abba
 16 —Father!" The Spirit Himself bears witness along with our own
 17 spirit that we are children of God; and if children, then heirs of

8.8 "Sensual." Lit., *in the flesh*.

8.9 "Spiritual." Lit., *in the spirit*.

God, and coheirs with Christ—if, indeed, we suffer with Him that we may be also glorified with Him.

For I hold that the sufferings of the present time bear no comparison to the glory that is to be revealed in us. Even the longing expectation of creation is a yearning for the sons of God to be revealed. For the creation was subjected to futility—not by any will of its own, but because of Him who subjected it—in hope that even creation itself shall be set free from the servitude of decay into the glorious liberty of the children of God. For we know that all creation groans and agonizes together until now; and not only it, but ourselves also, who possess the first fruits of the Spirit, even we ourselves groan inwardly, awaiting our adoption—the redemption of our body.

For our salvation is in hope; but a hope that is seen is not hope; for why should one hope for what one sees? but if we hope for what we do not see, we look for it through patience. And the Spirit likewise helps our weakness; for we do not know how to pray as we ought, but the Spirit Himself intervenes in our behalf with sighs unutterable. And the Searcher of hearts knows what is the desire of the Spirit; for He intervenes in behalf of the saints according to God.

We know also that all things work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew He predestines to be conformed to the image of His Son—that He may be the First-born among many brethren—those, I say, whom He predestines, these He also calls; and whom He calls, these He also justifies; and whom He justifies, these He also glorifies.

What then shall we say to this? If God is for us, who is

8.19 "Expectation of creation." Creation here refers to the irrational world rather than to mankind. The material creation is subject to change and decay, which marks its imperfect condition. Through the sin of man it has suffered a curse and has been made the instrument of sinful acts. By a figure of speech, then, it is here said to look forward to the time when there will be a new heaven and a new earth.

8.30 "These He also glorifies." The tense of the verb in this sentence is called the *gnomic aorist*, which is used irrespective of time, and so has been translated by the present tense.

32 against us? He who did not spare even His own Son, but delivered Him up for us all—how will He not also freely give us
 33 all things along with Him? Who shall bring charges against God's elect? It is God who JUSTIFIES them; who, then, is HE THAT CON-
 34 DEMNS? Christ Jesus, who died—nay, more, who rose again, who is AT THE RIGHT HAND of God—it is He who intervenes in our
 35 behalf! Who shall separate us from the love of Christ? Shall affliction, or difficulty, or persecution, or hunger, or nakedness,
 36 or danger, or sword?—as it is written:

“FOR THY SAKE WE ARE PUT TO DEATH ALL THE DAY LONG!

WE ARE REGARDED AS SHEEP FOR SLAUGHTER.”

37 But in all these circumstances we more than conquer through
 38 Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things
 39 future, nor height, nor depth, nor any other created object, shall be able to separate us from the love of God which is in Christ Jesus our Lord!

9 I speak the truth in Christ—I do not lie, my conscience bearing me witness in the Holy Spirit—that I have a great grief and
 2 ceaseless pain in my heart; for I could wish that I myself were anathema from Christ for my brothers' sake, who are my kindred
 3 in the flesh, who are Israelites; to whom belong the adoption, and the glory, and the covenants, and the giving of the Law,
 4 and the divine worship, and the promises; of whom were the patriarchs, and from whom, as regards the flesh, is THE CHRIST, who is God over all, blessed for all eternity. Amen.

8.38 “Angels, principalities.” These are the names of choirs of the angelical host.

9.3 “I could wish that I were anathema.” St. Paul means that if it were possible and not contrary to the will of God, he would have been willing to forego the Messianic blessings for himself, in order to save his own brethren, the Jews.

REJECTION OF JUSTIFICATION BY ISRAEL NOT DUE TO
INJUSTICE IN GOD

Verse 7: Gen. 21. 12.—9: Gen. 18. 10.—13: Gen. 25. 23; Mal. 1. 2, 3.—
15: Ex. 33. 19.—17: Ex. 9. 16.—20: Is. 45. 9.—25: Hos. 2. 23 (Lxx).—
26: Hos. 1. 10 (Lxx).—27, 28: Is. 10. 22, 23 (Lxx).—29: Is. 1. 9
(Lxx).—33: Is. 8. 14 (Heb.); 28. 16 (Lxx)

It is not, however, as though THE WORD OF GOD has failed; 6
for not all those who are of Israel are Israelites; nor because they 7
are descendants of Abraham are they all sons; but "IT IS IN ISAAC
THAT THY POSTERITY SHALL BE CALLED." That is, it is not the 8
children of the flesh that are children of God, but the children 9
of the promise are reckoned as posterity. For this was the word
of promise: "ACCORDING TO THIS TIME I WILL COME, AND SARA 10
SHALL HAVE A SON." And not only that; but Rebecca having con- 11
ceived twins, by our ancestor Isaac—for the children were not
yet born, nor had they done anything good or evil, that the pur- 12
pose of God as to choice might stand, not because of any works
of theirs, but through His calling—it was said to her, "THE ELDER 13
SHALL SERVE THE YOUNGER"; as it is written: "JACOB I LOVED, 13
BUT ESAU I HATED."

What then shall we say? is there injustice on God's part? 14

By no means! For He says to Moses, "I WILL HAVE MERCY ON 15
WHOM I WISH TO HAVE MERCY, AND I WILL COMPASSIONATE THOSE
WHOM I WISH TO COMPASSIONATE." So then, it does not depend 16
on him who wills, nor on him who runs, but on God who has
mercy. For the Scripture says to Pharaoh: "I RAISED THEE UP FOR 17
THIS VERY PURPOSE—TO DISPLAY MY POWER IN THEE, AND THAT
MY NAME MIGHT BE PROCLAIMED IN ALL THE EARTH." So then, 18
He has mercy on whom He wills, and whom He wills He
HARDENS.

Thou wilt, then, reply to me, "Why does He still find fault; 19
for who can resist His will?"

Nay, but who art thou, O man, to answer against God? SHALL 20
THE THING FASHIONED SAY TO ITS FASHIONER, "Why didst thou
make me thus?" Has not THE POTTER power over HIS CLAY TO 21
9.10 "Conceived twins." Vulg., conceived at one time.

make from the same mass one vessel for elegance, and another
 22 to serve a mean purpose? But what if God, though willing to
 display His wrath and reveal His power, ENDURES with great
 23 forbearance VESSELS OF WRATH fitted for DESTRUCTION, in order
 that He may display the wealth of His glory upon the vessels of
 24 mercy which He prepared beforehand for glory—even us, whom
 He also called, not only from among Jews, but also from among
 25 Gentiles? As He says in Hosea:

“I WILL CALL

THAT WHICH WAS NOT MY PEOPLE ‘MY PEOPLE,’

AND THE UNBELOVED ‘BELOVED’;

26 AND IT SHALL BE THAT

IN THE PLACE WHERE IT WAS TOLD THEM,

‘YOU ARE NOT MY PEOPLE,’

THERE THEY SHALL BE CALLED,

‘SONS OF THE LIVING GOD.’”

27 And Isaiah cries out over Israel:

“THOUGH THE NUMBER OF THE SONS OF ISRAEL

BE AS THE SANDS OF THE SEA,

IT IS ONLY THE REMNANT THAT SHALL BE SAVED.

28 FOR HE WILL ACCOMPLISH HIS WORD THOROUGHLY AND WITH
 SPEED.”

29 And, as Isaiah foretold:

“IF THE LORD OF ARMIES HAD NOT LEFT US AN OFFSPRING,

WE SHOULD HAVE BECOME AS SODOM,

AND BEEN LIKENED TO GOMORRHA.”

THE FAILURE OF ISRAEL DUE TO ITS OWN FAULT

Verse 5: Lev. 18. 5.—8: Deut. 30. 12-14.—12: Is. 28. 16 (LXX).—13:

Joel 2. 32.—15: Is. 52. 7.—16: Is. 53. 1.—18: Ps. 18. 5 (19. 4).—

19: Deut. 22. 21.—20, 21: Is. 65. 1, 2 (LXX)

30 What, then, shall we say? Why, that the Gentiles who did
 not pursue righteousness have attained to righteousness, a right-
 9.25 “And the unbeloved beloved.” Vulg. adds, *and her who had not
 obtained mercy, her who has obtained mercy.*

cousness, however, which comes of faith; while Israel, pursuing 31
 a law of righteousness, did not arrive at that law. Why? Be- 32
 cause they did not pursue it by faith, but as it were by works.
 They stumbled at THE STUMBLING-STONE, as it is written: 33

“BEHOLD, I PLACE IN SION
 A STUMBLING-STONE AND A ROCK OF OFFENSE;
 AND WHOEVER BELIEVES IN HIM
 SHALL NOT BE CONFOUNDED.”

Brethren, my heart's desire and prayer to God is for their sal- 10
 vation. For I bear them witness that they have a zeal for God, 2
 but not an enlightened one. For ignoring the justification that 3
 comes from God, and trying to establish their own, they have
 not submitted themselves to God's justification; for the goal of 4
 the Law is Christ, for the justification of every believer. For 5
 Moses writes that THE MAN WHO PRACTICES the justification
 which is of the LAW SHALL LIVE IN IT. But the justification that 6
 springs from the faith says thus: “SAY NOT in thy heart, who
 SHALL ASCEND INTO HEAVEN?” that is, to bring Christ down; or, 7
 “WHO SHALL DESCEND INTO THE ABYSS?” that is, to bring Christ
 up from the dead. But what does it say? “THE WORD IS NEAR 8
 THEE, IN THY MOUTH AND IN THY HEART”; that is, THE WORD of
 the faith which we preach: that, if thou confess WITH THY MOUTH 9
 Jesus as Lord, and believe IN THY HEART that God raised Him
 from the dead, thou shalt be saved. For with the heart we be- 10
 lieve for the attainment of justification; and with the mouth we
 confess for the attainment of salvation. As the Scripture says: 11
 “WHOEVER BELIEVES IN HIM SHALL NOT BE CONFOUNDED.” There 12
 is no distinction between Jew and Greek; since the same Lord
 is Lord of all, bountiful to all who call upon Him; because 13

9.32 “Stumbling-stone.” Christ, coming without external state and ceremony, became a stumbling-stone, or scandal, to the Jews, who expected a glorious Messiah.

10.3 “God's justification,” i.e., the justification that comes by faith.

10.8 “What does it say?” That is, what does the justification that springs from faith say? Vulg., *What does the Scripture say?*

EVERY ONE WHO INVOKES THE NAME OF THE LORD SHALL BE
SAVED.

- 14 But how can they invoke Him in whom they have not be-
lieved? And how can they believe Him of whom they have not
15 heard? And how can they hear without a preacher? And how
can they preach unless they are sent? As it is written:

“HOW BEAUTIFUL THE FEET OF THOSE
WHO BRING GLAD TIDINGS OF GOOD!”

- 16 Yet not all listened to the glad tidings. For Isaiah says:

“LORD, WHO HAS BELIEVED OUR MESSAGE?”

- 17 So then, faith comes by hearing, but hearing by the mandate of
Christ.

- 18 But, I ask, did they not hear? Yes, indeed:

“THEIR VOICE HAS GONE OUT INTO ALL THE EARTH,
AND THEIR WORDS TO THE ENDS OF THE WORLD.”

- 19 I ask further, was not Israel aware of this? First Moses says:

“I WILL MAKE YOU JEALOUS
OF A NATION THAT IS NO NATION;
WITH AN UNINTELLIGENT NATION I WILL ANGER YOU.”

- 20 But Isaiah speaks out boldly and says:

“I WAS FOUND BY THOSE WHO SOUGHT ME NOT;
I BECAME MANIFEST TO THOSE WHO ASKED NOT FOR ME.”

- 21 But regarding Israel he says:

“ALL DAY LONG I STRETCHED OUT MY HANDS
TO AN UNBELIEVING AND CONTRADICTIONARY PEOPLE.”

REJECTION OF CHRIST BY ISRAEL AND GOD'S MERCY

Verses 2-4: III Kings 19. 10, 14, 18.—8: Is. 29. 10; Deut. 29. 4.—9, 10:
Ps. 68. 23, 24 (69. 22, 23).—26, 27: Is. 59. 20, 21; 27. 9 (Lxx)

- 11 I ask, then, HAS GOD REJECTED HIS PEOPLE? Never! For I, too,
am an Israelite, of the race of Abraham, of the tribe of Ben-
10.17 “Hearing,” i.e., preaching.

jamin. GOD HAS NOT REJECTED HIS PEOPLE whom He foreknew. 2
 Do you not know what the Scripture says of Elijah, how he
 pleaded with God against Isreal? "LORD, THEY HAVE SLAIN THY 3
 PROPHETS, THEY HAVE DEMOLISHED THY ALTARS, AND I ALONE AM
 LEFT, AND THEY SEEK MY LIFE." But what did the divine answer 4
 tell him? "I HAVE RESERVED to Myself SEVEN THOUSAND MEN WHO
 HAVE NOT BENT THE KNEE TO BAAL." Just in the same way, then, 5
 at the present time also there is a remnant in virtue of an elec-
 tion of grace. But if by grace, it is no longer from observances, 6
 else the grace would no longer be grace.

What then? What Israel seeks it has not obtained; but the 7
 elect remnant obtained it, while the rest became hardened; as it 8
 is written: GOD GAVE THEM A SLUMBROUS SPIRIT, EYES NOT TO
 SEE WITH, AND EARS NOT TO HEAR WITH, UNTIL THIS PRESENT DAY.
 And David says: 9

"LET THEIR TABLE BECOME A SNARE AND A TRAP
 AND A STUMBLING-BLOCK
 AND A RETRIBUTION TO THEM;
 LET THEIR EYES BECOME DARKENED 10
 THAT THEY MAY NOT SEE,
 AND MAYEST THOU KEEP THEIR BACK ALWAYS BENT DOWN."

I ask then, did they so stumble as to fall utterly? Not so! But 11
 by their transgression salvation has come to the Gentiles, in a
 way to incite themselves TO EMULATION. But if their transgres- 12
 sion has enriched the world, and their loss has enriched the
 Gentiles, how much greater enrichment will not their complete
 conversion bring!

Now I am talking to you Gentiles. Inasmuch then as I am an 13
 apostle of Gentiles I do honor to my ministry if in any way I 14
 can rouse to emulation those who are my own flesh, and save
 some of them. For if their rejection amounts to a reconciliation 15
 of the world, what will their rehabilitation be but life from the
 dead? For if the first offering is holy, so is the entire dough from 16

11.7 "Remnant." Lit., the election.

11.8 "Slumbrous spirit." Vulg., spirit of insensibility.

11.12 "Complete conversion." Lit., that which fills them.

which it is made; and if the root is holy, so are the branches.

17 But if some of the branches have been broken off, and thou, a wild olive, hast been engrafted in their place and hast become a
18 sharer in the root and in the richness of the olive-tree, do not boast over the broken branches. And if thou boast, remember it is not thou that bearest the root, but the root that bears thee.

19 Thou wilt say then, "Branches were broken off so that I might
20 be grafted in." Excellent! They were broken off for their unbelief; but thou remainest fast through the faith. Be not high-minded, but fear; for if God spared not the natural branches,
21 no more will He spare thee! See, then, the kindness and the severity of God—toward those who fell, severity; but toward thee, a divine kindness, if thou continue in His kindness; otherwise thou too shalt be cut off. And they also, if they do not
22 continue in their unbelief, shall be grafted in; for God is able
23 to graft them in again. For if thou, a cutting from the naturally wild olive, wert by inversion of nature grafted into a cultivated olive, how much rather shall these, who are the natural branches, be grafted back into their own olive-tree!

25 For I do not wish you, brethren, to be ignorant of this mystery—lest you should think too highly of yourselves—that hardening has come upon Israel in part, until the full number of the
26 Gentiles enter; and so all Israel shall be saved, as it is written:

"OUT OF SION SHALL COME THE DELIVERER,
WHO SHALL TURN AWAY IMPIETY FROM JACOB.
AND THIS IS MY COVENANT WITH THEM,
27 WHEN I TAKE AWAY THEIR SINS."

28 As regards the Gospel they are enemies for your sakes, but as
29 regards election they are loved for the Patriarchs' sakes. For the gifts and the call of God are irrevocable. Just as you once were
30 disobedient to God, but now have obtained mercy by occasion
31 of their disobedience, so have they, too, now been disobedient, that by the mercy shown to you they also may now obtain

11.24 "Are the natural branches." Lit., *are according to nature*.

11.29 "Irrevocable." Lit., *not repented of*.

mercy. For God included all in disobedience, that He might 32
have mercy on all.

DOXOLOGY

Verse 34: Wis. 9. 13; Is. 40. 13 (Lxx)

Verse 35: Job 41. 2

Oh, the depth of the riches and wisdom and knowledge of 33
God! How inscrutable His judgments and unsearchable His
ways! For 34

WHO HAS KNOWN THE MIND OF THE LORD,

OR WHO HAS BEEN HIS COUNSELLOR?

OR WHO HAS FIRST GIVEN TO HIM 35

THAT HE MAY BE RECOMPENSED?

For from Him and through Him and unto Him are all things 36
—to Him be glory throughout the ages. Amen.

Part II: On Morals

GENERAL INSTRUCTIONS FOR ALL CHRISTIANS

Chapter 12, verse 17: Prov. 3. 7.—19: Deut. 32. 35.—20: Prov. 25. 21, 22

Chapter 13, verse 9: Ex. 20. 13-17; Lev. 19. 18

I entreat you therefore, brethren, by the mercies of God, to 12
present your bodies a living sacrifice, holy, acceptable to God—
your rational worship. And do not conform yourselves to this 2
world, but transform yourselves by the renewal of your mind,
that you may prove what is the divine will—what is the good
and acceptable and perfect thing to do.

For, by virtue of the grace that was given me, I say to every 3

12.2 "Good and acceptable and perfect." God desires that which is morally good, well-pleasing and perfect. The Vulg. refers these qualities, not to the thing which is the object of the divine will, but to the divine will itself. Substantially these two statements mean the same thing; and the Greek (by omitting comma or dash after *divine will*) may be translated the same as Vulg.

one among you not to entertain loftier ideas of himself than he ought to entertain; but to maintain a sober frame of mind, according to the measure of faith which God has imparted to
 4 each. For just as we have many members in one body, yet all
 5 these members have not the same use, so we, though many, are one body in Christ, and, as individuals, are mutually dependent
 6 members, but possessing endowments differing according to the grace that has been given us; if prophecy, for instance, let us use
 7 it according to the proportion of our faith; if the ministry, let us devote ourselves to our ministry; or the teacher, to his teach-
 8 ing; or the preacher, to his preaching; let the giver of alms bestow with liberality; the ruler rule with diligence; he who performs works of mercy should do so with cheerfulness.

9 Let your love be free from hypocrisy. Detest what is evil, ad-
 10 here to the good. Love one another with brotherly affection,
 11 vying with one another in showing mutual regard. Be not sloth-
 12 ful in zeal, but fervent in spirit, serving the Lord, rejoicing in your hope, being patient in your affliction, persevering in prayer,
 13,14 relieving the necessities of the holy, exercising hospitality. Bless
 15 your persecutors—bless and curse not. Rejoice with the joyful,
 16 weep with the mourners. Be of the same mind toward one another. Do not entertain notions of superiority, but accommodate
 17 yourselves to the lowly. BE NOT WISE IN YOUR OWN CONCEIT. Return no one evil for evil. Seek to RENDER YOUR LIVES NOBLE IN
 18 THE SIGHT OF all MEN. If it is possible, as much as depends on
 19 you, be at peace with all men. Do not revenge yourselves, dear friends, but give place to the divine wrath; for it is written:
 20 "VENGEANCE IS MINE, I WILL REPAY," says the Lord. On the contrary,

12.5 "Mutually dependent members." Lit., and severally members of one another.

12.17 "Seek to render your lives noble." Lit., seek to set forth what is noble. The Vulg. inserts, *not only in the sight of God, but also.*

12.19 "Give place to the divine wrath." That is, leave vindictive justice to God, who will avenge the injuries done to the just. Or, according to some, omitting the word *divine*, the sense is, *Do not resist an angry person.*

IF THINE ENEMY IS HUNGRY, FEED HIM;

IF HE IS THIRSTY, GIVE HIM TO DRINK:

FOR IN SO DOING

THOU SHALT HEAP COALS OF FIRE ON HIS HEAD.

Be not conquered by evil, but conquer evil with good. 21

Let every soul be submissive to the governing authorities; for 13
there is no authority but from God, and the existing authorities
are constituted by God; so that he who resists the authorities 2
resists God's appointment, and the resisters shall incur con-
demnation. For the rulers are not a terror to good conduct, but 3
to bad. Dost thou wish, then, to have no fear of the authority?
Do right, and thou shalt receive approval from it; for authority 4
is a servant of God for thy good. But if thou do wrong, fear; for
authority carries not the sword in vain. It is a servant of God,
an avenger of punishment upon the wrongdoer. Therefore one 5
should be obedient, not only because of punishment, but also
for the sake of conscience. For this reason you pay taxes also; 6
for tax-collectors are officers of God, attending constantly to this
very matter. So pay to all their dues; taxes to whom taxes are 7
due, revenue to whom revenue, reverence to whom reverence,
honor to whom honor.

Owe nothing to any one, except to love one another; for he 8
who loves his neighbor has fulfilled the Law. For, "THOU SHALT 9
NOT COMMIT ADULTERY; THOU SHALT NOT MURDER; THOU SHALT
NOT STEAL; THOU SHALT NOT COVET"; and, if there is any other
commandment, it is summed up in this sentence: "THOU SHALT
LOVE THY NEIGHBOR AS THYSELF." Love does no evil to the neigh- 10
bor; love therefore is the fulfillment of the Law.

And there is also this—since we are aware of the situation— 11
that it is now the hour for us to awake from sleep; for now our
salvation is nearer than when we first believed. The night is far 12
spent, and the day is at hand. Let us, therefore, cast off the
works of darkness, and put on the armor of light. Let us con- 13

13.9 "Thou shalt not steal." The Vulg. adds, *Thou shalt not bear false witness.*

13.11 "The situation." Lit., *the season.*

duct ourselves becomingly as in the day, not with revels and drunkenness, not with lewdness and licentiousness, not with
 14 strife and jealousy; but put on the Lord Jesus Christ, and make no provision for the flesh to gratify its lusts.

PARTICULAR COUNSELS REGARDING WEAK CHRISTIANS

Chapter 14, verse 11: Is. 45. 23, 24.—Chapter 15, verse 9: Ps. 17. 50
 (18. 49).—10: Deut. 32. 43 (Lxx).—11: Ps. 116 (117). 1.—12:
 Is. 11. 10 (Lxx)

- 14 Now as to one who is weak in faith, receive him kindly and not with judgment of opinions.
- 2 One believes that he may eat everything, while one who is
 3 scrupulous eats only vegetables. Let not the eater despise the abstainer, and let not the abstainer condemn the eater; for God
 4 has accepted him. Who are you to condemn another's servant? His standing or falling is his own master's affair. And stand he will, for the Lord has power to make him stand.
- 5 One man esteems one day greater than another; while another esteems every day alike. Let each be quite sure in his own conscience.
- 6 He who regards the day regards it with reference to the Lord. And the eater eats with reference to the Lord, for he gives God thanks; and the abstainer abstains with reference to the Lord, and gives God thanks.
- 7 For none of us lives for himself, and none dies for himself;
 8 for if we live we live for the Lord, or if we die we die for the Lord; therefore, whether we live or die, we belong to the Lord.
- 9 For this reason Christ died and lived again—that He might be Lord over both dead and living.
- 10 But thou, why dost thou judge thy brother? And thou also,

14.1 "Weak in faith." Among the Roman Christians there were Jewish converts to the faith who felt that they themselves, as Jews, ought to observe the Mosaic ordinances about foods and festivals. The reference here is to such a Christian—one who is not well grounded in the faith and who accordingly might easily misunderstand what was lawful and take scandal at what the more enlightened might do.

14.5 "One man esteems one day, etc." The reference is to distinctions of days as prescribed in the Mosaic Law.

why dost thou despise thy brother? For we shall all stand before the judgment-seat of God. For it is written:

11

"AS I LIVE," SAYS THE LORD,
 "TO ME EVERY KNEE SHALL BEND,
 AND EVERY TONGUE SHALL CONFESS TO GOD."

So then each one of us shall give an account of himself to God. 12

Let us not, therefore, pass judgment on each other any more; 13
 but make rather this decision—not to place a stumbling-block
 or a trap in our brother's way. I know, and I am convinced in 14
 the Lord Jesus, that nothing is in itself profane, except that, if
 any one thinks anything is profane, to him it is profane. For if 15
 your brother is aggrieved on account of what you eat, you no
 longer conduct yourself according to charity. Do not by your
 food cause the loss of him for whom Christ died. Let not your 16
 good, then, be ill-spoken of. For THE KINGDOM OF GOD is not 17
 food and drink, but righteousness and peace and gladness in
 the Holy Spirit. For he who serves Christ in this is pleasing to 18
 God and is approved by men. So then let us pursue what makes 19
 for peace and for the edification of one another. Do not de- 20
 stroy the work of God for the sake of food. True, all things are
 clean; but it is bad for that man who by eating gives scandal.
 It is a noble thing not to eat flesh, nor to drink wine, nor to 21
 do anything by which your brother is tripped up, or scandal-
 ized, or weakened.

The faith which thou hast, keep it to thyself in God's sight. 22
 Happy is he who does not have to question the rectitude of the
 course he decides upon. But he who is in doubt is condemned 23
 if he eats, because he does not do it with a clear conscience;
 and all that is not done with a clear conscience is sin. And we 15
 who are strong ought to support the infirmities of the feeble,

14.14 "Profane." Lit., *common*; foods and other things forbidden by the Mosaic Law.

14.22 "The faith," i.e., a conscientious conviction that you are at liberty to eat anything, whether forbidden by the Mosaic Law or not.—"Question the rectitude." Lit., *judge himself in that which he approves*.

14.23 "With a clear conscience." Lit., *from faith*.

- 2 and not consult our own pleasure. Let each of us study to please his neighbor with a view to his good, to promote edification.
3 For Christ did not seek His own gratification, but, as it is written:

“THE REPROACHES OF THOSE WHO REPROACHED THEE FELL ON ME.”

- 4 For whatever was formerly written was recorded for our instruction, that through patience and the consolation of the
5 Scriptures we might have hope. And may the God of patience and consolation grant you to be of the same mind with one another according to Christ Jesus; so that unitedly with one
6 mouth you may glorify God the Father of our Lord Jesus
7 Christ. Therefore receive one another kindly, as Christ also received you, for the glory of God.

- 8 For I assert that Christ Jesus exercised His ministry to the circumcised, for the sake of God's truth, in order to confirm
9 the promises given to the patriarchs; and that the Gentiles might glorify God because of His mercy, as it is written:

“THEREFORE I WILL PRAISE THEE AMONG THE GENTILES,
AND SING TO THY NAME”;

- 10 and again it is said:

“REJOICE, O GENTILES, WITH HIS PEOPLE”;

- 11 and again:

“PRAISE THE LORD, ALL YE GENTILES,
AND LET ALL THE PEOPLES PRAISE HIM”;

- 12 and further, Isaiah says:

“THERE SHALL BE THE ROOT OF JESSE,
AND ONE ARISING TO RULE THE GENTILES;
IN HIM SHALL THE GENTILES HOPE.”

- 13 Now the God of hope fill you with all joy and peace in believing, so that in the power of the Holy Spirit you may abound in hope.

CONCLUSION

PERSONAL MATTERS RELATING TO ST. PAUL

Verse 21: Is. 52. 15 (Lxx)

Now I myself am satisfied about you, my brethren, that you¹⁴
 are full of benevolence yourselves, filled with all knowledge, and
 able to admonish one another. But I write to you somewhat¹⁵
 more boldly, as again putting you in mind of things, because of
 the grace given me by God that I should be a minister of Christ¹⁶
 Jesus to the Gentiles, offering the sacrifice of the Gospel of
 God, that the oblation of the Gentiles may be made acceptable,
 being sanctified by the Holy Spirit. I have therefore my boast¹⁷
 in Christ Jesus as to things pertaining to God. For I would not¹⁸
 venture to speak of any matters except those which Christ has
 effected through me by word and work to bring the Gentiles to
 obedience by force of signs and miracles, by the power of the¹⁹
 Holy Ghost; so that from Jerusalem and round as far as Illyri-
 cum I have fully preached the Gospel of Christ. And thus I²⁰
 make it a point to preach the Gospel, not where Christ has
 been already named—in order not to build on some other man's
 foundation—but, as it is written:²¹

“THEY TO WHOM NO TIDINGS OF HIM CAME SHALL SEE,
 AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND.”

For this reason, too, I have been many times hindered from²²
 coming to you. Now, however, having no longer any opportu-²³
 nity in these regions, and having for many years longed to visit
 you, I hope, when I go to Spain, to see you in passing, and to²⁴
 be seen off on my way there by you, if first I may enjoy your
 company to some extent. But at present I am about to proceed²⁵
 to Jerusalem to bring assistance to the holy ones; for Macedonia²⁶
 and Achaia have taken pleasure in making some contribution
 to the poor among the holy ones at Jerusalem. To do this has²⁷
 been a pleasure for the foreigners, who indeed are their debtors;
 for if the Gentiles were made sharers in their spiritual goods,
 15.22 “Coming to you.” The Vulg. adds, *and I have been prevented*
hitherto (1. 13).

28 they owe it also to minister to them in corporal things. So when I have accomplished this, and consigned to them this
 29 fruit of almsgiving, I shall go by your way to Spain; and I know that, when I come to you, I shall come in the fulness of the blessing of Christ.

30 Now I entreat you, brethren, by our Lord Jesus Christ and
 31 by the love of the Spirit, strive with me in your prayers to God in my behalf, that I may be delivered from the disobedient in Judea, and that my presentation of alms to Jerusalem may be
 32 acceptable to the holy ones; so that by God's will I may come to you with joy, and experience refreshment in your company.
 33 And the God of peace be with you all. Amen.

MESSAGES AND GREETINGS

16 I introduce to you Phoebe, our sister, who is a deaconess of
 2 the Church at Cenchreae, that you may welcome her in the Lord in a manner worthy of the saints, and assist her in any business in which she may need your help; for she has been a helper of many, and of me as well.

3, 4 Greet Prisca and Aquila, my assistants in Christ Jesus—who jeopardized their own necks for my life, to whom not only I,
 5 but also all the churches of the Gentiles return thanks—and the congregation in their house. Greet my dear friend Epaphroditus,
 6 who is the first fruits of Asia to Christ. Greet Mary, who has
 7 worked hard among you. Greet Andronicus and Junias, my kinsmen and fellow-prisoners, who are held in high esteem by the apostles, and were in Christ before me.

8, 9 Greet Ampliatus, my dear friend in the Lord. Greet Urban,
 10 our assistant in Christ Jesus, and my dear friend Stachys. Greet

16.3 "Prisca." Otherwise, *Priscilla*.

16.4 "Who jeopardized their own necks." A strong expression for, *put themselves in imminent danger*.

16.5 "Congregation in their house." Before the erection of churches, the houses of the faithful were used for the holy offices and services.

16.7 "Junias." Or, *Junia*.

Apelles, the well-approved in Christ. Greet those who belong 11
to the family of Aristobulus. Greet my kinsman Herodion.
Greet those of the family of Narcissus who are in the Lord.
Greet those workers in the Lord Tryphena and Tryphosa. Greet 12
Persis, that dear woman, who has labored hard in the Lord.
Greet Rufus, the chosen in the Lord, and his and my 13
mother. Greet Asyncritus, Phlegor, Hermes, Patrobas, Hermas, 14
and the brethren who are with them. Greet Philologus, Julia, 15
Ncreus and his sister, and Olympas, and all the holy ones who
are with them. Salute one another with a holy kiss. All the 16
churches of Christ send you greetings.

WARNING AGAINST EVIL ASSOCIATIONS

But I beg of you, brethren, to take note of those who are cre- 17
ating the divisions and scandals contrary to the doctrine which
you learned, and avoid their society. For such persons do not 18
serve our Lord Christ, but their own sensuality; and by their
bland address and flattery they deceive the hearts of the inno-
cent. For your obedience has come to the knowledge of all; 19
therefore, I am delighted with you, but wish you to be wise as
regards good, and simple as regards evil; and the God of peace 20
will speedily crush Satan under your feet. The grace of our Lord
Jesus Christ be with you!

GREETINGS RESUMED

Timothy, my assistant, sends greetings, as well as my relatives 21
Lucius, Jason and Sosipater. I, Tertius, the writer of this letter, 22
greet you in the Lord. Gaius, who is host to me and to the 23

16.16 "Salute one another, etc." This custom, which from apostolic times was a part of the ceremonial of the Church, survives in the kiss of peace given at High Mass in the Roman Rite.

16.18 "Sensuality." Lit., belly.

16.22 "The writer," i.e., St. Paul's secretary.

16.23 "The whole church," i.e., of Corinth.

whole church, sends you his greetings. Erastus, the city treasurer, and brother Quartus, send you their greetings.

DOXOLOGY

- 25 Now to Him who is able to confirm you according to my Gospel and the preaching of Jesus Christ—according to the
26 revelation of the mystery kept secret through times eternal, but which now is manifested, and through the prophetic writings by command of the eternal God is made known to all the na-
27 tions to bring about obedience to the faith—to God the Only Wise be glory through Jesus Christ throughout eternity. Amen.

16.24 This verse is omitted in the text above because it is not in the Greek. It is, however, found in the Clementine Vulg. and some other authorities, as follows: *The grace of our Lord Jesus Christ be with you all. Amen.*

The First Epistle of St. Paul the Apostle to the Corinthians

INTRODUCTION

Corinth, the great commercial center of ancient Greece, was renowned for its large, mixed population; its trade and wealth; its literature, philosophy, science and art. It was also a very wicked city, immersed in the moral degradations of paganism. St. Paul came to Corinth for the first time in the early part of his second missionary journey, and therefore around A.D. 50. His preaching there met with a ready response, mostly on the part of pagans who, surfeited with a life dedicated to and demoralized by godless luxury and pleasure, welcomed the new, pure and heavenly teaching of the Gospel; and so within a year and a half a flourishing Christian community had been established in that Greek capital (Acts 18. 11).

On his third missionary journey, between A.D. 53 and 58, the apostle made his way quite directly to Ephesus, the capital of Proconsular Asia, and remained there over two years. Not long after his arrival he wrote a letter to the Corinthians which has been lost (I Cor. 5. 9). Then he received a rather detailed account of the Corinthian community. The Church was increasing in numbers and influence, but some abuses had set in that must be corrected without delay; difficulties had arisen that needed solution, and questions were proposed that required answers. In reply to such a situation, St. Paul wrote this letter from Ephesus, perhaps about the year 56.

First Corinthians gives us a vivid picture of the life and practices of the early Christians, so similar in substance to the Catholic Church of to-day. It is also one of the most doctrinal of St. Paul's letters, as can be gathered in part from the following analysis:

Introduction, 1. 1-9

- I. Parentic or moral part, dealing with the disorders that had arisen among the Corinthian faithful, 1. 10-6. 20

INTRODUCTION

- II. Doctrinal part, answering questions about marriage and celibacy, the abuses of prevalent idolatries, regulations for women, the celebration of the Eucharist, the use and abuse of spiritual gifts, the resurrection of the dead, 7. 1—15. 58

Conclusion, 16. 1—24

The First Epistle of St. Paul the Apostle to the Corinthians

GREETING

Paul, called by the will of God to be an apostle of Jesus Christ; and the brother Sosthenes. 1

To the Church of God which is in Corinth, to those sanctified in Christ Jesus, called to be saints; and also to all who invoke in every place the Name of our Lord Jesus Christ, their Lord and ours: Grace and peace to you from God our Father and the Lord Jesus Christ. 2 3

THANKSGIVING

I give thanks to my God for you always for the grace of God which has been given you in Christ Jesus; that you were enriched by Him with everything, with all eloquence and with all knowledge, according as the testimony of Christ was confirmed among you; so that you are not deficient in any gift as you wait for the appearance of our Lord Jesus Christ. And God will also confirm you to the end, that you may be blameless in the Day of our Lord Jesus Christ. Faithful is God, by whom you have been called into communion with His Son Jesus Christ our Lord. 4 5 6 7 8 9

Part I: Reproof of Faults

PARTY SPIRIT OF THE CORINTHIANS REBUKED

Verse 19: Is. 29. 14

Now I beg of you, brethren, by the Name of our Lord Jesus Christ, that you all speak the same thing, and that there may be no dissensions among you; but that you may be perfectly united 10
1.8 "God." Gr., who; the antecedent is God in v. 4.

11 in the same mind and in the same judgment. For it has been
 12 reported to me about you, my brethren, by Chloe's family, that
 13 there are dissensions among you. What I mean is this: that you
 14 each declare, "I am a follower of Paul";—"and I of Apollos";—
 15 "and I of Kephas";—"and I of Christ." Is Christ divided? Was
 16 Paul crucified for you? or were you baptized into the name of
 17 Paul? Thank God, I baptized none of you but Crispus and
 18 Gaius, lest any one should say that you were baptized into my
 19 name. Yet I did, too, baptize the family of Stephanas; beyond
 20 this I do not know that I baptized any one else. For Christ did
 21 not send me to baptize, but to evangelize—not in lofty lan-
 22 guage, lest the cross of Christ should be deprived of its pre-
 23 rogative; for the doctrine of the cross is folly to those perishing,
 24 but to us who are in the way of salvation it is a divine power.
 25 For it is written:

"I WILL BRING TO NAUGHT THE WISDOM OF THE WISE,
 AND REJECT THE CLEVERNESS OF THE CLEVER."

SIMPLICITY OF PREACHING SHOULD NOT CAUSE DISSENSIONS

Chapter 1, verse 31: Jer. 9, 23, 24.—Chapter 2, verse 9: Is. 64, 4;
 16: Is. 40, 13

20 Where is the sage, where the scribe, where the investigator of
 21 this age? Has not God made folly of the learning of the world?
 22 For since, notwithstanding the wisdom of God, the world did
 23 not discern God by its learning, it pleased God to save the be-
 24 lievers by means of the folly of our preaching. For the Jews de-
 25 mand signs, and the Greeks search after learning, but we preach
 26 a crucified Christ—a stumbling-block to the Jews, and folly to
 the Gentiles; but to those who are called, both Jews and Greeks,
 Christ the Power of God and the Wisdom of God. For what is
 foolish with God is wiser than men, and what is weak with God
 is stronger than men.

26 For consider your call, brethren; not many of you are learned
 in a worldly sense, not many in high station, not many well-
 1.20 "Investigator." Or, *disputant*, or *one who speculates on the origin of things*, etc.

born. On the contrary, God chose the simple things of the 27
 world to confound the learned; and God chose the weak things
 of the world to confound the powerful; and God chose the low 28
 and despised things of the world, yes, even things nonexistent,
 to bring to naught the existent; in order that no flesh may boast 29
 in God's presence. And it is from Him that you are in Christ 30
 Jesus, who was made for us Wisdom from God, as well as Justification, Sanctification and Redemption; so that, as it is written, 31
 "LET HIM WHO BOASTS BOAST IN THE LORD."

And when I came to you, brethren, I did not come proclaim- 2
 ing to you the evidence of God with lofty eloquence or learning; for I determined to know nothing among you except Jesus 2
 Christ, and Him crucified. And I was with you in weakness and 3
 timidity and much trembling. And my language and preaching 4
 were not clothed in the captivating phraseology of learning, but
 in the showing forth of Spirit and of Power, that your faith 5
 might not be in human learning, but in the Power of God.

Yet among the mature we do speak of a wisdom; but a wisdom 6
 not of the present order of things, nor of the leaders of
 this present order, who are coming to naught. On the contrary, 7
 we utter a divine wisdom, which is in obscurity, which has been
 hidden, which God ordained before the ages for our glorification, 8
 which no one of the leaders of this present order has understood; for had they understood it, they would not have crucified the Lord of Glory. But as it is written: 9

"EYE HAS NOT SEEN, NOR EAR HEARD,
 Nor has it entered into the human heart,
 WHAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

But to us God has revealed this wisdom through His Spirit; for 10
 the Spirit searches all things, even the depths of God. For who 11
 among men knows the thoughts of a man, except the spirit of
 man dwelling in him? Just so, no one comprehends the secret
 things of God except the Spirit of God. But we have received, 12
 not the spirit of the world, but the Spirit proceeding from God,
 in order that we might understand the gifts God has freely
 given us. Concerning these also we speak in words not dictated 13

- by human learning, but taught by the Spirit, thus explaining
 14 spiritual truths in spiritual language. But the natural man does
 not grasp the secrets of the Spirit of God, for they are folly to
 him; and he is unable to comprehend them, because they have
 15 to be judged of spiritually. But the spiritual man judges of all
 16 things, while he himself is subject to no one's judgment. For
 WHO HAS KNOWN THE MIND OF THE LORD TO BE ABLE TO IN-
 STRUCT HIM? We, however, have the mind of Christ.
- 3 Yet I, brethren, could not speak to you as to spiritual men,
 2 but as to carnal—as to infants in Christ. I fed you with milk,
 not with solid food, for you were not yet able for it; nor, indeed,
 3 are you even now able, for you are carnal still. For, while there
 are jealousy and strife among you, are you not carnal and be-
 having like mere men?

DISSENSIONS OVER THE MINISTERS OF THE GOSPEL

UNREASONABLE

Verse 19: Job 5. 12, 13; Ps. 93 (94). 11

- 4 For when one says, "I am a follower of Paul," and another,
 "I of Apollos," are you not disputing as mere men? What then
 5 is Apollos, and what is Paul? Ministers through whom you have
 6 believed, and each of them just as the Lord endowed him. I
 7 planted, Apollos watered, but God gave the growth. Conse-
 quently neither is the planter anything, nor the waterer; but God
 8 who gives the growth. But the planter and the waterer are alike;
 and each shall receive his own wages proportioned to his own
 9 work. For we are God's workmen; you are God's field, you are
 10 God's building. Like a skilful architect I laid a foundation ac-
 cording to the divine grace given to me, and another builds
 11 upon it. But let each one take care how he builds upon it; for
 none can lay any other foundation than that which is laid,
 2.15 "The spiritual man is subject to no one's judgment." The spiritual
 man is he who is guided by the teaching of Christ as interpreted by its
 authorized expositor, the Church, and who consequently cannot be judged
 by the standards of the natural man who lacks that teaching and guidance.
 There is no question here of authority in temporal matters, to which both
 the spiritual and the sensual are subject in the natural order.

which is Jesus Christ. Now whether one builds upon this foundation gold, silver, precious marbles, or wood, hay, stubble, the work of each shall become manifest; for the Day shall bring it to light, because it shall be revealed by fire; and of what sort each one's work is the fire itself shall prove. If any one's work which he has erected thereon stands, he shall receive wages. If any one's work is burnt up he shall suffer loss; but he himself shall be saved, yet as through fire.

Do you not know that you are a temple of God, and that the Spirit of God dwells in you? If any one destroy the temple of God, God will destroy him; for the temple of God is holy, and you are His temple.

Let no one deceive himself. If any man thinks he is a sage among you in this world, let him become a fool, in order that he may become really wise; for the learning of this world is folly with God. For it is written: "HE CATCHES THE LEARNED IN THEIR OWN QUIBBLING." And again: "THE LORD KNOWS THE REASONINGS OF THE LEARNED THAT THEY ARE EMPTY." So then, let no one boast in men: for all things are yours—whether Paul, or Apollos, or Kephass, or the world, or life, or death, or the present, or the future—all are yours; and you are Christ's, and Christ is God's.

In this way let a man regard us—as servants of Christ and administrators of the mysteries of God. Here, moreover, it is required in administrators that one should be found faithful. But as for me, to be criticized by you or by human judgment matters very little. On the other hand, I do not even judge myself. For though I am not conscious of anything against myself, yet not on this ground am I acquitted; but He who judges me is the Lord. Therefore, pass no judgment before the time, until the Lord comes; who also will throw light upon the concealments of darkness, and disclose the intentions of our hearts; and then each shall have his commendation from God.

4.3 "Human judgment." Lit., by *man's day*; that is, by man while his day lasts, when it is allowed him to sit in judgment.

DISSENSIONS DUE TO SELFISHNESS

- 6 Now I have applied these things to myself and Apollos for your sakes, brethren, so that you may learn by us not to go beyond what I have written, that none of you, on behalf of anybody, may grow arrogant against another.
- 7 For who has conferred distinction upon thee? and what hast thou that thou hast not received? And if thou hast received it, why shouldst thou boast as though thou wert not a receiver?
- 8 Already you are satiated, already you are wealthy; you have come to reigning without us! And indeed I wish you did reign, 9 so that we also might reign with you. For I think that God has caused us apostles to seem the lowest of all, as though doomed to death; for we are made a spectacle to the world, both to an- 10 gels and to men. We are fools for Christ's sake, while you are wise in Christ; we are feeble, while you are strong; you are in 11 honor, while we are in contempt. Up to this present hour we suffer both hunger and thirst, and are ill-clad, and beaten, and 12 are homeless wanderers; and we work hard, laboring with our own hands. Being reviled we bless; under persecution we en- 13 dure; in face of slander, we entreat. We have become like the refuse of the world, the offscouring of all, even until now.
- 14 I do not write thus to shame you; but I am admonishing you 15 as my beloved children. For though you have ten thousand instructors in Christ, yet you have not many fathers; for it is I 16 who begot you in Christ Jesus through the Gospel. Therefore I 17 entreat you to be imitators of me. For this reason I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will recall to your mind my ways in Christ Jesus, according to which I teach everywhere in every church.
- 18 Some have grown arrogant, as though I were not coming to 19 you; but I will come to you shortly, the Lord willing, and I will ascertain, not the talk of these arrogant persons, but the power.
- 20,21 **FOR THE KINGDOM OF GOD** is not in talk, but in power. What is

4.6 "Apollos," referring to 3. 4-6.

4.16 "Imitators of me." The Vulg. adds, as *I also am of Christ*, from 11. 1.

your wish? Shall I come to you with a rod, or with love and a spirit of mildness?

MORAL DISORDERS OF THE CORINTHIANS REBUKED

THE INCESTUOUS MAN

Verse 13: Deut. 17. 7; 22. 24

It is actually reported that there is impurity among you, and such impurity as exists not even among the heathen—for one of you has his father's wife! And you are arrogant, and have not rather grieved, so that he who has done this deed might be removed from among you! 5

Now then I, absent in body but present in spirit, have already, as though present, judged him who has committed this deed; determining in the Name of our Lord Jesus—you and my spirit being assembled together in the Power of our Lord Jesus—to deliver such a one over to Satan for destruction of the flesh, that his spirit may be saved in the Day of the Lord Jesus. 4

Your boasting is not good. Do you not know that a little leaven ferments the whole dough? Clear out the old leaven, that you may be a fresh dough, since you are unleavened. For Christ our Passover has been sacrificed; therefore let us keep festival, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of purity and truth. 6

I wrote you in my letter to have no association with fornicators; not at all meaning to speak of the fornicators of the outside world, or the avaricious and extorters, or idolaters, since you would then have to go out of the world. But as it was, I wrote you in this sense—not to associate with any one bearing the name of Brother if he were a fornicator, or avaricious, or an idolater, or a reviler, or a drunkard, or an extorter—not even to eat with such a person. For what have I to do with judging outsiders? Is it not the insiders whom you judge? But God judges the outsiders. EXPEL THAT WICKED PERSON FROM AMONG YOURSELVES. 7 8 9 10 11 12 13

LAWSUITS AMONG CHRISTIANS

Verse 2: Wis. 3. 8

- 6 Is there any of you, having a case against another, who pre-
 2 sumes to go to law before the unrighteous, and not before the
 3 saints? Do you not know that THE SAINTS SHALL JUDGE THE
 4 WORLD? And if the world is to be judged by you, are you in-
 5 competent to judge mere trivial matters? Do you not know that
 6 we shall judge angels? Then surely why not secular matters? If,
 7 then, you have secular affairs to be arbitrated, will you set those
 8 who pass as nobodies in the Church to be the Judges? I say this
 9 to make you ashamed. Is it so that there cannot be found one
 10 intelligent man among you who is able to decide between his
 11 brethren, but brother must go to law with brother, and that be-
 fore unbelievers?
- 7 Now then, it is surely a failing in you to have lawsuits with
 one another. Why not rather bear the wrong? why not rather
 8 submit to be swindled? Nay, but you yourselves wrong and
 9 swindle your very brethren. Do you not know that the unjust
 shall not inherit THE KINGDOM OF GOD? Do not deceive your-
 10 selves: neither fornicators, nor idolaters, nor adulterers, nor
 effeminate, nor sodomites, nor thieves, nor avaricious, nor
 drunkards, nor revilers, nor extorters shall inherit THE KINGDOM
 11 OF GOD. And such some of you were; but you have been
 washed, you have been sanctified, you have been justified in the
 Name of our Lord Jesus Christ, and in the Spirit of our God.

IMPURITY

Verse 17: Gen. 2. 24

- 12 "Everything is lawful for me"—but not everything is expedi-
 6.1 "Before the unrighteous, etc.," i.e., before heathen judges, and not
 before Christians.
 6.3 "Angels," i.e., the fallen angels.
 6.4 "Those who pass as nobodies in the Church." These words are spoken
 sarcastically. The meaning can also be, *Do you set those to judge who are*
of no account in the Church (i.e., the heathen)?
 6.12 "Everything is lawful." St. Paul speaks here of indifferent things not
 forbidden by law, which, however, circumstances might prohibit as un-
 suitable or harmful.

ent. "Everything is lawful for me"—but I will not be enslaved by anything. "Foods for the stomach, and the stomach for foods"—but God will cause the use of both it and them to cease.

But the body is not for impurity, but for the Lord, and the Lord for the body; and God has both raised up the Lord, and will raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Never! Do you not know that one who is united with a harlot becomes one body with her? for THE TWO, as it is said, "SHALL BECOME ONE FLESH." But he who is united to the Lord is one spirit with Him. Fly from impurity! Every other sin that a man may commit is outside the body; but he who commits impurity sins against his own body. Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God? And you are not your own, for you were bought with a price. Glorify God, then, in your body.

Part II: Replies to Questions

REPLY ABOUT MARRIAGE

Now for the matters about which you wrote. It is well for a man not to touch a woman; still, for fear of impurity, let each man have his own wife, and each woman have her own husband. Let the husband render the debt to his wife, and likewise the wife to her husband. The wife has not the disposal of her own body, but the husband; and likewise the husband has not the disposal of his own body, but the wife. Do not deprive each other, except by agreement for a time, that you may devote yourselves to prayer; and then come together again, that Satan may not tempt you through your incontinence.

However, I say this by way of indulgence, not of command. For I wish that all men were as I am myself; but each one has

6.20 "Glorify God, then, in your body." Vulg., *Glorify and bare God*, etc.

his own peculiar gift from God—one in this way, and another
8 in that. But I say to the unmarried and to the widows, it is well
9 for them to remain as I am myself; but if they do not possess
self-restraint, let them marry, for it is better to marry than to
burn.

10 To the married, however, I command—indeed not I, but the
11 Lord—that the wife shall not separate from her husband (but
even if she does separate let her remain unmarried, or else be
reconciled to her husband), and that the husband shall not
divorce his wife.

12 But to the others I say—not the Lord—if any brother has an
unbelieving wife, and she consents to live with him, let him
13 not divorce her. And if a wife has an unbelieving husband, and
he consents to live with her, let her not divorce her husband.
14 For the unbelieving husband is sanctified in the wife, and the
unbelieving wife is sanctified in the man of faith. Otherwise
your children would be unclean; but as it is, they are holy.

15 Yet if the unbelieving party separates, let him or her do so; the
man or woman having faith is not bound in such cases, since
16 God has called us to peace. For how dost thou know, O wife,
that thou shalt save thy husband? or how dost thou know, O
17 husband, that thou shalt save thy wife? Only let each one walk
as the Lord has portioned out to him—as God has called him.
And so I direct in all the churches.

18 Has any one been converted after having been circumcised?
Let him not be uncircumcised. Has any one been called while
19 uncircumcised? Let him not be circumcised. The circumcision
is nothing, and the uncircumcision is nothing. It is the observ-
20 ance of God's commandments that counts. Let each remain in
21 the vocation in which he was called. Wast thou called when a
slave? Let it not give thee concern; on the contrary, even if it
is in thy power to become free, thou hadst better continue as
22 thou art. For he that was called in the Lord while a slave is the
Lord's freedman. In the same way the freeman who was called
23 is Christ's slave. You were bought with a price; do not become
24 slaves of men. Let each man continue before God, brethren, in
that condition in which he was called.

REPLY ON VIRGINITY

Now as to virgins I have no command of the Lord; but I give
 a counsel, as one who has obtained mercy from the Lord, to be
 faithful. I think, therefore, that this is best in view of the im-
 pending distress—that it is well for a man to remain as he is.
 Art thou bound to a wife? Do not seek freedom. Art thou freed
 from a wife? Do not seek a wife. However, if thou dost marry,
 thou hast committed no sin; and if a virgin marries she has
 committed no sin; yet such persons shall have trouble of the
 flesh, and I would spare you.

But I say this, brethren, the time is shortened; it remains that
 those having wives should be as if having none, and the weep-
 ers as if not weeping, and the joyful as if not rejoicing, and the
 merchants as if not possessing, and those using this world as if
 not using it to the full; for the visible form of this world is
 passing away.

But I want you to be without cares. The unmarried man con-
 cerns himself with the things of the Lord—how he may please
 the Lord; while the married man is concerned with the affairs
 of the world—how he may please his wife; and he is divided.
 The unmarried woman also—and the virgin—concerns herself
 with the things of the Lord, that she may be holy in body and
 soul; while the married woman is concerned with the affairs of
 the world—how she may please her husband. Now I say this
 for your own advantage, not to cast a noose about you, but to
 direct you toward what is becoming, so that you may attend
 upon the Lord without distraction.

If, however, any one thinks that his conduct is open to cen-
 sure with regard to his maiden daughter, in case she is passing

7.25 "Virgins." The apostle is speaking of both sexes.

7.26 "The impending distress," i.e., *the great distress* (Luke 21. 23) that shall precede the Last Day. Of this Day, or—what comes to the same thing for us—of the day of our death, we are bound to live in daily expectation (Matt. 24. 36-50); for the day of our death is the beginning for us individually of the Day of Judgment.

7.28 "And I would spare you." Or, *But I spare you*. That is, I lay no command upon you; marry, if you will.

- beyond the bloom of youth, and if it ought to be done, let him
 37 do as he wishes—he is not doing wrong—let them marry. But
 whoever stands firm in his heart—being under no necessity, but
 having power to carry out his resolve—and has decided in his
 38 mind to keep his daughter a virgin, he will be doing well. So
 that he who gives his maiden daughter in marriage does well,
 and he who does not give her in marriage does better.
- 39 A wife is bound as long as her husband lives; but if her hus-
 band dies, she is free to be married to whom she wishes—only
 40 let her marriage be in the Lord. But she is happier, in my judg-
 ment, if she remains as she is; and I think that I also have the
 Spirit of God.

REPLY ABOUT IDOL-MEATS AND SCANDAL

- 8 Now as to idol-offerings. We are sure that we all have knowl-
 2 edge. Knowledge puffs up, but charity builds up. If any one
 fancies he knows something, he does not yet know as he ought
 3 to know; but if one loves God, one is known by Him.

SCANDAL OPPOSED TO CHARITY

- 4 As to the eating of idol-offerings, then, we know that an idol
 5 is nothing in the world, and that there is no God but One. For
 although there are so-called gods, whether in heaven or on earth
 6 —for there are many “gods” and many “lords”—yet to us there
 is One God, the Father, from whom are all things, and for
 whom we exist, and One Lord, Jesus Christ, through whom are
 7 all things, and through whom we exist. However, knowledge of
 this is not in all men; and some, with a still persisting con-

7.36 “Let them marry.” The reference is to the daughter and her suitor;
 or the meaning may be that such unmarried daughters should be per-
 mitted to marry.

7.39 “Only in the Lord,” i.e., let her marry a Christian.

8.3 “Known,” i.e., viewed with favor, loved.

8.7 “Consciousness of idol worship.” Or, *still making the idol a matter of*
conscience. Some notable MSS. have, being used until now to the idol.

sciousness of idol-worship, eat of the idol-offering as such, and their conscience being weak is contaminated.

But food will not recommend us to God; for if we do not eat, 8
we are no worse off; if we do eat, we are no better off.

True, but take care that in no way this liberty of yours be- 9
comes a stumbling-block to the weak. For if anybody should 10
see thee, who possessest knowledge, reclining at table in a house
of idols, would not his conscience, if he is weak, be emboldened
to eat the idol-offerings? And through thy knowledge the weak 11
one would perish—the brother for whom Christ died! And 12
thus, sinning against the brethren and wounding their weak
conscience, thou sinnest against Christ. Therefore, if food be 13
an occasion of my brother's falling, I will never eat flesh, lest I
be the occasion of my brother's fall.

SCANDAL CONDEMNED BY THE EXAMPLE OF PAUL

Verse 9: Deut. 25. 4

Am I not a free man? Am I not an apostle? Have I not seen 9
Jesus our Lord? Are you not my work in the Lord? If I am not 2
an apostle to others, to you at least I am; for you are, in the
Lord, the seal of my apostleship. My defense to those who call 3
me to account is this: Have we not a right to eat and drink? 4
Have we not a right to bring about with us a Christian woman, 5
as the rest of the apostles do, even the Lord's brethren and
Kephas? Or, myself and Barnabas—are we the only ones with- 6
out the privilege of ceasing to labor for self-support? What 7

8.10 "House of idols." The apostle could scarcely have meant here the idol's temple or shrine where sacrificial meals were eaten; for to partake of such meals would have been an act of apostasy, not merely a danger of scandal to a weak conscience. *House of idols* may be understood of the courts or groves adjoining the temple. Or perhaps reference is to the house of a heathen containing household idols, where meat that had been offered to these idols, or to the idols in a temple, was customarily served.

9.5 "Christian woman." The Greek has, a *sister woman*. The meaning is not *wife*, as some versions wrongly translate, but rather *helper*, one who attended to the corporal needs of the apostles, a sort of housekeeper, or one who gave assistance in spiritual matters, by instructing female catechumens, etc.

soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who feeds a herd of cattle without partaking of the milk of the herd?

8 Do I talk thus from human interest? Does not the Law also
9 say the same? For it is written in the Law of Moses, "THOU
SHALT NOT MUZZLE THE OX WHILE IT IS TREADING OUT THE
10 CORN." Is it for oxen that God cares? or does He say it altogether for our sake? Yes, for our sake it was written; because the plowman ought to plow in hope and the thresher to thresh
11 in hope of obtaining their share. If we have sown spiritual things for you, is it a great matter if we reap your worldly
12 goods? If others share in this right over you, do not we still more? Nevertheless we have not used this right; on the contrary, we endure all privations, that we may put no obstacle in
13 the way of the Gospel of Christ. Do you not know that those engaged in the temple services eat at the expense of the temple, and those who serve the altar share the offerings with the
14 altar? So too the Lord has ordained that those who preach the
15 Gospel should live by the Gospel. But I have availed myself of none of these rights; nor do I write these things with the object of having it so done in my case; for it were better for me to die than that any one should show my glorying to be unfounded. True, if I preach the Gospel it is no matter of glorying to me, since an obligation rests upon me; for woe to me if
16 I do not preach the Gospel! For if I do it of my own will, I have my reward; if not of my own will, I have all the same been
17 intrusted with it as a commission. What is my reward then? That in evangelizing I may make the Gospel gratuitous, so as not to make full use of my rights in the Gospel.

19 For though free with respect to all men, yet I made myself a
20 slave of all, so that I might gain the more souls. So to the Jews I became like a Jew, that I might gain Jews; to those under the Law as though I were under the Law—whereas I myself was not under the Law—so that I might gain those who are under
21 the Law. To those without the Law I became as though I were without the Law—whereas I was not without the Divine Law, but was under the Law of Christ—in order that I might gain

those who are without the Law. To the weak I became weak, 22
 so that I might gain the weak. I am become all things to all
 men, so that I may at all events save some. And I do all for the 23
 sake of the Gospel, that I may become a joint-sharer in it.

SPIRITUAL DANGERS—AN ARGUMENT AGAINST SCANDAL

Chapter 10, verse 5: Num. 14, 16, 23, 30.—6: Num. 11, 4, 34.—7:

Exod. 32, 6

Do you not know that the runners in the race course all run, 24
 but only one takes the prize? Run in such a way, so that you
 may obtain it. And every competitor in the contest is abstinent 25
 in all things; they however in order that they may receive a
 wreath that fades, but we, an unfading one. In this way there- 26
 fore I run—not as though uncertainly. In this way I fight—not
 as though beating the air. But I hold down my body, and re- 27
 duce it to servitude; for fear that, after having preached to
 others, I myself should become a reprobate.

For I do not want you to be ignorant, brethren, that our fore- 10
 fathers were all under the cloud, and all passed through the
 sea, and all were baptized into Moses in the cloud and in the 2
 sea, and all ate the same spiritual food, and all drank the same 3, 4
 spiritual drink; for they drank of a spiritual Rock which fol-
 lowed, and that Rock was THE CHRIST. Nevertheless God was 5
 not pleased with most of them, for THEY WERE LAID LOW IN
 THE DESERT.

Now these things were examples for us, to the intent that 6
 we should not be COVETOUS after evil things, as THEY also COV-
 ETED. Nor should you be idolaters, as some of them were, as it 7
 is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND ROSE
 TO PLAY." Nor should we commit fornication, as some of them 8

9.22 "Save some." The Vulg. has, *that I may save all.*

9.24 "Race course." In the Isthmian games near Corinth, which were
 held every three years, those who were to compete in the stadium went
 through a very laborious training beforehand. The prize awarded to the
 victor was a garland of pine or olive leaves.

9.26 "I fight." An allusion to the pugilistic contests in the Greek games.

10.2 "Baptized into Moses," i.e., into the Mosaic religion.

did, and fell, twenty-three thousand of them, in a single day.
 9 Nor should we tempt the Lord, as some of them did, and per-
 10 ished by the serpents. Nor should you murmur, as some of them
 11 did, and perished at the hand of the Destroyer. Now all these
 things that befell them were types, and were written as a warn-
 ing to us, upon whom the final epoch of the ages has come.
 12 Therefore let him who thinks he stands take heed not to fall.
 13 No temptation has overtaken you but such as is incidental to
 human nature, and God is faithful, who will not permit you to
 be tempted beyond your powers; on the contrary, He will with
 the temptation provide also the escape, so that you may be
 able to bear it.

CONCLUSION ABOUT IDOL-MEATS AND SCANDAL

Verse 16: see 11. 23-29.—20: Lev. 17. 7; Deut. 32. 17; Ps. 105 (106).
 37.—26: Ps. 23 (24). 1

14, 15 Therefore, my dearly beloved, flee from idolatry. I speak as
 to men of reflection; judge for yourselves of what I say.
 16 The Cup of Benediction which we bless—is it not the par-
 taking of the Blood of Christ? The Bread which we break—is it
 17 not the partaking of the Body of Christ? We, though many, are
 one bread, one body; for we are all partakers of the one Bread.
 18 Look at Israel still persisting in the flesh. Are not those who
 19 eat their sacrifices partakers with the altar? What then do I
 say? that what is immolated to idols is anything, or that an idol
 20 is anything? By no means. Nevertheless, I do say that the things
 which the heathen sacrifice, "THEY SACRIFICE TO DEMONS, AND
 10.11 "Final epoch of the ages." The Christian dispensation is the last
 one and will continue to the end of the world.
 10.13 "Human nature." Lit., *but such as is human*.
 10.18 "In the flesh," as distinguished from the spiritual Israel—Christians.
 10.20 "And not to God." The apostle does not assert that the heathen
 were consciously worshipping evil spirits, nor that a demon was locally
 resident in every idol, nor that there was a demon corresponding to every
 heathen deity. But he means that the heathen worship was so supersti-
 tious and impure as to be ruinous to the souls of the worshipers, and was
 therefore a service grateful to the enemies of mankind, who found in the
 legends, rites and emblems of such a religion a powerful instrument of
 corruption and an incentive to sin. In the same way we should understand
 Deut. 32. 17.

NOT TO GOD"; and I do not want you to become partakers with demons. You cannot drink the Cup of the Lord, and the cup 21
of demons. You cannot partake of the Table of the Lord, and 22
of the table of demons. Or shall we provoke the Lord to jealousy? are we stronger than He?

"Everything is lawful"—yes; but not everything is expedient. 23
"Everything is lawful"—but not everything edifies. Let no one 24
seek his own convenience, but the benefit of his neighbor. Whatever is sold in the market you may eat, asking no ques- 25
tions through loyalty to conscience; for THE EARTH AND ITS 26
FULNESS ARE THE LORD'S. If any one of the unbelievers invites 27
you, and you wish to go, eat whatever is set before you, asking
no conscience questions. But if somebody tells you, "This has 28
been offered in sacrifice," then, out of regard for the one giving
the information, and for the sake of conscience, do not eat it—
and by conscience I mean not your own but the other's. For 29
why should my liberty be subject to the judgment of another's
conscience? If I partake with thankfulness, why should I be re- 30
proached about that for which I give thanks?

Therefore, whether you eat or drink, or whatever you do, do 31
all for the glory of God. You should be inoffensive both to Jews 32
and to Greeks, as well as to the Church of God; just as I also 33
make myself in every way pleasing to every one, not seeking my
own benefit, but rather that of the many, so that they may be
saved. Be imitators of me, as I also am of Christ. 11

REPLY ABOUT WOMEN'S DRESS IN CHURCH

Verse 7: Gen. 1. 27; 5. 1

Now I commend you because you are mindful of me in 2
everything, and observe the instructions just as I have delivered
them to you. But I wish you to understand that the head of 3
every man is Christ; and the head of woman is the man, while
the head of Christ is God.

Every man praying or prophesying with his head covered dis- 4
honors his head; but every woman praying or prophesying with 5
11.3 "The head of Christ is God," i.e., in respect of Christ's humanity.

her head unveiled dishonors her head; for it is all one and the
 6 same thing as if her hair were shaved. For if a woman is not
 veiled, then she might as well be shorn; but if it is a disgrace to
 a woman to have her hair shorn or shaved, then let her be
 7 veiled. For a man indeed ought not to have his head veiled,
 since he is God's IMAGE and glory; but the woman is man's
 8 glory. For man did not originate from woman, but woman on
 9 the contrary from man. And indeed man was not created for
 10 the sake of woman, but woman for the sake of man. Conse-
 quently the woman ought to have a power upon her head on
 account of the presence of the angels.

11 Nevertheless, man is not on a separate footing from woman,
 12 nor woman from man, in the Lord; for as woman was taken
 from the man, so also is man derived through woman: but all
 things originate from God.

13 Judge for yourselves. Is it becoming that a woman should
 14 pray to God with her head uncovered? Does not even nature it-
 self teach you that if a man has long tresses it is a shame to
 15 him? But if a woman has long tresses it is a glory to her, be-
 16 cause the tresses are given her as a veiling. But if any one sees
 fit to be disputatious—well, neither we nor the churches of God
 have any such custom.

REPLY ABOUT THE CELEBRATION OF THE EUCHARIST

Mt. 26. 26-28; Mk. 14. 22-24; Lk. 22. 19, 20

Verse 25: Exod. 12. 14; 24. 8; Zach. 9. 11

17 But in directing attention to what follows I do not praise
 you; for you meet together not for the better, but for the worse.
 18 For, in the first place, when you assemble in the church, I hear
 19 that factions exist among you, and I partly believe it; for there
 must also be parties among you, so that those who are genuine
 may become known among you.

11.8 "But woman on the contrary from man." See Gen. 2. 22.

11.10 "A power upon her head." That is, women at the public assemblies
 of religion should wear veils on their heads as tokens of their modesty and
 submission to the authority of their husbands and of the Church.

When you meet together, then, it is not to eat the Supper of the Lord; for in eating, each one takes his own supper first, so that one is famished while another drinks too freely. What! have you not houses to eat and drink in? Or do you look with contempt upon the Church of God, and put to shame those who have nothing? What shall I say to you? Shall I praise you? In this matter I do not praise you.

For I received from the Lord what I delivered also to you, that the Lord Jesus, the night He was betrayed, took bread, and having given thanks broke it, and said, "*This is My body which is for you: do this in memory of Me.*" In like manner also the Cup, at the end of supper, saying, "*This Cup is the new COVENANT in My BLOOD: do this, as often as you drink it, in memory of Me.*" For as often as you eat this Bread and drink the Cup, you proclaim the death of the Lord until He comes. So that whoever eats the Bread or drinks the Cup of the Lord unworthily shall be guilty of the Body and the Blood of the Lord. But let a man examine himself, and so let him eat of the Bread and drink of the Cup; for he who eats and drinks—eats and drinks judgment to himself, if he does not discern the Body.

Consequently many among you are weak and infirm, and not

11.20 "Supper of the Lord." The apostle begins to speak of the Eucharist and of the Agape or Love-Feast which accompanied it in the early Church. It is disputed whether this banquet preceded or followed the Eucharist, and perhaps there were different customs in different places. The apostle complains here of the manner in which the Agape was kept at Corinth. The rich were eating the good things they brought with them, instead of sharing them, according to the intention of this rite, with their poorer brethren, and some even ate and drank to excess. There is a reminder of the Agape in the distribution of blessed bread at the end of High Mass that still obtains in some countries.

11.23 "For I received, etc." The apostle speaks in this connection of the Holy Eucharist, as any abuses in the Agape naturally reflected upon the sacred rite also.

11.24 "Having given thanks." Or, *having blessed*.—"And said." The Vulg. and some MSS. add, *take and eat*.—"Which is for you." Some MSS. read, *which is broken for you*.

11.29 "Drinks." The Vulg. and some MSS. add, *unworthily*.—"Discern the Body," i.e., treat it differently from common food. The Vulg. and some MSS. add, *of the Lord*.

- 31 a few are fallen asleep. But if we examined ourselves, we should
 32 not be judged; but being judged we are chastised by the Lord,
 so that we may not be condemned with the world.
- 33 Therefore, my brethren, when you come together to eat, wait
 34 for one another. If any one is hungry, let him eat at home. so
 that you may not meet together to your condemnation. And
 the rest I will set in order when I come.

REPLY ABOUT SPIRITUAL GIFTS

- 12 Now I do not wish you to be ignorant, brethren, about spir-
 2 itual things. You know that when you were heathen you were
 3 seduced to dumb idols, according as you might be led. There-
 fore I make known to you that no one speaking by the Spirit of
 God says, "Anathema to Jesus!" and no one can say, "Jesus is
 Lord," but by the Holy Spirit.
- 4,5 Now there are varieties of gifts, but the same Spirit; and
 6 there are varieties of ministries, yet the same Lord; and there
 are varieties of energies, but the same God energizing all in all.
 7 But to each one is given the manifestation of the Spirit with a
 8 view to profit. For to one is given through the Spirit the word
 of wisdom, and to another the word of knowledge according to
 9,10 the same Spirit; to another faith by the same Spirit; to another
 gifts of healing by the one Spirit; to another working of mir-
 acles; to another prophecy; to another discernment of spirits; to

11.30 "Are fallen asleep," i.e., have died prematurely. The apostle seems to speak here of those who sinned venially against the Eucharist, as by indevotion. See I Thess. 4. 13. below.

11.33 "Come together to eat," referring back to the Agape.

12.3 "Anathema." This word signifies something accursed of God. No one therefore who is moved by the Holy Ghost could apply such a term to Jesus, who is God Himself as well as man. To such a blasphemy the apostle opposes at once the confession that Jesus is the Lord God.

12.5 "Ministries." Or, *orders in the ministry*.

12.6 "Energies." Or, *operations*.—"Energizing." Or, *operating*.

12.9 "Faith." Not here faith in the divine dogmas, but faith in the power of prayer, so as to work signs and wonders. See Matt. 17. 19.

another various kinds of languages; to another interpretation of languages. But the one and the same Spirit effects all these, distributing them to each one individually according as He wills. 11

For just as the body is a single thing, yet has many members, 12 and all the members of the body, though many, are yet one body, so too is THE CHRIST. For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or freemen; and we were all made to drink of one Spirit. 13

For the body is not a single member, but many. If the foot 14, 15 should say, "Because I am not a hand I do not belong to the body"—would it therefore not belong to the body? And if the ear 16 should say, "Because I am not an eye I do not belong to the body"—would it therefore not belong to the body? If the whole 17 body were an eye, where would be the hearing? If all hearing, where would be the smelling? But, as it is, God has placed the organs, each of them, in the body just as it has pleased Him. 18 But if they were all a single member, where would the body be? 19 As it is, however, they are many members, yet a single body. 20 And the eye cannot say to the hand, "I have no need of thee!" 21 nor, again, the head to the feet, "I have no need of you!" Nay, 22 much rather are those members of the body necessary which seem to be more feeble; and what we consider the less honorable parts of the body we clothe with the greater dignity; and 23 our unseemly parts are dressed with the greater elegance, while 24 our handsomer parts have no need of it. But God has combined the body in due proportion by giving greater dignity to the deficient part; so that there might be no dissension in the body, 25 but that on the contrary the members might have a mutual care for one another. And if one member suffers, all the members 26 suffer with it; or if one member is honored, all the members have pleasure with it.

Now you are the body of Christ, and individually members 27 of it. And God has placed in the Church some to be, first, 28 apostles; secondly, prophets; thirdly, teachers; then follow mi-

12.10 "Various kinds of languages." Lit., *tongues*. This term signifies a supernatural gift, often granted in the early Church, by which one was enabled to preach, and also to speak and pray in strange languages.

raculous powers; then, gifts of healing, assisting, governing, various kinds of languages. Are all apostles? are all prophets? are all teachers? are all miracle-workers? do all possess gifts of healing? do all speak a variety of languages? do all interpret? Now, earnestly desire the greater gifts; and yet I will point out to you a far more excellent path.

CHARITY THE GREATEST GIFT

Verse 6: Zach. 8. 17 (Lxx)

- 13 If I spoke the languages of men and of angels, but had not love, I should sound as a blaring trumpet, or a clashing cymbal.
 2 And if I possessed prophetic powers, and knew all mysteries and all science, and if I possessed entire faith, so as to remove mountains, but had not love I should be nothing. And if I gave bit by bit all my possessions to feed the poor, and if I delivered up my body to be burned, but had not love, it would avail me nothing.
 4 Love is long-suffering, is kind; love envies not, boasts not of itself, is not arrogant, is not rude, is not self-seeking, is not provoked to anger, takes no account of evil treatment, REJOICES NOT OVER WICKEDNESS, but rejoices with the truth. Love bears everything, believes everything, hopes everything, endures everything.
 8 Love never fails; but whether there be prophetic powers, they shall come to an end; or languages, they shall cease; or knowledge, it shall be rendered useless. For we know but partially,

12.28 The Vulg. adds, *interpretation of speeches.*

13.1 "Love," i.e., love of God and of man for God's sake; the theological virtue of charity.

13.3 "To be burned." So the Vulg. and the majority of Greek MSS. and versions. The meaning is: It profits nothing supernaturally even to give one's body to be burned, if the motive is not that of charity and martyrdom but a motive which is only naturally good. The three oldest Greek MSS. read, *that I may glory*; and the sense would be that it profits nothing to endure death itself, if the motive is bad.

13.5 "Is not rude." Vulg., *is not ambitious.*

13.8 "Shall be rendered useless." The miraculous gifts here mentioned are to some extent superseded by the development of the Church on earth: and, inasmuch as they suppose and depend on faith, they will be discontinued in heaven where faith yields to vision. Love, on the contrary, is never superseded.

and we prophesy but partially; but when the perfect arrives, ¹⁰
 then the partial shall come to an end. When I was a child I ¹¹
 spoke as a child, I felt as a child, I thought as a child; now that
 I have become a man I have discarded childish ways. For now ¹²
 we see in a mirror, dimly; but then face to face. Now I know
 partially; but then I shall know completely, even as I am com-
 pletely known. And now there remain faith, hope, love—these ¹³
 three; but the greatest of these is love.

PROPHECY GREATER THAN THE GIFT OF TONGUES

Follow after charity; yet earnestly desire the spiritual gifts, ¹⁴
 but more especially that you may prophesy. For he who speaks ²
 in a strange tongue does not speak to men, but to God; for no
 one understands him; but in spirit he utters mysteries. But he ³
 who prophesies utters edification and exhortation and encour-
 agement to men. The speaker in a strange language edifies him- ⁴
 self, while he who prophesies edifies the Church. Now while I ⁵
 wish you all spoke various languages, yet I would rather that
 you should prophesy; and he who prophesies is greater than he
 who speaks in strange languages—unless he translates, so that
 the Church may receive edification.

But now, brethren, suppose I should come to you speaking in ⁶
 strange languages. Of what use should I be to you if I did not
 address you either by way of revelation, or of knowledge, or of
 prophecy, or of doctrine? Even when lifeless things give sound, ⁷
 such as a flute or a harp, unless they produce a distinction of
 notes, how shall it be known what is played or harped? And if ⁸
 a bugle gives an uncertain call, who will prepare for battle? So ⁹
 with you also; unless you produce with your tongue intelligible
 speech, how shall it be known what is spoken? for you will be
 talking into the air. There are, for example, so many kinds of ¹⁰
 vocal sounds in the world, and not one is without meaning; if ¹¹
 then I do not know the force of the sound, I shall be as a for-
 eigner to the speaker, and the speaker as a foreigner to me. And ¹²
 so you, since you are aspirants to Spirit-gifts, should seek to be

14.3 "Prophesies." This gift comprehends not only predictions, but also inspired instruction.

abundantly gifted with a view to the upbuilding of the Church.
 13 Therefore let him who speaks in a strange language pray that he
 14 may be able to interpret. For if I pray in a strange language,
 15 my spirit prays, but my understanding is unfruitful. What then
 shall I do? I will pray with the spirit, but I will pray with the
 understanding also. I will sing with the spirit, but I will sing
 16 with the understanding also. Otherwise, if thou bless with the
 spirit, how can one who holds the place of the layman say the
 Amen to thy thanksgiving, since he does not know what thou
 17 art saying? For thou indeed givest thanks excellently, but still
 18 the other is not edified. I thank God that I have the gift of
 19 tongues more than all of you; nevertheless in the church I would
 rather speak five words intelligibly, so as to instruct others also,
 than ten thousand words in a strange language.

RULES ON THE USE OF SPIRITUAL GIFTS

Verse 21: Deut. 28. 49; Is. 28. 11, 12.—25: Is. 45. 14; Dan. 2. 46, 47

20 Brethren, do not be children in intelligence; in malice, on the
 contrary, be childlike; but in intelligence be full-grown men.
 21 It is written in the Law, "I WILL SPEAK TO THIS PEOPLE IN
 STRANGE TONGUES AND BY STRANGE LIPS; AND NOT EVEN SO WILL
 22 THEY LISTEN TO ME," says the Lord. Consequently the gift of
 tongues is for a sign, not to believers, but to unbelievers; while
 23 prophecy is for a sign, not to unbelievers but to believers. If
 then the whole church were to assemble, and all should speak
 in strange languages, and if uninstructed men or unbelievers
 24 should enter, would they not say that you were mad? But if all
 were to prophesy, and an unbeliever or a stranger were to come
 25 in, he would be convinced by all, judged by all; the secrets of
 his heart would become clear; and so, falling on his face, he
 would WORSHIP God, declaring that GOD IS INDEED AMONG YOU.
 26 What is to be done then, brethren? When you assemble,

14.22 "To believers." Prophecy was a sign *primarily* to believers, which
 did not prevent its being a sign, secondarily, to unbelievers also, as we see
 from vv. 24, 25.

each one has a psalm, or an instruction, or a revelation, or a language of his own, or an interpretation: now let everything be done for edification.

If any one speaks in a strange tongue, let there be two together, or at most three—let them speak in turn, and let somebody interpret; but if there is no one to interpret, let each keep silence in the church, and speak to himself and to God. Also let two or three prophets speak, and let the rest exercise discernment. But if a revelation is made to another sitting by, let the first speaker be silent; for, one by one, you can all prophesy, in order that all may learn and all be exhorted. And the spirits of prophets are subject to prophets; for God is not a God of confusion, but of peace.

As in all the churches of the saints, let the women keep silence in the churches; for it is not permitted them to speak. On the contrary, let them be subordinate, as indeed the Law says. But if they desire any information, let them ask their own husbands at home; for it is shocking for a woman to speak in church.

Did THE WORD OF GOD originate from you, or are you the only ones that it has reached? If any one regards himself a prophet or a spiritual man, let him recognize that the things I write to you are the command of the Lord. But if any one ignores them, he shall be ignored.

Therefore, brethren, desire earnestly to prophesy, and do not forbid speaking in strange languages. But let everything be done decorously and in order.

14.29 "Exercise discernment." Those who had the gift of discernment passed judgment on the prophets, and distinguished the false from the true prophet.

14.32 "Prophets." The true prophets can control themselves until it is the proper time to speak; they are not carried away by an uncontrollable impulse.

14.34 "As in all the churches, etc." Vulg., *as also I teach in all the churches, etc.*

14.36 "Are you the only ones, etc." The Corinthians are to follow the custom of the Catholic Church. They are reminded that they are not the Mother Church of Christendom, nor yet the Church Universal.

REPLY ABOUT THE RESURRECTION OF THE DEAD

- 15 I now press upon your attention, brethren, the Gospel which I preached to you, which, moreover you accepted, in which also
 2 you stand. By it also you are saved, in what terms I preached it to you (if you are holding it fast—unless you accepted the faith
 3 heedlessly). For, among the first doctrines, I delivered to you what I in turn had received; namely,
 That Christ died for our sins according to the Scriptures;
 4 And that He was buried; and that He rose again on the third day according to the Scriptures;
 5 And that He was seen by Kephas, then by the Twelve;
 6 Then He was seen by more than five hundred brethren at once, of whom the greater number remain alive until now, but some have fallen asleep;
 7 Then He was seen by James;
 Then by all the apostles;
 8 And last of all He was seen by me also, as by one born out of
 9 due course. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church
 10 of God. But by the grace of God I am what I am, and the grace He infused into me has not been void. On the contrary, I have toiled much more than all they—yet not I myself, but
 11 the grace of God that is in me. Whether then it is I or they, so we preach, and so you believe.

IMPORTANCE OF FAITH IN THE RESURRECTION

- 12 But if Christ is preached as having risen from the dead, how

15.5 "Kephas," i.e., St. Peter. See Luke 24. 34.

15.6 "Five hundred brethren at once." Probably this was the apparition in Galilee (Matt. 28. 16, 17).

15.8 "Out of due course." The meaning is not that St. Paul was born last, that he was the youngest apostle in age. Rather, there is an allusion here to his miraculous conversion and call to the service of Christ. He was the last whom Christ called to the apostolate.

is it that some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, neither has Christ risen; and if Christ has not risen, then idle is our preaching, and idle your faith. Yes, and we have proved false witnesses of God; because we gave evidence of God that He raised up **THE CHRIST**—Whom He did not raise up, if it be true that the dead do not rise. For if the dead do not rise, neither has Christ risen; and if Christ has not risen, your faith is futile, you are yet in your sins. Then also those who have fallen asleep in Christ have perished. If we have a hope in Christ only for this life, we are of all men most pitiable.

SCENE OF THE FINAL RESURRECTION

Verse 25: Ps. 109 (110). 1.—27: Ps. 8. 7

But, in fact, Christ has risen from the dead, the first-fruits of those who sleep. For since by a man came death, by a Man also came the resurrection of the dead; for as in Adam all die, so also in **THE CHRIST** shall all be made alive. But each in his own order; namely, Christ, the first-fruits; then those who are Christ's at His Coming; then the end, when He hands over **THE KINGDOM TO GOD** and the Father, when He abolishes all other sovereignty, authority and power. For He must reign UNTIL HE PUTS all HIS ENEMIES UNDER HIS FEET. The last enemy to be abolished is Death. For **GOD SUBJECTED ALL THINGS UNDER HIS FEET**. But when He says "all things are subjected," it is clear that He is excepted who subjected all things to Him. And when all things have been subjected to Him, then **THE SON**

15.12 "Resurrection of the dead." The Corinthians had accepted the resurrection of Christ; but some of the unauthorized teachers, as St. Chrysostom tells us, were giving out that there was no resurrection of the body for us, but that the resurrection was simply a purification of the soul.

15.23 "At His Coming." Vulg., *who at His Coming have believed*.

15.24 "The Kingdom," i.e., the kingdom of the Church, when the warfare of the Church is over, and the Church Militant becomes the Church Triumphant.

Himself also shall be subject to Him who subjected all things to Him, that God may be all in all.

PREPARATION FOR THE RESURRECTION

Verse 32: Is. 22. 13; Wis. 2. 6

- 29 Otherwise what will they do who are baptized for the dead?
 If the dead do not rise at all, why then are they baptized for
 30,31 them? Why, too, are we in peril every hour? I protest by that
 boast in you, brethren, which I have in Christ Jesus our Lord,
 32 I die daily. If for human motives I engaged in a wild beast fight
 at Ephesus, what would it avail me? If the dead do not rise,
 LET US EAT AND DRINK, FOR TO-MORROW WE DIE!
 33 Be not deceived. "Bad company corrupts good morals."
 34 Awake to righteousness, and stop sinning. For some of you
 possess no knowledge of God; I say it to your shame.

THE MANNER OF THE RESURRECTION

Verses 45, 47: Gen. 2. 7.—55: Is. 25. 8; Hos. 13. 14

- 35 But some one will say, "How are the dead raised? and with
 36 what kind of body do they come?" Foolish man! What thou
 37 thyself sowest does not come to life unless it first dies. And
 what thou sowest is not the body which is to be, but the mere
 38 grain—say of wheat, or of some other kind. But God gives it a

15.28 "Subject to Him." Christ will be subject to the Father in the elect, and as man *with* the elect.

15.29 "Baptized for the dead." The Baptism for the dead here spoken of is variously explained. The more likely view holds that in Corinth, when a catechumen died before Baptism, a friend would receive the rite in his name, as a sign that the deceased had at least the faith and Baptism of desire, and was therefore a member of the mystical body. Such baptism was ceremonial, not sacramental, and was soon abolished on account of the abuses it led to. St. Thomas holds that the custom was reprehensible; and St. Paul here does not praise it, but merely adduces it as an instance of belief in the resurrection.

15.32 "Fight at Ephesus." This phrase must refer to the opposition St. Paul encountered from enemies during his stay in Ephesus.

15.33 "Bad company corrupts good morals," a saying found in a fragment of the *Thais* of Menander.

body such as He intended, and to each of the seeds its proper body. All flesh is not the same flesh; but there is one kind 39 proper to men, another to cattle, another to birds, another to fishes. There are also celestial bodies, and there are terrestrial 40 bodies; but the splendor of the celestial bodies is one thing, and that of the terrestrial bodies is another. There is one splen- 41 dor of the sun, and another splendor of the moon, and another splendor of the stars; for star differs from star in brilliancy.

So too is the resurrection of the dead. The body is sown in 42 corruption, it rises in incorruption; it is sown in ignominy, it 43 rises in glory; it is sown in weakness, it rises in power; it is sown 44 an animal body, it rises a spiritual body. If there is an animal body, there is also a spiritual. So too is it written, The first 45 MAN, Adam, "WAS MADE INTO A LIVING SOUL"; the last Adam was made into a life-giving Spirit. However, the spiritual was 46 not first, but the animal; afterward the spiritual. THE first MAN 47 WAS FROM THE EARTH, EARTHLY; the second Man is from heaven. As the earthly MAN was, such also are the earthly; and as the 48 Heavenly MAN is, such also shall be the heavenly. And as we 49 have borne the IMAGE of the earthly man, we shall also bear the IMAGE of the heavenly. But I say this, brethren, that flesh and 50 blood cannot inherit THE KINGDOM OF GOD, nor shall corruption inherit incorruption.

Listen! I tell you a mystery: not all of us shall sleep, but we 51 shall all be changed—in an instant, in the wink of an eye—at 52 the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this 53 corruptible thing we are must don incorruptibility, and this mortal thing must don immortality. And when this corruptible 54 body shall have donned incorruptibility, and this mortal frame

15.45 "A living soul." The body of man was animated by an intelligent soul, whereas the lower animals have only a sensory principle of life.

15.51 "Not all of us shall sleep, but we shall all be changed." Vulg., *We shall all rise again, but we shall not all be changed.* The Sinaitic MS. has, *We shall all sleep, but shall not all be changed.* The Vatican MS. and almost all other Greek MSS., as well as the Greek Fathers, have the passage as in our translation.

shall have donned immortality, then shall be brought to pass the saying that is written:

55 "DEATH IS SWALLOWED UP IN VICTORY.

O DEATH, WHERE IS THY VICTORY!

O DEATH, WHERE IS THY STING!"

56 The sting of death is sin, and the strength of sin is the Law;
57 but thanks be to God who gives us the victory through our
58 Lord Jesus Christ! Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

CONCLUSION

GENEROSITY IN ALMS

16 Now regarding the collection for the saints, you also are to
2 do as I prescribed to the churches of Galatia. Every first day of the week let each one of you lay by in a fund what his means
3 permit, so that no soliciting need be done when I come. And when I arrive, those whom you approve of I will send with letters to carry your generous offerings to Jerusalem; and if it is
4 advisable that I should go too, they shall go with me.
5 And I shall come to you when I have traversed Macedonia—
6 for I am going to pass through Macedonia—and perhaps may stay with you awhile, or even pass the winter, so that you may
7 see me off on my journey, wherever I may be going. For I do not wish to pay you now a mere passing visit, as I hope to stay
8 some time with you, if the Lord permits. But I shall remain in
9 Ephesus until Pentecost; for a wide door for efficient work is open to me, and there are many opponents.

HOSPITALITY AND FRIENDSHIP

10 Now if Timothy comes, see that he feels at home among
16.10 "At home among you." Lit., *without fear* (i.e., without uneasiness, discomfort) *among you*.

you; for he is doing the work of the Lord as well as I am. Let 11
 no one therefore depreciate him. Instead, see him off on his
 way in peace, that he may come to me; for I expect him with
 the brethren. As to the brother Apollos, I urged him a good 12
 deal to visit you with the brethren, but he was not altogether
 willing to go just now; he will come, however, when he has an
 opportunity. Watch; stand firm in the faith; behave like men; 13
 be strong. Let all that you do be done with love. 14

Now, brethren—you who are acquainted with the family of 15
 Stephanas and know that they are the first-fruits of Achaia, and
 have devoted themselves to the service of the faithful—I entreat 16
 you to place yourselves at the service of people like them, and
 of every fellow-worker and laborer. And I am glad of the arrival 17
 of Stephanas, Fortunatus and Achaicus, because they have made
 up for the lack of you; for they have refreshed my spirit as well 18
 as yours. Therefore, have due regard for such men.

FAREWELL GREETINGS AND BLESSING

The churches of Asia greet you. Aquila and Prisca salute you 19
 fervently in the Lord, together with the congregation in their
 house. All the brethren greet you. Greet one another with a 20
 holy kiss.

Paul's greeting—by my own hand. If any one loves not the 21,22
 Lord Jesus Christ, let him be anathema. Maran atha. The 23
 grace of our Lord Jesus Christ be with you. My love is with 24
 you all in Christ Jesus.

16.23 "Maran atha." These Aramaic words mean "Our Lord comes."
 They were added here by St. Paul to confirm the anathema he had just
 spoken, or to express the wish that Christ may correct impiety speedily.

The Second Epistle of St. Paul the Apostle to the Corinthians

INTRODUCTION

This letter was written from some place in Macedonia, perhaps Philippi, most likely in the autumn of the year 57, in reply to news brought to St. Paul from Corinth by Titus. While he was at Ephesus, after writing our First Corinthians, it seems the situation in Corinth became so acute that the Apostle found it necessary to send the Corinthian Church a very severe letter, which was written "with many tears" and "out of much affliction of heart," and which made the recipients sorrowful unto repentance (II Cor. 2. 3, 4; 7. 8-12). After dispatching that strong letter St. Paul sent Titus to Corinth to observe the effects and report to him at Troas, a Mysian seaport on the northeastern shore of the Aegean Sea. But Paul was obliged to leave Ephesus sooner than he had intended (I Cor. 16. 5-9); and so, arriving at Troas ahead of the appointed time and not finding his envoy there, he crossed over to Macedonia, where he met Titus coming from Corinth with his report (II Cor. 2. 12, 13; 7. 5-7).

The news brought by Titus was partly good, partly not so good. The situation in Corinth had changed. The majority of the faithful were loyal to Paul, and the offender had repented (II Cor. 2. 5 ff.; 7. 7 ff.). But the Judaistic adversaries of the Apostle had become worse and were increasing their activities against him (II Cor. 10. 10 ff.; 11. 21 ff.). To this complicated situation, according to the older opinion among Scripture scholars, the present letter was St. Paul's reply. Those older authorities also hold that the severe letter referred to in this Epistle, which consequently created the situation that occasioned this one, was our First Corinthians.

But modern scholars, quite generally, not only believe that a separate severe letter intervened between our First and Second Corinthians, but also that St. Paul during his long stay at Ephesus paid a second visit to Corinth (II Cor. 2. 1; 12. 14; 13. 1). Moreover, these scholars reject the unity of Second Corinthians, holding that the last four

INTRODUCTION

chapters are presupposed to the first nine chapters, and so must have been written before them, and are very probably the whole or a part of the severe letter spoken of in II Cor. 2. 3, 4; 7. 8-12.

Our Second Corinthians is extremely personal in character and unusually vehement in the four closing chapters. It is one of the most intimate, if not the most intimate, of the Apostle's letters. Throughout, it is a vigorous apology for his life and labors, and, in Chapters 3 to 6, 11 and 12, it attains an eloquence in thought and diction hardly equaled elsewhere in his writings. It gives us the best insight into Paul and his character that we possess, as First Corinthians is our most vivid and detailed picture of the life and practices of the early Church.

General Analysis of Second Corinthians:

Introduction. Greeting and Thanksgivings, 1. 1-14

- I. Apologetic part. St. Paul defends himself against the charges of fickleness, arrogance, insincerity and harshness which adversaries had raised in Corinth, 1. 15-7. 16
- II. Parenetic or Moral part, dealing with the collection to be made for the poor Christians of Jerusalem, 8. 1-9. 15
- III. Polemical part. The Apostle replies to the boasting of his opponents, and shows that he is superior to them in authority, knowledge and spiritual gifts, 10. 1-12. 13

Conclusion. The approaching visit and greetings, 12. 14-13. 13

The Second Epistle of St. Paul the Apostle to the Corinthians

GREETING

Paul, apostle of Christ Jesus by the will of God, and the brother Timothy. 1

To the Church of God which is at Corinth, together with all the holy ones in the whole of Achaia: Grace and peace to you from God our Father and the Lord Jesus Christ. 2

THANKSGIVINGS

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all consolation, who consoles us in our every affliction, that we may be able, by means of that consolation with which we ourselves are consoled by God, to console those who are in any affliction. For as the sufferings of the Christ overflow upon us, so through the Christ our consolation also overflows. So, if we are afflicted, it is for your consolation and salvation, which is worked out in the patient endurance of the same sufferings that we also suffer; or if we are consoled, it is for your consolation. And our hope for you is firm, since we know that, as you are partakers of the sufferings, so you are of the consolation also. 3 4 5 6 7

For we do not wish you to be ignorant, brethren, regarding the affliction which befell us in Asia, that we were exceedingly burdened beyond our strength; so much so that we despaired even of life. Nay, we felt within ourselves the sentence of death, that we might not be confident in ourselves, but in the God who raises the dead, who rescued us from such a dreadful death, and will rescue us completely. And we trust in Him that He will con- 8 9 10

1.3 See John 20. 17: "I ascend to My Father and your Father, to My God and your God."

1.6 "For your consolation." The Vulg. adds, *or if we are exhorted, it is for your exhortation and salvation.*

- 11 tinue to rescue us, you too uniting to help us by your prayers; so that, for the favor bestowed on us by means of many, thanks also may be given by many persons on our behalf.
- 12 For our ground of glorying is this—and it is the testimony of our conscience—that, with holiness and God-given sincerity—not with human cunning, but with divine grace—we have com-
- 13 ported ourselves in the world, and especially toward you. For we write nothing else than what you read or recognize; and I
- 14 hope you will recognize entirely—as you have in part recognized us—that we are your pride, just as you are ours in the Day of our Lord Jesus.

Part I: Apologetic

THE CHARGE OF FICKLENESS

- 15 With this confidence in you it was my intention to come first
- 16 to you, so that you might have a second grace, and by your way to pass into Macedonia, and again to come from Macedonia to you, and to have you see me off on my way to Judea.
- 17 Since therefore this was my intention, did I then show fickleness? or what I purpose, do I purpose with mere human caprice, so that my manner should be now “yes, yes,” and immediately,
- 18 “no, no”? But as God is faithful, our preaching to you is not
- 19 first “yes,” and then “no.” For the Son of God, Jesus Christ, who was preached among you by us—by me and Sylvanus and Timothy—was not “yes” and “no”; on the contrary, in Him all
- 20 was “Yes.” For, however many are the promises of God, in Christ they find their “Yes.” And therefore through Him is the
- 21 “Amen” to God’s glory through us. And He who confirms us

1.17 “Human caprice.” Lit., according to the flesh.

1.18 “Not first yes, and then no.” That is, our preaching is not first one thing, and then its opposite.

1.20 “Through Him is the Amen.” Through Christ the Messianic promises have been fulfilled; hence through Christ also is made possible the Amen acknowledging that fulfillment.—“Through us,” i.e., through our ministry.

together with you in Christ, and has anointed us, is God, who 22
has also set His seal upon us, and gave us the pledge of the Spirit
in our hearts.

NOT FICKLENESS, BUT LOVE CHANGED HIS PLANS

But I call God as witness on my soul that it was to spare you 23
that I did not come any more to Corinth. Not that we lord it 24
over your faith, but rather we cooperate for your happiness; for
it is by faith you stand. But I made up my mind to this—not to 2
come to you again in displeasure. For if I should distress you, 2
who then would there be to gladden me but him who was dis-
tressed by me? And I wrote you that same thing, in order that I 3
might not, when I should come, have sorrow from those over
whom I ought to rejoice. I had confidence in you all that my
happiness is the happiness of you all. For I wrote to you out of 4
much affliction and anguish of heart, with many tears—not that
you might be distressed, but that you might know the un-
bounded love I have for you.

If any one has caused distress, he has caused it not to me, but 5
in some measure (I will not be too severe) to you all. This 6
punishment, inflicted by your majority, is sufficient for the one
alluded to; so that it is better now that you should forgive and 7
console him, for fear that he whom I refer to, be drowned in
overwhelming sorrow. Therefore I beg you to show public char- 8
ity toward him. For I wrote with this object as well, that I 9

1.21 "Anointed us." Gr., *chrisas*, from which the name *Christ* is derived. The juxtaposition of *chrisas* and *Christ* in this clause intimates that God gave the apostles a share in the power of Christ the Anointed.

2.1 "To come to you again in displeasure." He did not blame them in regard to their faith. But they did offend in other points, and he had resolved not to visit them again until the causes of his displeasure had been removed.

2.3 "I wrote you that same thing." He refers to the severe reproof contained in I. Cor., or to a letter written between I. Cor. and II. Cor.

2.6 "By your majority," i.e., by the Corinthian Church, the superiors promulgating St. Paul's decree, the inferiors obeying it.—"For the one alluded to." Lit., for such a one, referring to the one who was excommunicated.

might know by proving you whether you are obedient in every-
 10 thing. But to whom you grant pardon for anything I grant it
 also. Indeed what I too have pardoned—if I have pardoned any-
 thing—I have pardoned in the person of Christ for your sake,
 11 that no advantage may be gained over us by Satan; for we are
 not ignorant of his devices.

12 Now when I came to Troas to preach the Gospel of Christ
 13 and a door was opened for me in the Lord, I had no rest for
 my soul at not finding my brother Titus. And so taking leave
 14 of them I proceeded into Macedonia. But thanks be to the God
 who always causes us to triumph in the Christ, and manifests
 through us in every place the fragrance of the knowledge of
 15 Him! For we are to God the sweet fragrance of Christ—in those
 who are in the way of salvation, and in those who are in the way
 16 of perdition—to the latter, an odor from death unto death; to
 17 the former a fragrance from life unto life. And for this office who
 is sufficient? For we are not, like the many, trading with THE
 WORD OF GOD; but as out of sincerity—nay, as sent by God—we
 speak in the presence of God, in the person of Christ.

THE CHARGE OF ARROGANCE

Verse 3: Exod. 24. 12; 31. 18; 34. 1; Jer. 31. 33; Ez. 11. 19; 36. 26

- 3 Are we beginning again to “commend” ourselves? or do we
 2 need, like some, letters of introduction to you or from you? You
 are our letter, written in our hearts, known and read by all men.
 3 You are manifestly a letter of Christ which we were commis-
 sioned to indite, and WRITTEN, not with ink, but with the Spirit
 of the living God; not UPON STONE TABLETS, but upon tablets of
 flesh in hearts.

2.11 “Be gained over us by Satan.” If Paul used overmuch severity, sin-
 ners would be driven to desperation, and Satan would score a victory.

2.13 “My brother Titus,” whom St. Paul had sent to Corinth to learn
 the spirit in which his letter had been received.

3.3 “The Spirit of the living God.” The Holy Ghost is sometimes called
 the Finger of God. See Exod. 31. 18.

PAUL'S CONFIDENCE DUE TO THE GREATNESS OF HIS
MINISTRY

Verse 7: Exod. 34. 30

And such confidence we have toward God through the Christ. 4
Not that we are capable of thinking anything of ourselves as 5
originating from ourselves; our capability is, on the contrary,
from God. It is He also who has qualified us as ministers of a 6
New Covenant, not of the letter, but of the spirit; for the letter
kills, but the Spirit makes alive.

Now if the ministration of death, engraved in letters upon 7
stones, came with such glory that the sons of Israel were not
able to gaze upon the face of MOSES, because of the SPLENDOR
OF HIS COUNTENANCE, fading as it was, why should not the min- 8
istration of the Spirit be more glorious? For if the ministration 9
of condemnation was glorious, how much more does the minis-
tration of justification exceed in glory! Nay, in this respect that 10
which had been made glorious became inglorious, on account of
the greater glory surpassing it. For if the fading was glorious, 11
the abiding is much more glorious.

SUPERIORITY OF CHRISTIAN MINISTRY

Verse 13: Exod. 34. 33, 35.—16: Exod. 34. 34

Possessing therefore such a hope, we use great freedom of 12
speech, and are not like MOSES, who PUT A VEIL OVER HIS FACE, 13
so that the sons of Israel might not gaze upon the end of what
was only passing. But their minds were dulled; for to the present 14
day the same veil at the reading of the Old Testament remains
unlifted in respect to the fact that in Christ the Old Covenant
is annulled. Nay, until now, whenever MOSES is read, a veil lies 15

3.6 "The letter kills," i.e., the letter of the written document of the Law.

3.7 "Of death." The Old Law, the law of the letter, led to death, because it did not give the help necessary to keep its mandates.—"Splendor of his countenance." Lit., *the glory of his countenance, which glory was made void*. See Exod. 34. 29, 30.

3.13 "Might not gaze upon the end of what was only passing." Vulg., *might not gaze upon his countenance which was made void*.

16 upon their heart. BUT WHENEVER THEY RETURN TO THE LORD,
 17 THE VEIL SHALL BE REMOVED. The Lord is the Spirit, and where
 18 the Spirit of the Lord is, there is liberty. And we all, with un-
 veiled face reflecting as a mirror THE GLORY OF THE LORD, are
 transfigured into its own IMAGE from glory to glory, as by the
 Lord who is Spirit.

4 Therefore, having this ministry, as a result of mercy, we are
 2 not faint-hearted. On the contrary, we have renounced the con-
 cealments prompted by shamefacedness, not acting deceitfully
 nor adulterating THE WORD OF GOD; but by the manifestation
 of the truth we commend ourselves to every man's conscience
 3 before God. But if indeed our gospel is veiled, it is veiled in the
 4 case of those perishing, the unbelievers whose mind the god of
 this world has blinded, so that they see not the effulgence of the
 5 glorious Gospel of the Christ, who is THE IMAGE of God. For it
 is not ourselves that we preach, but Christ Jesus as Lord, and
 6 ourselves as your servants for Jesus' sake. For it is God—He who
 said, "Light shall shine out of darkness"—who has shone in our
 hearts to enlighten us with the knowledge of the divine majesty
 in the face of Jesus Christ.

THE SUPPORT OF HIS MINISTRY IS GOD

Verse 13: Ps. 115 (116). 10

7 But we hold this treasure in vessels of earthenware, so that the
 transcendent greatness of the power may be of God, and not
 8 from ourselves. We are crowded on every side, yet not cramped;
 9 perplexed, yet not despairing; persecuted, yet not forsaken;
 10 struck down, yet not destroyed; always carrying about in the
 body the dying of Jesus, that the life of Jesus may be manifested
 11 in our body. For we, the living, are always being surrendered to
 death for Jesus, that the life of Jesus may be manifested in our
 12 mortal flesh. Thus death is wrought in us, but life in you.

13 But we have the same spirit of faith; according, then, to what is

4.2 "Shamefacedness," i.e., false shame over *the folly of the cross* (Rom.
 1. 16).

written, "I BELIEVED, THEREFORE I SPOKE," we also believe, and therefore we speak, sure that He who raised up the Lord Jesus 14 will raise us up also with Jesus and will place us with you. For all 15 is for your sakes, in order that grace, multiplied through the many, may make thanksgiving abound to the glory of God.

Consequently we are not faint-hearted; on the contrary, even 16 if our outward man is wasting away, yet our inward man is renewed day by day. For the fleeting trifle of our suffering is working 17 out for us in a surpassing degree an eternal weight of glory, since we look not to the seen, but to the unseen; for things seen 18 are temporary, but things unseen are eternal.

We know indeed that if our earthly house, this tent, is demolished, 5 we possess a building from God, a house not made by hands, eternal in the heavens. In this present dwelling, we are groaning 2 and longing to be further clothed over with our dwelling which is from heaven, provided we shall be found clothed, not naked. 3 For indeed we, while living in this tent, groan and are depressed, 4 because we do not wish to be stripped, but to be further clothed over, so that this mortality may be swallowed up by life. But He 5 who formed us for this very thing is God, who gave us the Spirit as its pledge.

We always have courage therefore, knowing that while we are 6 at home in the body we are absent from the Lord; for we walk 7 by faith, not by sight. We have courage, I say, and would prefer 8 to be absent from the body and at home with the Lord. And 9 therefore we are eager, whether at home or absent, to be pleasing to Him. For we must all be manifested before the tribunal 10 of the Christ, that each may receive the reward of what has been done through the body, whether good or evil.

5.1 "This tent," i.e., this bodily frame.

5.3 "Clothed," i.e., still clothed in our mortal bodies on the Day of Judgment.

5.4 "Stripped," i.e., separated from our bodies at the Judgment.

5.8 "Home with the Lord." St. Paul had expressed a desire (vv. 3, 4) to be alive at the Day of Resurrection; but if that might not be, he would rather die now than continue to be separated from Christ.

CHARGE OF INSINCERITY

11 Knowing therefore the fear of the Lord, we endeavor to win the confidence of men. We are clearly known to God, and I
 12 hope that we are clearly known to your consciences also. We are not "recommending" ourselves again to you, but rather giving you an occasion of being proud of us, that you may have an answer for those who make a brave show in appearance and not
 13 in heart. For if we are beside ourselves, it is for God; if rational, 14 it is for you: for the love of Christ restrains us. And this is our 15 conclusion: that One died for all, therefore all had died; and that He died for all, so that the living should no longer live for themselves, but for Him who for their sakes died and rose again.

HIS AIMS NOT INSINCERE BUT SPIRITUAL

16 Therefore we from henceforth regard nobody from a merely natural point of view; even if we have known Christ from a nat-
 17 ural point of view, yet now we know Him so no longer. So that whoever is in Christ is a new creature: the old things are passed
 18 away; behold, they have become new! But all things are from God, who reconciled us to Himself through Christ, and con-
 19 ferred on us the ministry of reconciliation—that is, God reconciled the universe to Himself, in Christ, not holding men's sins against them; and He committed to us the message of this reconciliation.

PROOFS OF HIS SINCERITY

Chapter 6, verse 2: Is. 49. 8.—9: Ps. 117 (118). 18.—11: Ps. 118 (119). 32

20 We are ambassadors therefore on behalf of Christ, as though God were entreating by us. We implore you, on behalf of 5.16 "Natural point of view." Lit., according to the *flesh*. He took account of men henceforth not as mere natural men, but as men redeemed and raised to the supernatural order in Christ, and born again from above of the Holy Ghost.—"No longer." He no longer regarded Christ as an impostor, or even as a mere national Messiah, to whose race he was proud to belong, but as the Son of God, the Redeemer of the world, the Head of a redeemed race and of a sanctified people.

Christ, to be reconciled to God! For our sakes He made Him 21
to be as sin who knew no sin, that in Him we might become
possessed of the justification of God.

And as His co-workers we entreat you not to receive the grace 6
of God in vain; for He says: 2

"AT AN ACCEPTABLE TIME I LISTENED TO THEE,
AND IN A DAY OF SALVATION I SUCCORED THEE."

Behold, now is the "acceptable time"; behold, now is the "day
of salvation." We give no cause of offense to any one, that our 3
ministry may not be blamed; on the contrary, we show ourselves 4
as ministers of God in every respect—in much patience; in afflic-
tions, in necessities, in difficulties; in blows, in prisons, in riots; 5
in labors, in watchings, in fastings; in chastity, in knowledge, in 6
longsuffering, in gentleness, in the Holy Spirit, in unfeigned
love; in THE WORD OF TRUTH, in the power of God; by the armor 7
of righteousness on the right hand and on the left; through 8
honor and disgrace, through bad report and good report; as
though deceivers, yet true; as ignored, yet recognized; as DYING, 9
yet behold WE ARE ALIVE; AS CHASTISED, YET NOT KILLED; AS SOR- 10
rowful, but always rejoicing; as poor, but enriching many; as hav-
ing nothing, yet possessing all things.

Our mouth is open to you, Corinthians, our HEART EXPANDS. 11
You are not narrowed in our hearts, but you are contracted in 12
your own. Now to make a return of my cordiality in kind—I 13
speak as to my children—enlarge your hearts also.

THE CORINTHIANS SHOULD BE SINCERE

Verse 16: Lev. 26. 12; Ez. 37. 27.—17: Jer. 51. 45; Ez. 20. 34, 41;

Is. 52. 11.—18: II Kings 7. 14; Is. 43. 6; Jer. 32. 38

Do not become incongruously yoked with unbelievers; for what 14

5.21 "Made Him to be as sin." That is, treated Him as if He were a
sinner or sin itself; or made Him the sin-victim. The Jews called the
sacrificial victim by the name of the object for which it was offered, which
in this case was sin.

6.12 "You are contracted." There is room in my heart for you all, but
not room enough in your hearts for me.

6.13 "Return in kind." Vulg., *having the same recompense*.

partnership have righteousness and iniquity? or what has light
 15 in common with darkness? and what concord has Christ with
 16 Belial? or what part has a believer with an unbeliever? and what
 alliance has a temple of God with idols? For you are a temple of
 the living God, even as God said, "I WILL DWELL IN THEM AND
 WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL
 17 BE MY PEOPLE." Therefore

"COME OUT FROM AMONG THEM, AND BE SEPARATE,"

says the Lord,

"AND TOUCH NOT THE UNCLEAN;

AND I WILL RECEIVE YOU,

18 AND WILL BE A FATHER TO YOU,

AND YOU SHALL BE SONS AND DAUGHTERS TO ME,"

says the Lord Almighty.

7 Therefore having these promises, beloved, let us purify ourselves from all defilement of flesh and spirit; thus advancing to more perfect holiness in the fear of God.

THE CHARGE OF HARSHNESS

2 Make room for us! We have wronged none, we have cor-
 3 rupted none, we have overreached none. I do not say this as
 condemning you; for I have said before that you are in our hearts
 4 to die and to live with us together. I use much freedom of
 speech to you, but I am very proud of you; I am full of consolation,
 overflowing with gladness in spite of all our suffering.

HE WROTE FROM KINDNESS

5 For even when we arrived in Macedonia we had no bodily
 rest, but had trouble on every side—combats without, fears
 6 within. Nevertheless God, the consoler of the lowly, consoled
 7 us by the arrival of Titus. And not only by his arrival, but also

7.2 "Make room for us," in your hearts.

7.4 "I am very proud of you." Or, *I boast much about you.*

by the consolation which he felt regarding you as he reported to us your eager desire, your sorrow, your zeal for me; so that my delight was increased. For granting that I grieved you by my letter, I do not regret it. And granting that I did regret it (for I see that that letter grieved you, though but for a while), now I am glad; not because you were grieved, but because your grief resulted in repentance. For your sorrow was conformed to God, so that you suffered no detriment through us in any way.

For that sorrow which is conformed to God works our repentance unto salvation, bringing no regret; while worldly grief produces death. For, observe, this very fact that your grief was directed to God—what earnestness it effected in you, what a clearing of yourselves, what indignation, what fear, what eager desire, what zeal, what severity! In everything you have proved yourselves unsullied in that affair.

So then, although I wrote to you, it was not merely on account of the one who did the wrong, nor on account of the one who suffered the wrong; but with the object that the solicitude you really have for us might be made clear to yourselves before God. Therefore we have been consoled. And in our consolation we were all the more rejoiced at the delight of Titus, because his mind was put at ease by you all. And if I have expressed to him some pride in you, I was not made ashamed of doing so; but as we spoke everything truthfully to you, so the pride we expressed before Titus was found to be true. And his affection for you is all the more unbounded as he remembers the obedience of you all—how you received him with reverence and trembling. I am glad that I can rely on you in everything.

Part II: Hortatory

CHARITY COLLECTIONS

We now inform you, brethren, of the grace of God which has been given in the churches of Macedonia; how in a great trial of affliction their abundance of joy and their deep poverty were

3 poured out as far as the wealth of their generosity could go. For
 according to their ability—I bear them witness it was even be-
 4 yond their ability—they volunteered, entreating us most ear-
 nestly as a favor to let them share in the work of relieving the
 5 holy ones. This was beyond our expectations; but they even gave
 themselves, first to the Lord, and then to us by the will of God.
 6 And so we have entreated Titus that, since he had already made
 a beginning, he should complete in your case also this charitable
 7 work. However, as you excel in everything—in faith, in speech,
 in knowledge, in all earnestness, and in your love for us—see that
 you excel in this charitable work also.

CHRIST'S POVERTY HONORED THROUGH ALMSDEEDS

Verse 15: Exod. 16. 18

8 I do not speak as commanding, but as testing the sincerity of
 9 your love by comparing it with the fervor of others. For you
 know the generosity of our Lord Jesus Christ—that, though rich,
 He became poor for your sakes, that by His poverty you might
 10 be made rich. I give counsel, then, in this matter; for this work
 is suitable to you, who were the first not only to do it, but also
 11 to plan it, a year ago. Now then, complete the doing too; that,
 as there was readiness in willing, so there may be readiness in
 12 completing also according to your means. For if the readiness is
 there, it is acceptable according to what it has at its disposal,
 13 not according to what it cannot do. For I do not intend that
 there should be relief for others and distress for you; on the con-
 14 trary, there is a just balancing—your abundance at this present
 time supplying their need, that their abundance may in turn
 15 supply your need, thus making for equality; as it is written, "HE
 WHO GATHERED MUCH HAD NOTHING OVER, AND HE WHO GATHERED
 LITTLE HAD NO LACK."

8.2 "Poured out as far as, etc." Lit., *abounded unto the wealth of their generosity.*

8.4 This verse is much compressed in the original Greek.

8.14 "May supply your need." The Corinthians were to contribute to the bodily wants of their brethren at Jerusalem, while these in turn by prayers and merits would assist the Corinthians in their spiritual needs.

PAUL'S REPRESENTATIVES COMMENDED

Verse 21: Prov. 3. 4

But thanks be to God for putting this same zeal for you into
 the heart of Titus! For he received our request, it is true; but,
 being very earnest himself, he set off to go to you voluntarily.
 And we have sent with him the brother whose praise is in the
 Gospel throughout all the churches. And not only this, but he
 was also selected by the churches as our traveling companion in
 this work of charity, which is administered by us for the glory
 of the Lord. We readily agree to this, since we avoid having any
 one blame us in the matter of this bounty which is administered
 by us. WE TAKE THOUGHT FOR WHAT IS HONORABLE, not only IN
 THE SIGHT OF THE LORD, but ALSO IN THE SIGHT OF MEN. And we
 have also sent with them our brother, whom we have often
 found to be earnest in many affairs, but now he is much more
 earnest because of the great confidence he has in you. As regards
 Titus, then, he is my companion and fellow-worker in your
 service; as regards our brethren, they are the messengers of the
 churches, they are the glory of Christ. Show them therefore in
 the face of the churches the proof of your charity and of our
 pride in you.

EARLY PREPARATION OF ALMS IS URGED

Verse 7: I Par. 29. 17; Prov. 22. 8 (Lxx).—9: Ps. 111 (112). 9

Now regarding the relief-offerings to the holy ones, it is super-
 fluous for me to write to you. For I know your ready will, re-
 garding which I am boasting to the Macedonians about you to
 the effect that Achaia has been prepared for a year past; and your
 zeal has stimulated very many of them. I have accordingly sent

8.18 "The brother whose praise, etc." This is understood by some of St. Luke the Evangelist, one of the companions of St. Paul; but in the Gospel does not refer to St. Luke's Gospel, which was not yet written. St. Luke, it seems, accompanied St. Paul to Jerusalem.

8.22 "Our brother." It is not known who this was; perhaps it was Titus or Silas.

the brethren, so that our boast about you may not turn out to
 4 be idle on this score; that, as I said, you may be prepared: lest,
 if any Macedonians come with me and find you unprepared, we
 —not to say you—should be put to shame in this confident as-
 5 sertion. I considered it necessary therefore to request the
 brethren to proceed to you ahead of me, and make up in ad-
 vance your already promised bounty, so that this may be ready;
 yet as a matter of bounty, not as an exaction.

6 But I say this: He who sows sparingly shall also reap sparingly,
 7 and he who sows bountifully shall also reap bountifully. Let each
 one give as he has determined in his heart; not with reluctance.
 8 or from compulsion; for GOD loves A CHEERFUL GIVER. And God
 is able to make every benefit overflow upon you, so that, besides
 always possessing a sufficiency in everything, you may have abun-
 9 dance over and above for every good work; as it is written:

“HE DISTRIBUTED BROADCAST; HE GAVE TO THE POOR;
 HIS RIGHTEOUSNESS ENDURES FOREVER.”

BLESSING AND REWARD OF GOD AND HIS POOR

Verse 10: Is. 55. 10; Hosea 10. 12

10 And He who SUPPLIES SEED TO THE SOWER AND BREAD FOR
 EATING, will supply and multiply your seed for sowing, and in-
 11 crease the HARVEST OF YOUR RIGHTEOUSNESS. You shall in every-
 thing be enriched and made generous, and this will produce
 12 through us thanksgiving to God. For the ministration of this
 service not only supplies the wants of the holy ones, but also
 13 overflows in many thanksgivings to God, since by the proof of
 this assistance they will glorify God for the obedience of your
 confession to the Gospel of Christ, and for the liberality of your
 14 contribution to them and to all; while in their prayers for you
 they will have an affectionate regard for you, because of the pre-
 15 eminent grace of God which rests upon you. Thanks be to God
 for His inexpressible gift!

Part III: Polemic

PAUL'S SUPERIORITY TO HIS ADVERSARIES

Now I myself, Paul, entreat you by the mildness and gentleness of Christ—I, “who when among you am of mean presence, but when absent am bold toward you”—I pray you that I may not, when present, have to be bold with the assurance with which I am capable of being venturesome against some who judge of us as though we were acting through carnal motives. For though we live in the flesh, we are not engaged in a carnal warfare. For the weapons of our campaigning are not carnal, but they are mighty enough by divine appointment for the destruction of fortresses; and we overturn human reasonings and every form of high-mindedness exalting itself against the knowledge of God, and we bring every thought into captivity to the obedience of the Christ. And we are prepared to punish every disobedience, as soon as your own obedience is thorough.

HIS APPROVAL IS FROM GOD

Verse 17: Jer. 9. 23, 24

You look at things superficially. If any one is sure of himself that he belongs to Christ, let him go back and reflect upon this—that, as he belongs to Christ, so also do we. For though I am about to boast somewhat largely of our authority, which the Lord gave us to build you up and not to pull you down, I shall not be made to blush, so as to seem as though I were merely

10.1 “But when absent am bold toward you.” This was one of the accusations made against Paul by the factious leaders at Corinth.

10.2 “Through carnal motives.” Lit., *walking according to the flesh*.

10.6 “As soon as your own obedience is thorough.” As though he said, *When I see the rest of you obedient, I will punish the incorrigible*.

10.7 “You look at things superficially.” Thus this passage was understood by St. Chrysostom. Or, it can mean, *Look at the things that stare you in the face*. Lit., *You look (or, Look) at what things are according to appearance*.

10 trying to frighten you by my letters. For "his letters," they say, "are weighty and strong, but his bodily presence is feeble, and
11 his diction contemptible." Such a one should understand this, that what we are in the language of correspondence when absent, such we are also in action when present.

12 We do not pretend to class ourselves or compare ourselves with some of these self-advertisers! They, measuring themselves by themselves and comparing themselves with themselves, fail
13 in good judgment. But we shall not boast beyond our limit, but within the limit of the province God has assigned us—a limit to
14 reach even to you. For we are not overstretching ourselves, as though we did not reach to you; for we were the first to come
15 so far as to reach you with the Gospel of the Christ. We do not boast beyond the limit of our rights, that is, in other men's labors; but we have a hope that, as your faith increases, we may
16 be much further enlarged within our sphere among you, so that we may preach the Gospel even to the parts beyond you, and not boast about doing in another's province what we have found
17 already done. BUT LET HIM WHO BOASTS MAKE HIS BOAST IN THE
18 LORD; for not he who praises himself is approved, but he whom the Lord approves.

HIS KNOWLEDGE

Verse 3: Gen. 3, 4, 13

11 I wish you could put up with a little of my folly—yes, do bear
2 with me. For I am jealous over you with a divine jealousy; for I espoused you to one husband, so as to present you a chaste
3 virgin to the Christ. But I am afraid lest in some way, as THE SERPENT SEDUCED Eve by his cunning, your minds may be corrupted and fall away from the simplicity and purity you should

10.12 "Fail in good judgment." Vulg., *But we measure ourselves by ourselves, and compare ourselves with ourselves.*

10.13 "Limit of the province." Or, *measuring line*.—"Assigned." Or, *measured out*.

10.15 "Enlarged among you." Lit., *enlarged among you as to our province abundantly*.

11.3 "Simplicity and purity," i.e., of the faith.

have toward the Christ. For if indeed a newcomer were to
 preach another Jesus, whom we did not preach, or if you were
 to receive from him a different Spirit—which you did not receive
 from us—or a gospel different from that which you actually ac-
 cepted, I fear you would be fairly inclined to tolerate him! For
 I consider myself not a whit behind the pre-eminent apostles;
 but even though I am rude in speech, yet I am not in knowl-
 edge—nay, in every way we have made this plain to you in all
 things.

DISINTERESTEDNESS OF PAUL

Or did I do wrong in abasing myself that you might be up-
 lifted, because I preached the Gospel of God to you gratui-
 tously? I robbed other churches by accepting wages from them
 so that I could minister to you. And when with you and in need
 I was not a burden on any one; for the brethren arriving from
 Macedonia supplied my wants; and in every way I kept myself
 from being a burden on you, and will continue to do so. As
 the truth of Christ is in me, this boast shall not be checked in
 my case in the regions of Achaia! Why? because I do not love
 you? God knows! But I will continue to do as I am doing, so
 that I may cut off the opportunity of those who desire an oppor-
 tunity—that of being found to be like ourselves in a matter in

11.4 "You would be fairly inclined to tolerate him!" There are two inter-
 pretations: (1) St. Paul complains that if an impostor came with a new
 Gospel, the Corinthians would give him a welcome; (2) St. Paul says
 that if a new teacher could give them a new Gospel, they would have
 an excuse for listening to it, but in fact there can be no new Gospel.

11.5 "Pre-eminent apostles." Spoken ironically of the pretenders, who
 regarded themselves as eminent Apostles. St. John Chrysostom, however,
 understands the *pre-eminent* Apostles to be Peter, James and John. Paul
 was not inferior to the Twelve in his right to preach the Gospel and in
 his knowledge.

11.7 "In abasing myself," by laboring with my own hands for a living.

11.12 "Like ourselves." If St. Paul consented to receive a salary from the
 Corinthians, the pretended apostles would be delighted at his doing so,
 for they would then be like him in this respect. These intruders seem to
 have taken pride in the amount they received, measuring thereby the
 popularity in which they were held.

13 which they take pride. For such men are sham apostles, deceitful
 14 workers, who transform themselves into apostles of Christ. And
 no wonder, for even Satan transforms himself into an angel of
 15 light. It is no great thing therefore if his ministers also transform
 themselves so as to pass as ministers of righteousness. Their
 end will be according to their works.

PAUL'S SUFFERINGS AND PERSECUTIONS

16 I say again, let no one think me foolish; but if you do, well
 17 take me as foolish, so that I too may boast a little. What I am
 going to say I do not say according to the Lord, but as though
 18 in a fit of folly in assuming this rôle of a boaster. Since many
 19 boast according to the flesh, I will boast also. For you tolerate
 20 fools complacently, being so wise yourselves! For you tolerate a
 man though he is bringing you into bondage, though he preys
 upon you, though he robs you, though he assumes consequential
 airs, though he strikes you on the face!
 21 I admit my shame; I am too weak for such things! Yet what-
 ever any one dares to claim (I speak foolishly!) I myself dare
 22 also. Are they Hebrews? so am I. Are they Israelites? so am I.
 23 Are they descendants of Abraham? so am I. Are they ministers
 of Christ? (I may seem to speak as one out of his wits!) but I
 am more so. I am in labors more abundantly; in prisons more
 frequently; in floggings beyond measure; often in the midst of
 24 death! From Jews five times I received forty lashes less one.
 25 Thrice I was beaten with rods; once I was stoned; thrice I was
 shipwrecked; a night and a day I have passed adrift on the sea;

11.17 "As though in a fit of folly." Lit., as in folly.

11.18 "According to the flesh." That is, boasting about external and worldly things, such as Hebrew birth, circumcision, wealth and learning (St. Chrysostom).

11.20 "Strikes you on the face." He refers to the tyranny of the false apostles, who are bringing the Corinthians into bondage to the Jewish Law, who prey upon and rob them by their exactions, and treat them overbearingly.

11.24 "Forty lashes less one." See Deut. 25. 3. Only thirty-nine lashes were given, to make sure that the Law was not overstepped.

in frequent journeys, in dangers from rivers, in dangers from 26
robbers, in dangers from my own nation, in dangers from Gen-
tiles, in dangers in town, in dangers in the desert, in dangers at
sea, in dangers among false brethren; in labor and hardship, in 27
wakefulness often, in hunger and thirst, in frequent fasting, in
cold and nakedness. Besides these external things, there is my 28
daily anxiety—the care of all the churches. Who is weak, and I 29
am not weak? who is scandalized, and I am not aflame? If I 30
must boast, I will boast of my infirmities. The God and Father 31
of the Lord Jesus, who is blessed for evermore, knows that I do
not lie.

In Damascus the prefect under King Aretas guarded the city 32
of the Damascenes in order to seize me; and through a window 33
I was let down by the wall in a basket, and escaped his hands.

HIS REVELATIONS

Must I boast? It is inexpedient indeed, but I will come to 12
visions and revelations of the Lord.

I know a man in Christ, who fourteen years ago—whether in 2
the body I know not, or out of the body I know not, God
knows—was caught up even to the third heaven. And I know of 3
such a man—whether in the body or apart from the body I know
not, God knows—that he was caught up into Paradise, and heard 4
ineffable words, which it is not permitted man to utter. Of such 5
a one I will boast; but about myself I will not boast, except in
my infirmities. For if I should wish to be boastful I should not 6
be foolish, for I should be speaking the truth; but I forbear, lest
any one should estimate me beyond what he sees me to be, or
what he hears from me.

And that I might not be elated by the stupendousness of the 7
revelations, there was given me a thorn in the flesh, a messenger
of Satan, to beat me with repeated blows. I entreated the Lord 8

12.7 "Thorn in the flesh." He speaks of a chronic bodily ailment, not a
temptation of the flesh. The word generally translated *thorn* may also
mean a pointed piece of wood, or a stake, upon which in some Oriental
countries severed heads or even living bodies were sometimes impaled.

- 9 three times about this, that it might depart from me; but He said to me, "*My grace is enough for thee; for power is perfected in weakness.*" Rather therefore will I gladly boast of my weaknesses, that the power of the Christ may rest upon me. Therefore I take pleasure in infirmities, in insults, in hardships, in persecutions, in difficulties for the sake of Christ; for when I am weak, then I am strong.

PAUL WAS COMPELLED TO BOAST

- 11 I am done with being foolish! But you have forced me to be so; for I ought to have been commended by you, since I have been in no way inferior to the leading apostles, even though I
12 am nothing. Indeed the marks of an apostle were worked out among you with all patience, by signs and wonders and mighty
13 works. For in what were you less favored than the rest of the churches, except that I myself did not burden you with my maintenance? Forgive me this wrong!

CONCLUSION

THE APPROACHING VISIT

Chapter 13, verse 1: Deut. 19. 15

- 14 Behold, I am ready to come to you this third time; and I am not going to be a burden; for I do not seek your property, but yourselves. For the children ought not to lay up for the parents,
15 but the parents for the children. And I will most gladly spend and be spent for the sake of your souls. In loving you more should I be loved less?
16 But put it this way: "I was not myself a burden upon you, but being a crafty body I took you in by beguiling you!" Did I
17 make gain out of you by any of those whom I sent to you? I requested Titus to come, and sent the brother with him—did Titus make gain out of you? Did we not walk in the same spirit, in the same steps?

12.11 "I am done with being foolish." Or, *I have become foolish.*

You are thinking all this time that we are excusing ourselves 19
to you. But it is in the sight of God that we speak in Christ;
and all, beloved, is for the sake of building you up. For I fear 20
that on my arrival I may not find you to be such as I wish, and
that I myself may be discovered by you to be such as you do not
wish; that there may be quarrels, jealousies, animosities, factions,
detractions, slanders, inflations, disorders among you; that, again, 21
when I come my God may humiliate me with regard to you,
and that I may have to mourn over many of the former sinners
who have not done penance for the uncleanness and fornication
and licentiousness which they have practiced.

This is the third time I am coming to you. BY THE MOUTH 13
OF TWO OR THREE WITNESSES EVERY FACT SHALL BE ESTABLISHED.
I forewarned when present for the second time, and, though 2
absent, I forewarn now both those inveterate sinners and all the
rest, that if I come again I will not spare. You seek a proof of 3
the Christ speaking in me. He is not weak toward you, but is
powerful in you; for He was crucified through weakness, yet He 4
lives through the power of God. For we also are weak in Him,
but in your case we shall be alive with Him through the power
of God.

Prove yourselves whether you have faith. Examine yourselves: 5
Have you no recognition of yourselves that Jesus Christ is in
you? If not, you do not stand approved. But I hope you shall 6
know that we are not unapproved. Yet we pray God that you 7
may not do wrong at all; and this is not that we may seem ap-
proved, but that you may do right, even though we ourselves
seem unapproved. For we cannot do anything against the truth, 8
but everything must be for the truth. And so we are glad when 9
we are weak and you strong; and this too we pray for—that you
may be perfected. I write this while absent therefore, that on 10
arriving I may not have to employ severity, in accordance with
the authority which the Lord gave me, which is meant for build-
ing up and not for tearing down.

13.1 "Fact." Lit., word, a Hebraism for fact.

13.4 "Crucified through weakness," in the infirmity of His assumed nature.

FAREWELL BLESSINGS

- 11 Finally, brethren, farewell; perfect yourselves, be encouraged, be of the same mind, live in peace; and the God of love and peace shall be with you.
- 12 Greet one another with a holy kiss. All the holy ones send you greetings.
- 13 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

13.11 "Perfect yourselves." Or, *restore yourselves to your former condition, mend your ways.*

The Epistle of St. Paul the Apostle to the Galatians

INTRODUCTION

It is a disputed question among Scripture scholars whether this letter was addressed to the converts of South Galatia, evangelized by St. Paul on his first missionary journey (Acts 13. 13 ff.; 14. 1 ff.); or to those of North Galatia, commonly called Galatia Proper, apparently visited by the Apostle on his second and third journeys (Acts 16. 6; 18. 23); or to the converts of both North and South Galatia, as the obvious meaning of Acts 16. 6 is thought by some authorities to imply. Whichever opinion we may hold in this matter of the readers of Galatians makes little difference as regards the teaching of the Epistle, which is that justification and salvation are not through circumcision and the other ceremonial observances of the Mosaic Law, but through faith in Christ.

The Epistle was occasioned by the advent in Galatia, shortly after the foundation of the Church there, of certain Judaizing elements that upset the new converts and caused dissension among them by casting discredit on St. Paul. These disturbers told the Galatians that the observance of Jewish feasts and practices was necessary for converts to Christianity in its full and perfect sense, that Paul was not a real apostle, and that his teaching about the Law of Moses was not authorized by the true apostles, Peter, James, and John. Already, it seems, these breeders of doubt and distrust were making some headway, when St. Paul learned of the situation and hastened to correct it and prevent further defection from the true faith by sending the present letter.

We cannot be certain about the date of this Epistle. That will depend on the theory that we adopt as to its readers. But since it was sent after a second visit to the community (Gal. 4. 13), we should say that it was written on the second missionary journey, if the readers were those of South Galatia, but during the third journey, if it was addressed to North Galatia. The most probable place and date of

INTRODUCTION

composition are thought to be Ephesus in the early part of the third journey (Acts 18—19).

Like II Corinthians, Galatians is vigorous and apologetic in style and character. Its theme is akin to that of Romans, though less elaborate and profound. The Epistle lacks the digressions so common in St. Paul, and the usual closing salutations are wanting—marks indicating the energy and indignation with which it was written.

General Analysis of Galatians:

Introduction. Announcement of the two main themes of the Epistle; namely, the authority of St. Paul's preaching and the liberation of man from Mosaic observances, 1. 1—10

- I. Apologetic part. St. Paul defends the authority of his apostolate and gospel, which are not from man but from God, 1. 11—2. 21
- II. Dogmatic part. Justification comes through faith in Christ, not through Mosaic observances, 3. 1—4. 31
- III. Moral or practical part—warns the Galatians to avoid the Mosaic rites from which they have been liberated and to practice Christian virtues, 5. 1—6. 10

Conclusion, written in St. Paul's own hand, sums up what has been said, 6. 11—18

The Epistle of St. Paul the Apostle to the Galatians

GREETING

Paul, an apostle—not from men, nor through any man, but 1
by act of Jesus Christ and of God the Father who raised Him
from the dead; and all the brethren who are with me. 2

To the churches of Galatia: Grace and peace to you from 3
God the Father and our Lord Jesus Christ, who gave Himself 4
for our sins, that He might deliver us from this present wicked
world, according to the will of God and our Father, to whom 5
be the glory for ever and ever. Amen.

OCCASION OF THE EPISTLE

I am astonished that you should so lightly desert Him who 6
called you in the grace of Christ, changing to a different Gospel.
There is not another Gospel, but there are some pretenders who 7
are disturbing you, and wish to pervert the Gospel of the Christ.
Even if we, or an angel from heaven, preach to you any Gospel 8
other than that which we preached to you, let him be anathema!
As we have said before, so now I say again: If any one is 9
preaching to you any Gospel other than that which you received,
let him be anathema!

Well, am I now trying to win men's favor, or God's? or am I 10
seeking to please men? Were I still pleasing men, I should not
be a servant of Christ.

1.7 "Not another Gospel." It is not another Gospel, for there cannot be
two gospels; and as it is not the same, it is no gospel at all (Lightfoot).
1.10 "Am I seeking to please men?" The apostle had been charged with
seeking men's favor in trying to gain converts from heathenism by setting
aside the Mosaic observances. His outspoken severity on this occasion shows
that he is not seeking to gain the favor of men.

Part I: Apologetic

THE APOSTOLATE OF PAUL IS DIVINE

Verse 15: Jer. 1. 5; Is. 49. 1

11 For I give you to understand, brethren, regarding the Gospel
 12 preached by me, that it is not a gospel according to man; for
 I neither received it from man, nor was I taught it; on the contrary,
 I received it through the revelation of Jesus Christ.

13 Surely you have heard of my former way of life when in
 Judaism; that beyond all bounds I persecuted and ravaged the
 14 Church of God, and was proficient in Judaism beyond many
 of my own age in my nation, being more exceedingly zealous
 for my ancestral traditions.

15 But when it pleased Him who set me apart FROM MY
 16 MOTHER'S WOMB and CALLED ME by His grace to reveal His
 SON in me, in order that I might preach Him among the Gen-
 tiles, straightway, instead of conferring with flesh and blood,
 17 or going up to Jerusalem to those who were apostles before me,
 18 I went to Arabia, and again returned to Damascus. Then after
 three years I went up to Jerusalem to visit Kephas, and stayed
 19 with him fifteen days; but I did not see another one of the
 20 apostles, except James the Lord's brother. Now as to what I
 21 am writing to you, indeed, before God, I am not lying. Then
 22 I went to the regions of Syria and Cilicia; and I was still un-
 known by sight to the churches formed in Christ in Judea.
 23 These had only heard the report that "he who once persecuted
 us is now preaching the faith which he once sought to extir-
 24 pate." And they glorified God because of me.

THE GOSPEL OF PAUL IS DIVINE

Verse 16: Ps. 142 (143). 2

2 Then after fourteen years I again went up to Jerusalem with
 2 Barnabas, taking Titus also with me. But I went up in conse-
 1.19 "The Lord's brother." See Matt. 13. 55, above.

quence of a revelation; and I submitted to them the Gospel which I preach among the Gentiles, but privately to those who were in position, lest I should be running, or had run, to no purpose. Not even Titus, however, who was with me, who was a Greek, was compelled to be circumcised, and that, to unmask the falseness of the brethren surreptitiously introduced, who stole in to spy out our freedom, which we possess in Christ Jesus, in order to reduce us to bondage. To these we yielded submission not even for an hour, in order that the truth of the Gospel might continue in your possession. But from those who were held in some repute—whatever they once were is no matter to me, God respects no man's person—those, I say, who were in repute, imparted nothing to me. On the contrary, when they perceived that I had been entrusted with the Gospel for the uncircumcised, as Peter had been for the circumcised—for He who worked in Peter for the apostolate of the circumcised worked in me also for the Gentiles—and when they knew the grace given me, James and Kephas and John, the recognized pillars, gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcised, only stipulating that we should remember the poor—the very thing I was bent upon.

But when Kephas came to Antioch I withstood him to the face, because he was self-condemned. For before the arrival of some of James's people he used to eat with the Gentiles; but when they came he drew away and separated himself, fearing

2.2 "Had run, to no purpose," in the eyes of his calumniators.

2.6 "Whatever they once were is no matter to me." Though the others were older in the apostolate than Paul, that was not of present consequence. They added nothing to his Gospel, and on that matter there was complete accord between them.

2.10 "The poor," i.e., the needy Christians of Jerusalem.

2.12 The disagreement of St. Peter and St. Paul was not about doctrine but about a practical matter of conduct, in which, as was quite human, there was doubt as to what was the more prudent course. Paul, the Apostle of the Gentiles, was contending for the freedom of the Gospel, whereas, Peter, the apostle of the Circumcision, fearful by nature, hesitated to offend his Jewish compatriots.

- 13 those of the circumcision. And the rest of the Jews fell in with his pretence, so that even Barnabas was carried away into their dissimulation.
- 14 And when I saw that their conduct was not straightforward according to the truth of the Gospel, I said to Kephas before them all, "If you, who are a Jew, live like a Gentile and not like a Jew, how is it that you compel the Gentiles to live like
- 15 Jews?" We are Jews by nature, and not "sinners of the Gen-
- 16 tiles"; yet, knowing as we do that a man is not justified by works of the Law, but by the faith of Jesus Christ, we also came to believe in Christ Jesus in order that we might be justified by the faith of Christ, and not by works of the Law; because by works of the Law SHALL NO MAN LIVING BE JUSTIFIED.
- 17 But what if in seeking to be justified in Christ we ourselves also are found to be sinners? Is Christ, then, a minister of sin?
- 18 God forbid! For if I reconstruct what I have pulled down, I
- 19 make myself a transgressor. For by means of the Law I died to the Law, that I might live to God. I have been crucified with
- 20 Christ; but I live—yet no longer I, but Christ lives in me; and the life I now live in the flesh I live in the faith of THE SON of
- 21 God, who loved me and gave Himself up for me. I do not set aside the grace of God; for if justification comes through the Law, then Christ died to no purpose.

2.13 "The rest of the Jews," i.e., Jewish Christians.

2.15 "Sinners of the Gentiles." St. Paul quotes the Jewish phrase concerning the Gentiles.

2.16 "Works of the Law." See Rom. 3. 20, above.—"Shall no man living, etc." Lit., *not all flesh*.

2.17 "Sinners." That is, "sinners of the Gentiles." This was a Jewish objection. By seeking justification in Christ alone, without the observance of the ceremonial precepts of the Law, Paul and others like him became as "sinners of the Gentiles." To this he answers, "Is Christ then a minister of sin?"

Part II: Dogmatic

JUSTIFICATION IS BY FAITH IN CHRIST

Verse 6: Gen. 15. 6.—8: Gen. 12. 3; 18. 18.—10: Deut. 27. 26.—11:

Hab. 2. 4.—12: Lev. 18. 5.—13: Deut. 21. 23.—16: Gen. 12. 7;

13. 15; 17. 7; 22. 18; 24. 7

O you silly Galatians! who has bewitched you, before whose 3
 eyes Jesus Christ has been depicted nailed to a cross? I want to 2
 learn this one thing from you: Did you receive the Spirit from
 the works of the Law, or from the message of faith? Are you so 3
 foolish? Having begun in the Spirit are you now going to end
 in the flesh? Have you suffered so much for nothing?—if it is 4
 really for nothing. Does He, then, who gives you the Spirit and 5
 works miracles among you, do so by means of the works of the
 Law, or by the message of faith? It is just as with Abraham, 6
 who BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR JUSTI-
 FICATION. Understand, then, that those whose reliance springs 7
 from faith, they are the sons of Abraham. And the Scripture, 8
 foreseeing that God would justify the Gentiles by means of
 faith, announced this good news beforehand to Abraham, "IN 9
 THREE SHALL ALL THE NATIONS BE BLESSED." So then, those who 10
 spring from faith are blessed with faithful Abraham; while all
 who depend on the works of the Law are under a curse; for it
 is written, "CURSED IS EVERY ONE WHO DOES NOT ABIDE BY ALL
 THE THINGS WRITTEN IN THE BOOK OF THE LAW, SO AS TO PER- 11
 FORM THEM." But it is clear that no one is justified before God 12
 by the Law, because THE JUST MAN SHALL LIVE BY FAITH; and
 the Law does not depend on faith, on the contrary, HE WHO 13
 PERFORMS THEM MUST LIVE BY THEM. Christ ransomed us from
 the curse of the Law by becoming a curse for us—for it is writ- 14
 ten, "CURSED IS ANY ONE HANGING UPON A TREE"—in order that
 the blessing of Abraham might come to the Gentiles by Christ
 Jesus, so that we might receive the promise of the Spirit through
 faith.

3.1 "Bewitched you." The Vulg. and some MSS. add, *not to obey the truth*; but the best Greek MSS. omit.

3.12 "Performs them," i.e., the precepts of the Law.

- 15 Brethren—to adduce a human example—no one annuls or adds even to a man's last will and testament, once it is ratified.
- 16 Now to Abraham were the promises spoken, and to HIS DESCENDANT. He does not say, "and to thy descendants," as speaking of many, but as of one—"and to thy Descendant," who is
- 17 Christ. Now I argue thus: The Law, which came four hundred and thirty years afterward, does not annul a testament previously ratified by God, so as to cancel the promise. For if the inheritance is by the Law, it is no longer by promise; yet God granted it to Abraham by promise.
- 19 Why, then, the Law? It was imposed because of transgressions, until THE DESCENDANT should come to whom the promise had been made. Now the Law was given by means of angels
- 20 through the hand of an intermediary. But there is no such thing as an intermediary for one party contracting alone; yet
- 21 God stands alone. Is the Law, then, against the promises of God? By no means! For if a law had been given which had the power of giving life, justification would certainly have come
- 22 from such a law. But, instead, the Scripture included all things under sin, so that by the faith of Jesus Christ the promise might
- 23 be given to the believers. Before the faith came we were kept as wards under the Law, kept in confinement until the future
- 24 revelation of that faith. Thus the Law has been our pedagogue to lead us to Christ, in order that we might be justified by faith.
- 25 But now that faith is come we are no longer under a pedagogue.
- 26,27 For you all are sons of God in Christ Jesus through faith. For as many of you as were baptized into Christ did put on Christ.
- 28 There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be no male and female; for you all are

3.15 "To adduce a human example." Lit., *I speak according to man*.—"Will and testament." The Greek word translated *will and testament* means also *covenant*.

3.16 "Descendant." Lit., *seed*.

3.17 "Testament previously ratified, etc." That is, the covenant confirmed by God to Abraham and to his Descendant, Christ.

3.19 "Intermediary," i.e., Moses.

3.20 "God stands alone." There was no intermediary in the promise given to Abraham, as there was but one contracting party, God.

one in Christ Jesus. But if you are Christ's, then you are de- 29
scendants of Abraham, heirs according to promise.

CHRISTIANS FREE FROM THE MOSAIC LAW

Verse 27: Is. 54. 1.—30: Gen. 21. 10, 12

But, I argue: The heir, as long as he is a minor, differs in 4
nothing from a slave—although owner of all—but is under guard- 2
ians and administrators until the period fixed by the father.
Thus we also, while we were minors, were in servitude under 3
the elements of the world. But when the time had matured, 4
God sent His SON, made from a woman, made under the Law,
in order that He might redeem those under the Law—in order 5
that we might receive our adoption as sons. And because you 6
are sons, God has sent the Spirit of His SON into our hearts,
crying, "Abba—Father." Thus thou art no longer a slave, but a 7
son; and if a son, then an heir by the act of God.

Formerly, on the other hand, you were enslaved to those 8
divinities which are not really gods, because you did not know
God; but now that you have come to recognize God—or rather 9
to be recognized by God—how can you turn back again to those
weak and beggarly elements to which you wish to be enslaved
over again? You observe days and months and seasons and 10
years. I fear for you, lest I may have bestowed my labor upon 11
you in vain.

Become as I am, since I also have become like you. Brethren, 12
I beg this of you. You have done me no wrong—but you know 13

4.1 "Differs in nothing from a slave," i.e., in the eyes of the Law.

4.3 "Elements of the world." That is, the sun and moon, as determining Sabbaths, new moons, and other festivals of the Jewish calendar. Or, the meaning may be that the ritual of Judaism was an elementary instruction preparing the way for the perfect doctrine of Christianity. See Col. 2. 20, below.

4.10 "Days and months, etc." That is, Jewish Sabbaths, new moons, festivals and sabbatical years (Lev. 25. 4).

4.12 "I also have become like you." He means to say that they should become like him, freed from the Old Law and devoted to Christ, since he himself had become like a Gentile and lived like a Gentile.

that on the first occasion I preached the Gospel to you because of a physical infirmity; and though I was a trial to you in my
 14 physical condition, you neither despised nor rejected me; on the contrary, you received me as an angel of God—as Christ
 15 Jesus. What then has become of that felicitation of yourselves? for I bear you witness that, if possible, you would have plucked
 16 out your eyes and given them to me! So, then, have I become
 17 your enemy by speaking the truth to you? Others show much admiring devotion toward you, but in no good way; on the contrary, they wish to isolate you, that you may become admirers
 18 of them. It is, however, a good thing that you should be admired on good grounds all the time, and not merely when I am present with you.

19 My little children, with whom I am again in pains as of childbirth until Christ be formed in you, how I wish I were now present with you, and could change my tone; for I am perplexed about you!

21 Tell me, you who desire to be under the Law, do you not
 22 hear the Law read? For it is written that Abraham had two
 23 sons, one by the slave-girl, and one by the free-woman. However, the one by the slave-girl was born in the ordinary course of nature, while the one by the free-woman was born in virtue
 24 of a promise. Now this contains an allegory; for these women are the two covenants; one given from Mount Sinai, bearing
 25 children into slavery; and this is Hagar. For Sinai is a mountain in Arabia and answers to the present Jerusalem, for she is enslaved with her children. But the Jerusalem above is free, and
 26 she is our mother. For it is written:

4.13 "Physical infirmity." His infirmity caused him to stop awhile in Galatia, which otherwise he would have passed through.—"Physical condition." Lit., in my flesh.

4.15 "Felicitation of yourselves," at having St. Paul with them as their teacher.

4.17 "Others show," i.e., the false teachers.

4.18 "Good grounds." Or, in a good way.

4.22 "Abraham had two sons." See Gen. 16. 15, 16; 21. 1-21.

4.23 "Course of nature." Lit., according to the flesh.

4.24 "Hagar," the slave-girl.

“REJOICE, THOU BARREN ONE THAT BEAREST NOT!
 BREAK OUT AND CRY ALOUD,
 THOU THAT HAST NO PAINS OF CHILDBIRTH!
 FOR MORE ARE THE CHILDREN OF THE LONE ONE
 THAN OF HER WHO HAS THE HUSBAND.”

Now we, brethren, are children of promise, as Isaac was. But ^{28,29} just as then he who was born in a natural way persecuted him who was born in a spiritual way, so it is even now. Nevertheless, ³⁰ what says the Scripture? “CAST OUT THE SLAVE-GIRL AND HER SON; FOR THE SON OF THE SLAVE-GIRL SHALL NOT BE HEIR WITH THE SON of the free-woman.” Therefore, brethren, we are not ³¹ children of the slave-girl, but of the free-woman.

Part III: Moral

AVOIDANCE OF MOSAIC RITES

Verse 14: Lev. 19. 18

For freedom's sake, did Christ set us free. Stand firm there- ⁵
 fore, and be not again held fast in a yoke of slavery.

Listen! I, Paul, tell you that if you receive circumcision Christ ²
 will be of no profit to you. And I vouch again to every man ³
 receiving circumcision, that he is under obligation to practice
 the whole Law. You are severed from Christ—you who would ⁴
 be justified by the Law—you are fallen from grace. For we look ⁵
 for the hope of justification spiritually and by faith; in Christ ⁶
 Jesus neither circumcision nor uncircumcision is of any avail,
 but faith working through love.

You were running well. Who has hindered you from obeying ⁷
 the truth? This persuasion did not come from Him who called ⁸
 you! A little yeast ferments the entire dough. For my part, I ^{9,10}
 rely on you in the Lord to entertain no alien views; but your
 disturber shall suffer his condemnation, whoever he may be.

And as for me, brethren, if I am still preaching circumcision, ¹¹
 why do I still suffer persecution? Then the offense of the cross

- 12 is at an end! I could wish that those who unsettle you would go so far as thoroughly to mutilate themselves!

OBSERVANCE OF CHRISTIAN DUTIES

- 13 For you were called to freedom, brethren; only do not use that freedom as an excuse for sensuality, but pledge your service
 14 to one another through love. For the whole Law is fulfilled in this one sentence, "THOU SHALT LOVE THY NEIGHBOR AS THY-
 15 SELF." But if you bite and devour one another, take care that you be not mutually destroyed.
 16 Now I say, let your life be spiritual, and you will not gratify
 17 the desires of the flesh. For the desires of the flesh go contrary to the spirit, and those of the spirit contrary to the flesh; for these are mutually opposed, so that you do not what you would
 18 wish. But if you are spiritually led, you are not under the Law.
 19 Now the works of the flesh are obvious—which are fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities,
 20 quarrels, jealousies, anger, contentions, factions, sects, envies, murders, drunkenness, revelings, and things like these; as to which I forewarn you, as I did before, that those who practice such things shall not inherit the KINGDOM OF GOD.
 22 But the fruit of the spirit is love, gladness, peace, long-
 23 suffering, kindness, goodness, fidelity, mildness, continence.

5.12 "Mutilate themselves," i.e., go altogether beyond circumcision, make eunuchs of themselves. He refers to the self-mutilations practiced in one of the chief cities of Galatia in honor of Cybele. He doubtless had also in mind Deut. 23. 1. The false teachers would then become abominable, cut off from the congregation of the faithful and given over to pagan practices.

5.13 "For sensuality." Lit., *for the flesh*.

5.16 "Let your life be spiritual." Lit., *walk in the spirit*.

5.18 "Spiritually led." Lit., *led by the spirit*.

5.19 "Lasciviousness." The Vulg. adds, *licentiousness*, a second translation of *lasciviousness*.

5.23 "Continence." The Greek word for *longsuffering* receives a double translation in Vulg., *patience* and *longsuffering*. Also *mildness* and *continence* receive each a second translation, *modesty* and *chastity*. Thus twelve fruits of the Spirit are enumerated, though St. Paul mentions but nine.

Against such as these there is no law. And those who are sprung 24
from Christ Jesus have crucified the flesh with its passions and
lusts. If we live spiritually, let our conduct also be spiritual. 25
Let us not become vainglorious, provoking one another, envy- 26
ing one another.

Brethren, even if a man be overtaken in a transgression, you 6
who are spiritual should set him right in a spirit of mildness;
looking out for thyself, lest thou also be tempted. Bear one 2
another's burdens, and so you shall fulfil the law of Christ. For 3
if a person thinks himself to be something, whereas he is nothing,
he deceives himself; but let each one examine his own 4
work, and then he can have his boast, minding himself alone
and not his neighbor; for each must carry his own load. 5

Let him, moreover, who receives instruction in THE WORD 6
share with his instructor in all good things.

Make no mistake—God is not to be mocked; for whatever a 7
man sows, that he shall also reap. For he who sows for his own 8
flesh shall from the flesh reap corruption; but he who sows for
the spirit shall from the spirit reap eternal life. And let us not 9
grow weary in well-doing; for in due time we shall reap, if we
do not relax. So then, when we have opportunity, let us do good 10
to all, but especially to those of the household of the faith.

CONCLUSION

Verse 16: Ps. 72 (73). 1

See in what large characters I am writing to you with my 11
own hand:

They who wish to make a plausible show in the flesh—these 12
are the ones who would force you to be circumcised, solely that

6.4 "And then he can have his boast." These words are spoken ironically.
Or the meaning may be: *If he does find something praiseworthy in himself,
it will not then be merely relative and by comparison with others.*

6.11 "With my own hand." He finishes his letter with his own hand in
large characters, to impress on the Galatians the importance of what he is
saying; just as in these days a letter-writer would underline what he re-
garded as of special importance.

- 13 they may not be persecuted for the cross of Christ. For those who uphold circumcision do not even themselves observe the Law, but they want you to be circumcised so that they may
14 boast in your flesh. But far be it from me to boast save in the cross of our Lord Jesus Christ, by which the world is crucified
15 to me, and I to the world! For neither circumcision is anything,
16 nor uncircumcision—but the renewal of the creature. And as many as guide their steps by this rule, **PEACE** and mercy be upon them, and **UPON THE ISRAEL** of God!
- 17 Henceforth let no one make trouble for me; for I bear on my body the brand-marks of Jesus.
- 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

6.12 "The cross of Christ." Conformity with the Jews in the main rite of their Law insured toleration from the Romans, with whom the Jews and all who could be classed as Jews had a legal standing and protection.

6.17 "The brand-marks of Jesus." Reference is to the mark branded on slaves by their masters. Herodotus also relates of a certain temple, that if a slave fled there and received on his body the brand of the god, no one would dare to touch him. Paul alludes also to the marks which his sufferings for Christ left on his body.

The Epistle of St. Paul the Apostle to the Ephesians

INTRODUCTION

This letter, and those to the Colossians, the Philippians and Philemon, are called "Captivity Epistles," because they were written during St. Paul's first Roman imprisonment between A.D. 61 and 63. That they were all written in captivity is clear from Col. 4. 3, 18; Eph. 3. 1; 4. 1; 6. 20; Phil. 1. 7; Phlm. 7; and that they were written during the same captivity appears from the fact that the same Onesimus was the bearer, along with Tychicus, of Colossians and Philippians (Col. 4. 7-9; Phlm. 10-12), and from the further fact that the captivity mentioned in Ephesians and Philippians displays the same hope of freedom as Philemon. Again, the captivity must have been Paul's first one in Rome, since the imprisonment in Caesarea, like the last one in Rome, gave no prospect of a happy liberation and of a personal visit to those addressed.

Ephesus was the capital of the Roman Province of Asia, and was situated at the mouth of the Cayster River on the highroad of trade between East and West of the ancient world. It was to Proconsular Asia what Corinth was to Greece—a populous center of wealth and influence, of pagan luxury and vice.

Although some of the copies of this letter that have come down to us make Ephesus its destination, it is more probable that the original Epistle did not specify any particular city or group of readers, but was intended as a circular letter for the various communities of Asia. The phrase "at Ephesus" (1. 1), which we find in our copies of the New Testament, was doubtless inserted in the copy of the original that was made at Ephesus; and the copies that we have, have come down from this one. So much seems to be sufficiently clear, or at least inferential, from the contents of the letter, even though Scripture authorities are not in agreement on this point.

The theme and special characteristics of this Epistle, and of the similar one to the Colossians, are very aptly set forth by Fr. Hugh

INTRODUCTION

Pope in his *Aids to the Study of the Bible* (Vol. III, p. 163), as follows: "Both in this Epistle and in the sister Epistle to the Colossians the Apostle insists much on the Headship of Christ; but whereas in Colossians he dwells on Christ and the universe, in Ephesians he dwells on Christ and the Church; in the former he sets forth the 'fulness' of God, in the latter the 'fulness' of the Church; in the former the Holy Spirit is little referred to, in the latter we find constant reference to Him."

General Analysis of the Epistle:

Introduction, 1. 1-14

- I. Dogmatic part, on the Head, members, and life of the Church, 1. 15-3. 21
 - II. Moral or practical part, containing general and particular admonitions for Christian living by members of the Church, 4. 1-6. 9
- Conclusion, 6. 10-24

The Epistle of St. Paul the Apostle to the Ephesians

GREETING

Paul, an apostle of Christ Jesus by the will of God. 1

To the holy ones who are at Ephesus and the faithful in
Christ Jesus: Grace and peace to you from God our Father and 2
the Lord Jesus Christ.

THANKSGIVINGS

Blessed be the God and Father of our Lord Jesus Christ, who 3
has blessed us in the heavens with every spiritual blessing in
Christ. He singled us out in Him before the foundation of the 4
world to be holy and blameless before Him in love. For He 5
predestinated us to be His adopted sons through Jesus Christ.
This was the good pleasure of His will, for the praise of His 6
glorious grace with which He made us gracious in the Well-
beloved. In Him we have our redemption through His blood— 7
the forgiveness of our sins—by the wealth of His grace which 8
He caused to overflow upon us, in all wisdom and intelligence. 9
For He made known to us the mystery of His will, the free 10
design which He had determined to carry out in the fulness of
time—namely, to bring back all things both in the heavens and
on the earth under the headship of the Christ. In Christ also 11
we have obtained an inheritance, predestined according to the
purpose of Him who works out all things after the design of

1.1 "At Ephesus." The two oldest and best Greek MSS. do not contain these words, and there are serious reasons for thinking that the present letter was not addressed to the Ephesians. Some scholars with great probability identify this letter with the Epistle to the Laodiceans, of which Col. 4. 16 speaks. Others think this Epistle was an encyclical letter sent to the Gentile converts in Asia Minor; the words *at Ephesus*, they say, were naturally written only in the copy sent to Ephesus, and are accordingly missing in some MSS.

1.6 "Gracious," i.e., beautiful and pleasing through sanctifying grace.

- 12 His will; for to us it was allotted that we might exist for the praise of His glory by being the first to hope in the Christ.
- 13 You also have heard **THE WORD** of truth, the Gospel of your salvation; and having believed it, you also were sealed in Christ
- 14 with the Holy Spirit of promise—who is the pledge of our inheritance until its full possession is redeemed—to the praise of His glory.

Part I: Dogmatic

CHRIST HEAD OF THE CHURCH

Verse 18: Deut. 33. 3, 4.—20: Ps. 109 (110). 1.—22: Ps. 8. 7

- 15 Therefore I also, having heard of the faith in the Lord Jesus which is in you, and the love which you have toward all the
- 16 holy ones, cease not to give thanks for you. And I make mention of you in my prayers, that God, the glorious Father of our
- 17 Lord Jesus Christ, may give you a spirit of wisdom and revelation in the knowledge of Him. I pray that the eyes of your
- 18 hearts may be illuminated, in order that you may know what is the hope that comes with His call, what the wealth of His glorious
- 19 **INHERITANCE IN THE SAINTS**, and what the surpassing magnitude of His power over us believers through the energy of His
- 20 mighty strength. This He put forth in Christ, raising Him from the dead and **SEATING HIM AT HIS RIGHT HAND** in heavenly
- 21 places, far above every Principality and Power and Virtue and Domination, and every name that is named, not only in this
- 22 world but also in that to come. And **HE SUBJECTED ALL THINGS UNDER HIS FEET**, and has made Him Supreme Head of the

1.14 "Until its full possession is redeemed." Lit., unto the redemption of the possession. Grace is a first installment; the full inheritance will be received in heaven.

1.21 "Principality, Power, Virtue, Domination," the names of four of the angelic choirs.

1.22 "Head of the Church." Lit., head over all things to the Church.

Church, which is His body, the complement of Him who in all 23
things is made complete by means of us all.

THE MEMBERS OF THE CHURCH

Verse 13: Is. 57. 19; 52. 7.—14: Is. 9. 5.—17: Zach. 9. 10.—20: Is. 28. 16

You were formerly dead through your transgressions and 2
sins, in which you once walked according to the course of 2
this world, according to the prince of the power of the air, of
the spirit now energizing in the sons of disobedience. With 3
them we also were all once associated in the lusts of our flesh,
performing the desires of the flesh and of our thoughts, and
were thorough children of wrath like the rest. But God, being 4
rich in mercy, through His great love with which he loved us,
even when we were dead through our transgressions, brought 5
us to life along with Christ. It is by grace that you are saved.
And He raised us up with Him and made us to sit in heaven 6
in Christ Jesus; that He might show in the ages to come the 7
surpassing wealth of His grace by His kindness toward us in
Christ Jesus. For by grace you are saved through faith, and that 8
not of yourselves—it is God's gift; not from works, that none 9
may boast. For we are His work, created in Christ Jesus for 10
good works, which God prepared beforehand in order that we
should be employed in them.

Therefore, remember that once you, Gentiles by birth—who 11
are called Uncircumcision by those of the so-called Circumci-
sion artificially made in the flesh—that you were at that time 12
apart from Christ, alienated from the commonwealth of Israel
and strangers to the covenants of the promise, having no hope,

1.22 "Who is made complete by means of us all." Christ, the Head of the Church, is completed by the Church, inasmuch as it supplies the members, upon whom He exercises the offices of Head of the mystical body.—"Of us all." Lit., *in us all*. The body is the complement of the Head; through all the members, therefore, His body is made complete (St. Chrysostom). For if He is the Head and we the members, the whole man is He and we (St. Augustine).

2.2 "The course." Lit., *the age*.

2.9 "Works." See Rom. 3. 20, above.

- 13 and without God in the world. But now in Christ Jesus you,
 who were once FAR AWAY, have been brought NEAR in the blood
 14 of Christ. For He is our PEACE, who made both peoples one,
 15 and demolished in His flesh the partition-wall of enmity. He
 abrogated the law of precepts and decrees, so that from the two
 He might create in Himself one new man, so making peace,
 16 and might reconcile them both in one body to God through
 17 the cross, killing by it that enmity. And He came and AN-
 NOUNCED THE GOOD TIDINGS OF PEACE to you WHO WERE FAR
 18 OFF, AS WELL AS TO THOSE WHO WERE NEAR; for through Him
 we both have our access in one Spirit to the Father.
 19 So then, you are no longer foreigners and sojourners, but you
 are fellow-citizens with the saints, and are of the family of God,
 20 built upon the foundation of the apostles and prophets, the
 21 CORNER FOUNDATION-STONE being Christ Jesus Himself. In Him
 the whole building, accurately fitted together, rises into a holy
 22 temple in the Lord; in Him you also are being built together
 into a spiritual dwelling-place of God.

SPIRITUAL LIFE OF THE CHURCH

- 3 For this reason I, Paul, am the prisoner of Christ Jesus in the
 2 cause of you Gentiles. Surely you have heard of the gracious
 3 ministry of God bestowed on me for you, how by revelation the
 4 mystery was made known to me, as I have already briefly writ-
 5 ten. From this, when you read it, you can perceive my discern-
 6 ment of that mystery of the Christ which in other generations
 was not made known to the sons of men as it has now been
 6 revealed to His holy apostles and prophets by the Spirit, the
 mystery that the Gentiles are coheirs and fellow-members of
 the same body, and fellow-sharers of the promise in Christ
 Jesus through the Gospel.
 7 Of that Gospel I was made a minister through the gift of
 8 God's grace given to me by the energy of His power. To me, I
 say, who am less than the least of all holy ones, was given this

2.14 "Both peoples one," i.e., Jews and Gentiles made one in Christ.

grace: to preach among the Gentiles the inexplorable riches of the Christ, and to spread enlightenment as to what is the plan of the mystery hidden for ages in God the Creator of all things. For the manifold wisdom of God must now be made known through the Church to the Principalities and Powers in high places. Such was the eternal purpose which He carried out in Christ Jesus our Lord. Through Christ and our faith in Him we are emboldened to approach God with confidence. Therefore I ask you not to be depressed at my afflictions for you; they are your glory.

For these requests I kneel before the Father, from whom all fatherhood in heaven and on earth is named, that He may grant you, out of the wealth of His glory, to be strengthened with power through His Spirit in the interior man; that the Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, to gain, that is, an idea of the love of the Christ which surpasses knowledge: to the end that you may be filled unto all the plenitude of God.

Now to Him who is able by His power working in us to do far more than all we can either ask or think, to Him be the glory in the Church and in Christ Jesus for all the generations of eternity. Amen.

Part II: Moral

DUTIES OF ALL MEMBERS OF THE CHURCH

Chapter 4, verse 8: Ps. 67 (68). 19.—25: Zach. 8. 16.—Chapter 5, verse 2: Ps. 39 (40). 7; Exod. 29. 18; Ez. 20. 41

I therefore entreat you—I, the prisoner of the Lord: Conduct yourselves in a manner worthy of the vocation with which you were called; with all humility and mildness, with long-suffering;

3.15 "In heaven and on earth," i.e., in the spiritual and in the material order. Or, the meaning may be that both angelic and human beings are from God.

3 bearing with one another in love, solicitous to preserve the unity
 4 of the Spirit in the bond of peace. One Body and one Spirit,
 5 just as you were called in one hope of your calling; one Lord,
 6 one faith, one baptism; one God and Father of all, who is over
 all, and through all, and in all.

7 To each of us, however, was given the grace proportionate to
 8 the measure of the Christ's gift. Therefore it is said:

"ASCENDING ON HIGH HE TOOK THE CAPTIVES,
 HE GAVE GIFTS TO MEN."

9 What here is meant by "HE ASCENDED," but that He first
 10 descended also to the lower regions of the earth? He who descended is the same also who ASCENDED far above all the heavens, so that He might fill all things.

11 Now "HE GAVE" some to be apostles; some, prophets; some,
 12 evangelists; some, pastors and teachers; for the perfecting of the holy ones, for the work of ministering, for building up the
 13 body of the Christ—until we all attain to the oneness of the faith and of the knowledge of THE SON of God, to a fully developed manhood, to the full measure of the stature of the Christ;
 14 so that we may no longer be children, tossed on the waves and carried about with every wind of doctrine by the trickiness of
 15 men, by the cunning with which they scheme deception. Rather dealing truthfully in love let us in all respects grow up to Him
 16 who is the Head, Christ. From Him the whole body—fitted together and connected by the aid of every joint, with a view to the operation in due measure of each one of its parts—from Him the whole body, I say, takes its growth, so as to build itself up in love.

17 This therefore I bid you, and I solemnly appeal to you in the Lord: Walk no longer as the heathen do in the folly of their
 18 minds, being beclouded in their reason, alienated from the

4.13 "Full measure of the stature." Lit., to the measure of the stature of the fulness.

4.16 "Fitted together and connected, etc." Lit., through every joint of the supply.—"Takes its growth." Lit., of its parts . . . makes the growth of the body.

Divine Life by an ignorance due to the callousness of their hearts. Thus bereft of feeling, they abandon themselves to licentiousness, so as to practice greedily every kind of impurity. 19

But you did not learn the Christ in any such way. You heard 20,21 of Him and were instructed in Him, as the truth is in Jesus: To strip yourselves, as regards your former way of life, of the 22 old manhood growing corrupt through deceptive lusts; to be 23 renewed in the spirit of your mind; and to put on the new 24 manhood, the one created Godlike in righteousness and in holiness of the truth.

Therefore, renouncing falsehood, LET EVERY ONE OF YOU 25 SPEAK TRUTH WITH HIS NEIGHBOR, since we are members of one another. BE ANGRY AND SIN NOT; let not the sun go down upon 26 your wrath, and give no opportunity to the devil. Let him 27,28 who used to steal, steal no longer, but rather let him labor hard, working with his hands in an honest way, so that he may have something to share with the needy. Let no foul talk proceed 29 from your mouth, but rather such as is good for edification as occasion demands, so as to give blessing to the hearers. And 30 grieve not the Holy Spirit of God, in whom you were sealed for the day of redemption. Let all bitterness and fury and anger 31 and violent talk and insulting language be put away from you, as well as all malice; and be obliging to one another, tender- 32 hearted, forgiving one another, as God also forgave you in Christ. 5 Be then imitators of God, as beloved children; and walk in love, 2 as Christ also loved us, and gave Himself up for us AN OFFERING AND SACRIFICE TO GOD, AS A SWEET PERFUME.

But fornication and all impurity, or lustful desire, let it not 3 be even named among you, as becomes saints; nor obscenity, 4 nor buffoonery nor scurrilous jesting, which are not becoming; but rather thanksgiving. For know this for certain: No forni- 5 cator, nor impure, nor lustful person—which means an idolater

4.28 "In an honest way." Or, *beneficially*.

5.5 "Nor lustful person." The Greek may mean either an avaricious or a *lustful person*. Probably it here means the latter. The apostle was not unaware of the abominations practiced in the idolatrous worship of Aphrodite and Astarte.

- has any inheritance in THE KINGDOM of THE CHRIST and of
 6 GOD. Let no one deceive you with empty arguments; for on
 account of these things the wrath of God is coming upon the
 sons of disobedience.
- 7, 8 Do not therefore become associated with them. For you were
 once darkness, but you are now light in the Lord; walk as chil-
 9 dren of light—for the outcome of the light consists in all good-
 10 ness and uprightness and truth—examining what is well-pleasing
 11 to the Lord. And have no association with the fruitless works
 12 of darkness, but much rather reprove them. For though it is
 13 base even to speak of their secret practices, yet all things when
 reprovèd are revealed under the light; for everything that is
 14 revealed becomes light. Therefore, it is said:

“Awake, O sleeper,
 And arise from the dead,
 And Christ shall illumine thee!”

- 15 Look carefully then how you walk—not as unwise but as wise
 16, 17 men, making the best of the time; for these are evil days. There-
 fore do not be foolish, but understand what the will of the Lord
 18 is. And be not drunk with wine, in which is debauchery. On the
 19 contrary, be filled with the Spirit, speaking to yourselves in
 psalms and hymns and spiritual songs, singing and making mel-
 20 ody in your hearts to the Lord. Give thanks at all times for
 everything in the Name of our Lord Jesus Christ to God the
 21 Father, submitting to one another in reverence for Christ.

DUTIES OF SPECIAL CLASSES IN THE CHURCH

Chapter 5, verse 31: Gen. 2. 24.—Chapter 6, verse 2: Exod. 20. 12.—
 3: Deut. 5. 16.—4: Deut. 6. 7, 20-25

- 22 Let the wives be submissive to their husbands as to the Lord;
- 5.11 “Reprove them.” Or, *confute them*.
 5.13 “When reprovèd.” Or, *when confuted*.
 5.14 “And Christ shall illumine thee!” Some take these words to be a
 fragment of a primitive Christian hymn; but such origin is uncertain.
 5.16 “Making the best of the time,” i.e., putting a trying time to the best
 advantage. Lit., *buying off the time*.

for the husband is head of the wife, even as Christ is head of 23
the Church, Himself being the Saviour of His body. Just as the 24
Church is subject to Christ, then, so should wives be to their
own husbands in everything.

Husbands, love your wives, even as Christ loved the Church 25
and gave Himself up for her, that He might sanctify her, puri- 26
fying her in the laver of water with THE WORD; that He might 27
present the Church to Himself glorious, not having spot or
wrinkle or any such thing, but that she might be holy and im-
maculate. Even thus should husbands love their own wives 28
as their own bodies. He who loves his own wife loves himself.
For nobody ever hated his own flesh; on the contrary, he nour- 29
ishes and cherishes it, just as Christ does the Church; for we 30
are members of His body, [we are of His flesh and His bones].
FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, 31
AND SHALL CLEAVE TO HIS WIFE, AND THE TWO SHALL BECOME
ONE FLESH. This mystery is great—I mean great, in its relation 32
to Christ and the Church. However, let each of you individ- 33
ually love his own wife as himself, and let the wife see that she
reverses her husband.

Children, be obedient to your parents in the Lord, for this 6
is just, HONOR THY FATHER AND MOTHER. This, too, is the 2
first commandment accompanied with a promise; namely, "So 3
THAT IT MAY BE WELL WITH THEE, AND THAT THOU MAYEST LIVE
LONG IN THE LAND." And you, fathers, do not exasperate your 4
children, but educate them in the DISCIPLINE and ADMONITION
OF THE LORD.

Servants, be obedient to your earthly masters with respect 5
and fear, with sincerity of heart, as to the Christ; not with eye- 6
service, as pleasers of men, but as slaves of Christ, doing the
will of God from the heart, performing your service with good 7

5.23 "Of His body," i.e., of the Church, the mystical body of Christ.

5.26 "With the Word." The text refers to the formula of words used in
Baptism. Some scholars with less probability think the Gospel preaching
is here meant.

5.30 "We are of His flesh and of His bones." See Gen. 2. 24. Some
notable MSS. omit this clause.

- 8 will as to the Lord and not to men. For you know that every one shall receive back from the Lord whatever good he may
 9 do, whether he be a slave or a freeman. And you, masters, act in the same manner toward them, and forbear threatening; for you know that both their Master and yours is in heaven, and there is no respect of persons with Him.

CONCLUSION

Verse 14: Is. 11. 5; 59. 17.—15: Is. 52. 7; 40. 3, 9.—17: Is. 59. 17; 11. 4; 49. 2; 51. 16; Hosea 6. 5

- 10 Finally, be vigorous in the Lord and in the strength of His
 11 might. Put on the complete armor of God, so that you may
 12 be able to stand against the tactics of the devil. For our struggle is not against flesh and blood, but against the Principalities, against the Powers, against the world-rulers of this darkness, against the spirit-hosts of wickedness in the regions of the sky.
 13 Therefore take with you the complete armor of God, so that you may be able to resist in the evil day, and being fully prepared, to stand your ground. Stand, therefore, HAVING BELTED YOUR WAIST WITH TRUTH, and DONNED THE BREASTPLATE OF
 15 RIGHTEOUSNESS, and shod your FEET with readiness to CARRY
 16 THE GLAD TIDINGS OF PEACE; carrying in all circumstances the shield of the faith, with which you shall be able to quench all
 17 the fiery darts of the wicked one. And take THE HELMET OF SALVATION, and the sword of the Spirit, which is THE WORD OF GOD.
 18 At all times with much prayer and supplication pray in the Spirit, and watch unto Him with all perseverance and with
 19 prayer for all the holy ones. And pray for me, that when I open my mouth expression may be given me to make known with
 20 boldness the mystery of the Gospel, for which I am an ambassador in chains; so that I may speak boldly about it, as I ought to speak.

FAREWELL MESSAGES

- 21 Now that you also may know how I am and what I am doing, Tychicus, the beloved brother and faithful minister in the Lord,

will inform you about everything. I have sent him to you for 22
this very purpose, that you may ascertain all about us, and that
he may console your hearts.

Peace to the brethren, and love with faith, from God the 23
Father and the Lord Jesus Christ.

Grace be with all those who love our Lord Jesus Christ with 24
love unchanging. Amen.

The Epistle of St. Paul the Apostle to the Philippians

INTRODUCTION

According to the order of our Bible, this is the second of the Captivity Epistles, though as a matter of fact, it was probably the last of the four letters written by St. Paul while he was a prisoner in Rome the first time, between A.D. 61 and 63. Some scholars, indeed, think it was the first of the group. At any rate, those other three—Ephesians, Colossians, Philemon—seem from internal evidence to have been all written at the same time, while this one was written either just after or before them. To hold, as some few authorities do, that this Epistle was written from Caesarea or Ephesus is out of harmony with what the Apostle himself says here in 1. 13; 4. 22.

Philippi was an important commercial city and military post of northeastern Macedonia, about nine miles inland from Neapolis, its seaport, at the northern end of the Aegean Sea. St. Paul first came to Philippi in the early part of his second missionary journey, about the year 51 (Acts 16. 11 ff.); and, in spite of Jewish opposition, organized there in the space of a few months a fervent Christian community.

Philippians is the most affectionate and paternal of St. Paul's letters, with the possible exception of those to Timothy. From the very beginning a bond of special love existed between him and the community at Philippi. Even before he was a prisoner in Rome, the faithful of this first of the European cities visited by the great Apostle of the Gentiles, showed their particular affection for him in substantial ways (Phil. 4. 15 ff.; II Cor. 11. 9); and now, when he was a captive in Rome, they sent Epaphroditus, one of their number, to him bearing fresh and welcome gifts as a help and consolation in his affliction (Phil. 4. 18). It was this latest token of thoughtful affection that evoked the present letter and the apostle's expression of gratitude, love and joy (Phil. 2. 18; 3. 1). Although full of praise for his devoted children, he does not fail to include in his words to them

INTRODUCTION

fatherly warnings and kindly exhortations to humility, peace and unity (Phil. 1. 9 ff.; 2. 2 ff.).

General Analysis of the Epistle:

Introduction, 1. 1-11

- I. About Paul Himself. Historical section, giving information about the apostle's captivity, 1. 12-26
- II. About the Philippians. Christological section, exhorting the faithful to consider and imitate the humility of their Lord and Saviour, 1. 27-2. 18
- III. About Paul's Fellow-workers. Digression, touching his plans for the future, 2. 19-30
- IV. About the Judaizers. Moral part, giving directions and admonitions on the true Christian life and warnings against false teachers, 3. 1-4. 1

Conclusion, 4. 2-23

The Epistle of St. Paul the Apostle to the Philippians

GREETING

Paul, and Timothy, servants of Christ Jesus. 1

To all the holy ones in Christ Jesus who are in Philippi, with
the bishops and deacons: Grace and peace to you from God 2
our Father and the Lord Jesus Christ.

THANKSGIVING AND PRAYER

I thank my God in all my recollection of you, always in every 3, 4
prayer of mine for you all, making the prayer with gladness.
For you shared in aiding the Gospel from the first day until 5
now; and I am confident of this very thing—that He who origi- 6
nated a good work in you will perfect it unto THE DAY of Jesus
Christ. It is just for me to entertain these sentiments for you 7
all, because you have me in your heart, since both in my im-
prisonment and in my defense, and in the confirmation of the
Gospel, you are all sharers with me in grace. For God is my wit- 8
ness how I long after you all in the heart of Christ Jesus. And 9
my prayer is this: That your love may abound still more and
more in knowledge and all discernment for approving the bet- 10
ter things; that thus you may be sincere and blameless unto
THE DAY of Christ, full of the fruits of righteousness which 11
come through Jesus Christ, to the glory and praise of God.

1.1 "Bishops." St. Chrysostom says here: "How is that? Were there many Bishops in one city? By no means; but he calls the presbyters by this name, for at that time they had the names [Bishops and presbyters] in common." And he adds: "Hence to this day many Bishops indite their letters: To our fellow-presbyter." See I Peter 4. 1, below.

1.7 "You have me in your heart." Or (Vulg.), *I have you in my heart.*

PART I: ON PAUL HIMSELF

Verse 19: Job 13. 16

12 Brethren, I want you to know that what happened to me has
 13 turned out considerably to the promotion of the Gospel. To
 the whole praetorian guard, and to all the rest it has become
 14 clear that my captivity is for the sake of Christ. And so most of
 the brethren, taking heart in the Lord by my captivity, are far
 15 bolder to speak THE WORD OF GOD fearlessly. Some, indeed,
 preach the Christ even from envy and contentiousness, but
 16 others from a good disposition. The latter do it from love,
 17 knowing that I am set for the defense of the Gospel; while the
 former proclaim Christ from party spirit, insincerely, thinking
 18 to add distress to my captivity. But what of it? As long as in
 either way, whether with pretense or with sincerity, Christ is
 19 being proclaimed, in that I rejoice. Yes, and I will rejoice, for I
 know that THIS SHALL MAKE FOR MY SALVATION, through your
 20 prayers and the supply of the Spirit of Jesus Christ. And so it is
 my earnest expectation and hope that in nothing shall I be put
 to shame; that, on the contrary, in all assurance, now as always,
 Christ shall be exalted in my body, whether by life or by death.
 21, 22 For to me to live is Christ, and to die is gain! If it be my lot to
 go on living in the flesh, this will be fruitful of labor for me;
 23 and so I know not which to choose, but I am hard pressed be-
 tween the two, having the desire to depart and to be with
 24 Christ, for this is far better; yet to remain in the flesh is more
 25 needful for you. And, persuaded of this latter, I know that I
 shall stay, yes, and continue to stay with you all for your prog-
 26 ress and happiness in the faith. Thus your exultation in Christ
 Jesus over me will abound because of my presence among you
 again.

PART II: ON THE PHILIPPIANS

Chapter 2, verses 10, 11: Is. 45. 23-26.—15: Deut. 32. 5.—

16: Is. 49. 4; 65. 23

27 Only let your manner of life be worthy of the Gospel of the
 Christ; in order that, whether I come and see you, or am ab-

sent, I may hear concerning your state that you stand firm in one spirit, working together with one soul for the faith of the Gospel, and not at all terrified by your adversaries. Your firmness is an evident token of their perdition, but of your salvation, and that from God. For to you it has been granted for the sake of Christ not only to believe in Him, but also to suffer for His sake; you have the same struggle which you once observed in me, and which you now hear is with me still.

If, then, you wish to give me any consolation in Christ, if any solace of charity, if any fellowship in the Spirit, if any tenderheartedness and pity, fill up my joy: Be one in thought, one in heart, one in soul, one in mind. Do nothing through party spirit or through vainglory. On the contrary, let each with humility consider the other as better than himself. Let each have in view not only his own interests, but also those of others.

Be minded as was Christ Jesus. Though He was divine by nature, He did not consider His being on an equality with God a thing to be grasped; but on the contrary He emptied Himself, took the nature of a slave, and was made like to men. Then, having come in human form, He humbled Himself, becoming obedient unto death—even the death of the cross! Therefore, also, God highly exalted Him, and bestowed upon Him THE NAME which is above every name; so that at the Name of JESUS EVERY KNEE SHOULD BEND of beings in the heavens, on the earth, and under the earth, AND EVERY TONGUE should CONFESS that Jesus Christ is LORD, to the GLORY of God the Father!

So then, my dearly beloved, as you have always been obedient, work out your salvation, not as in my presence only, but much more now in my absence; and with fear and trembling, for it is God who is effecting in you the power both to will and

2.7 "Emptied Himself." That is, in His assumed nature He put aside the majesty and glory to which His divine nature gave Him a right.

2.10 "Under the earth." *Beings in the heavens* (high places) are the angels whether good or evil; *beings on the earth* are men; *beings under the earth* are the souls of the dead, whether saved or lost.

2.11 "To the glory of God the Father!" Vulg., *that the Lord Jesus Christ is in the glory of God the Father.*

14 to act for the fulfillment of His good pleasure. Act always with-
 15 out murmurs and discussions, so that you may become fault-
 less and sincere, **BLAMELESS CHILDREN OF GOD** in the midst of a
CROOKED AND PERVERSE GENERATION, among whom you appear
 16 as luminaries in the world. Carry **THE WORD** of Life, so that I
 may glory in **THE DAY** of Christ that I did not run in vain, nor
 17 **LABOR IN VAIN**. Yes, and even if I must be poured out as a liba-
 18 tion upon the sacrifice and service of your faith, I am glad and
 rejoice with you all; and do you likewise be glad and rejoice
 with me.

PART III: FELLOW-WORKERS OF PAUL

19 Now I hope in the Lord Jesus to send Timothy to you soon,
 that I, too, may be encouraged by knowing about your circum-
 20 stances. I have no one so identified with me in genuine inter-
 21 est in the things that concern you; for they all seek their own
 22 interests, not those of Jesus Christ. But you know his tested
 character—that he served with me to advance the Gospel as a
 23 child helps a father. I hope therefore to send him as soon as I
 24 can see how things will go with me. And I trust in the Lord
 that I shall soon come to you myself.

25 I have also thought it necessary to send to you Epaphroditus,
 my brother and fellow-worker and fellow-soldier, also your mes-
 26 senger and the alleviator of my wants. For he has been longing
 for you all, and he was distressed because you heard that he was
 27 sick. And indeed he was sick—very near to death. But God has
 had mercy on him; and not only on him, but on me also, so
 28 that I might not have sorrow upon sorrow. I have sent him
 therefore without delay, in order that you may be glad at see-
 29 ing him again, and I less sorrowful. So welcome him in the
 30 Lord with all gladness, and hold men like him in honor; because
 it was for the work of Christ that he came near to death, risk-
 ing his life to complete what lay beyond your power in the serv-
 3 ice you did me. For the rest, my brothers, rejoice in the Lord!

2.22 "Tested character." Lit., *his proof*.

2.30 "Beyond your power." That is, he risked his life while acting as
 their messenger.

PART IV: THE JUDAIZERS

To keep writing the same things to you is not irksome to me, so long as it is a safeguard for you. Beware of the dogs; beware of the workers of evil; beware of the flesh-cutters! For we are the Circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in flesh—though I, for my part, might claim to have confidence even in the flesh. If any one else thinks it well to trust in the flesh, I may do so still more. I was circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew son of Hebrew parents. In legal observance I was a Pharisee; in zeal, a persecutor of the Church; in such righteousness as exists in the Law, blameless.

Nevertheless, the things that were once a gain to me, these I have come to regard a loss for the Christ. Nay, more, I regard everything as a loss because of the more excellent knowledge of Christ Jesus my Lord. For Him I forfeited all things and count them as refuse that I may gain the Christ, and be found in Him not possessing a justification of my own arising from the Law, but that which comes through the faith of Christ—the justification which comes from God by faith. Thus I should come to know Him, and the power of His resurrection, and the participation in His sufferings; and should be joined to His death, hoping that by some means I might attain to the resurrection from the dead. Not that I have already obtained this, or am already perfected; but I press on in the hope of overtaking Him, seeing that I also was overtaken by Christ Jesus. Brethren, I do not consider myself to have overtaken Him. Yet one thing I do: forgetting what is behind me and reaching out to what is ahead, I press on toward the goal for the prize of the high vocation of God in Christ Jesus. Let us therefore, as many

3.2 "Flesh-cutters." Lit., *the cutting*, a term of reproach directed against those false teachers who were trying to engraft circumcision upon Christianity.

3.12 "Overtaking Him." Or, *overtaking it* (salvation). Jesus overtook Paul on the road to Damascus; Paul would now overtake Jesus and the prize of life.

- as are mature, be thus minded; and if in anything you are other-
 16 wise minded, on that too will God enlighten you. Only let us
 guide our steps by that same standard to which we have al-
 ready attained.
- 17 Join together in imitating me, brethren, and observe those
 who conduct themselves according to the model you have in us.
 18 For many, of whom I have often told you, and now tell you
 19 even weeping, behave as enemies of the cross of Christ. Their
 end is perdition, their god is their belly, and their pride is in
 20 their shame; their thoughts are on the things of earth. But our
 commonwealth is in heaven, from which also we expect a Sav-
 21 iour, the Lord Jesus Christ, who will transform our lowly body,
 making it like His glorious body, in virtue of the energy by
 4 which He is able to subject all things to Himself. Therefore,
 my beloved and longed-for brethren, my delight and crown,
 stand firm in the Lord, beloved!

CONCLUSION

EXHORTATIONS

Verse 3: Ps. 68 (69). 29

- 2 I entreat Evodia, and I entreat Syntyche, to be of the same
 3 mind in the Lord. Yes, I beg you also, true yoke-fellow, help
 these women, for they co-operated with me in the Gospel, and
 with Clement and the rest of my co-laborers, whose names are
 4 in THE BOOK OF LIFE. Rejoice in the Lord always; again I will
 5 say, Rejoice! Let your forbearance be known to all men. The

3.15 "Will God enlighten you." That is, God will bring you to a better understanding.

3.16 "We have already attained." The Vulg. has, *Whereunto we are come, that we be of the same mind, let us also continue in the same rule.*

3.19 "Things of earth." The Judaizers had their hearts set on goods of this world, especially on the revival of the ancient glories of Jerusalem, and the restoration of the commonwealth of Israel. But some think there is reference here to bad Christians who led sensual lives.

3.20 "Our commonwealth." Our true home and country are in heaven, and here below we should live according to heavenly standards of conduct.

Lord is near! Be anxious about nothing; but, in every circumstance, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which surpasses all conception, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatever things are true, whatever venerable, whatever just, whatever pure, whatever kindly, whatever commendable—if anything is virtuous, and if anything is praiseworthy—meditate upon those. And the things that you learned and accepted and heard and saw in me—practice them; and the God of peace shall be with you.

GRATITUDE FOR CONTRIBUTIONS

Verse 18: Exod. 29. 18; Ez. 20. 41

I rejoice greatly in the Lord that now at length you have received your thought for me. Indeed, you always had thought for me, only you lacked opportunity. Not that I am hinting at want; for I have learned to be contented in whatever state I am. I know what it is to be brought low, and I know what it is to have plenty; everywhere and among all people I have learned the secret both of having enough to eat and of being hungry, of having plenty and of suffering want. I am ready for everything through Him who strengthens me. However, it was very kind of you to go shares with me in my distress. And you yourselves also know, Philippians, that in the early days of the Gospel, when I went out from Macedonia, no church had dealings with me in the matter of giving and receiving alms but you alone; for even when I was in Thessalonica, time and again you sent contributions for my wants. Not that I seek the gift, but I have at heart the interest upon it that is accruing to your account. But I have everything and possess abundance; I am full, since I have received from Epaphroditus your present—the FRAGRANCE OF A SWEET PERFUME, an acceptable sacrifice, well-

4.15 "When I went out from Macedonia," to go to Athens, and from there to Corinth.

19 pleasing to God. And my God will supply your every need ac-
20 cording to His wealth of glory in Christ Jesus. Now to our God
and Father be the glory throughout the ages of eternity! Amen.

FAREWELL MESSAGES

21 Greet every holy one in Christ Jesus. The brethren who are
22 with me send you greetings. All the holy ones send you their
greetings, especially those of Caesar's household.
23 The grace of the Lord Jesus Christ be with your spirit.

The Epistle of St. Paul the Apostle to the Colossians

INTRODUCTION

Colossae was a city of southwestern Phrygia in the Roman province of Asia, situated in the valley of the Lycus River, about one hundred and twenty miles eastward from Ephesus, and on the highway of trade between East and West of the ancient Roman world. Its population was Phrygian, intermingled with Greeks and Jews. In the time of St. Paul it was far inferior in wealth and influence to the neighboring cities of Laodicea and Hierapolis; and so the fact that it was the home of three dear friends and converts of the apostle—Epaphras, Philemon and Onesimus—seems the only reason why this letter was addressed to it. The Christian community there was founded and instructed by Epaphras while St. Paul was at Ephesus, but it appears that the apostle never visited it in person.

Later, when St. Paul was a prisoner in Rome, Epaphras found it necessary to visit him in behalf of the religious and moral condition of his community. Certain errors of Jewish origin were making headway among the faithful and threatening the safety of the Colossian Church. Judaizers were trying to introduce the observances of the Mosaic Law and rabbinical traditions, while false teachers of a semi-Gnostic type were belittling the character and office of Christ and giving undue prominence to angels, holding that we must have access to God through them. In reply St. Paul wrote this letter, in which he first gives the true conception of the Christian life and practice based on a correct understanding of the relation of Christ to God, to the universe, and to the Church (Col. 1. 14-27; 2. 3-7). He then directly attacks the pernicious errors being taught at Colossae, and shows the futility and emptiness of their pretended philosophy and ethical system (Col. 2. 8-23).

INTRODUCTION

General Analysis of the Epistle:

Introduction, 1. 1-14

- I. Dogmatico-polemical part, treating the pre-eminence of Christ in nature and work and warning against false philosophy, 1. 15-2. 23
- II. Moral part, pointing out in general and in particular the true principles of the Christian life, 3. 1-4. 1

Conclusion, 4. 2-18

The Epistle of St. Paul the Apostle to the Colossians

GREETING

Paul, an apostle of Christ Jesus by the will of God; and the brother Timothy. 1

To the holy and faithful brethren in Christ at Colossae: 2
Grace and peace to you from God our Father.

THANKSGIVING AND PRAYER

We give thanks to God the Father of our Lord Jesus Christ, 3
praying always for you; for we have heard of your faith in 4
Christ Jesus and of the love that you bear toward all the holy 5
ones, because of the hope laid up for you in the heavens, of 6
which you previously heard in the true message of the Gospel 7
which has come to you and is with you. And just as it bears 8
fruit and grows throughout the entire world, so it did among 9
you from the day you heard and recognized the grace of God in 10
the truth. For so you learned it from our dear fellow-servant 11
Epaphras, who is a faithful minister of the Christ on your be- 12
half, and who has informed us of your spiritual love.

Consequently we also, since the day we heard it, have never 9
ceased praying for you, and asking that you may be filled with 10
the knowledge of His will in all spiritual wisdom and under- 11
standing; that you may conduct yourselves as worthy of the 12
Lord, so as to please Him in all things, bearing fruit in every 13
good work, and growing in the knowledge of God; that you 14
may be endowed by the might of His glory with all strength to 15
endure everything patiently and joyfully; that you may give 16

1.2 "Our Father." The Vulg. and some MSS. add, *and the Lord Jesus Christ*.

1.11 "Endowed." Lit., *strengthened*.—"Patiently and joyfully." Lit., *unto all patience and longsuffering with joy*.

thanks to the Father, who qualified us to share in the inheritance of the saints in light, and who delivered us from the power of darkness, and transferred us into THE KINGDOM of the SON of His love, in whom we have our redemption, the remission of our sins.

Part I: Dogmatic

THE SUPREME DIGNITY OF CHRIST

15 He is the IMAGE of the invisible God, the FIRST-BORN of all
16 creation. For in Him were created all things in the heavens
and on the earth, things visible and invisible, whether Thrones
or Dominations or Principalities or Powers—all were created
17 through Him and for Him. And He Himself exists before all
things, and in Him all things hold together.

18 He is also the Head of the Body, the Church; and He is the
Beginning, the FIRST-BORN from the dead, that in all things He
19 may hold the pre-eminence. For it was the pleasure of the
20 Father that all the fulness should dwell in Him; and that
through Him He should reconcile to Himself all things, whether
things that are on the earth or things that are in the heavens,
making peace by the blood of His cross.

21 And you yourselves, though once alienated and hostile in dis-
22 position because of your evil deeds, He has now reconciled in
His body of flesh by His death, to present you holy, blameless
23 and irreproachable before Him; that is, if you remain well-
grounded and steadfast in the faith, and unwilling to be moved
from the hope presented in the Gospel which you have heard,
which has been preached to every creature under heaven, and
of which I, Paul, have been made a minister.

1.16 "Thrones, Dominations, Principalities, Powers," names of four of the angelic orders.

1.18 "The Beginning." Or, *Originator*. *Ruler*.

PERFECTION OF MAN THROUGH CHRIST

Chapter 2, verse 3: Is. 45. 3; Prov. 2. 3, 4

I rejoice now in my sufferings for your sake; I am filling up
 on my part the deficiency of the sufferings of the Christ in
 my flesh, for the sake of His Body, which is the Church. I have
 been made its minister by virtue of the divine commission given
 me for your sake fully to preach the Divine Word, the Mys-
 tery hidden for ages and generations, but now manifested to
 His saints. To these God has willed to make known what is the
 wealth of the glory of this Mystery among the Gentiles—the
 Mystery that Christ is in you, the hope of glory. Him we pro-
 claim, warning every man and teaching every man in all wis-
 dom, that we may present every man perfect in Christ. For
 this also I toil, striving in the lists by His energy which works
 powerfully in me.

For I wish you to know how greatly I struggle for you and for
 those in Laodicea, and for all who have not seen my face in the
 flesh. May their hearts be consoled, and may they be knit to-
 gether in love! May they be brought into all the wealth of the
 fulness of understanding, into the knowledge of the Mystery
 of God, which is Christ; in whom are all THE HIDDEN TREASURES
 OF WISDOM AND KNOWLEDGE! I say this, so that no one may de-
 lude you with persuasive talk. For though I am absent in the
 body, yet in my spirit I am with you, rejoicing at seeing your
 discipline and the solidness of your faith in Christ.

As therefore you have received Christ Jesus the Lord, regu-
 late your conduct by Him; be rooted and built up in Him; be

1.24 "The deficiency of the sufferings of the Christ." The sufferings of Christ in His passion were more than sufficient for the redemption of the world; but the sufferings He endured in preaching and spreading the Gospel must be complemented by His apostles and missionaries down the ages. Others explain thus: Nothing is wanting to the fulness of the atonement of Christ on His part. The deficiency is on the part of men, who cannot receive the application of Christ's sufferings without corresponding, without doing and suffering something to keep His law and spread His kingdom.

1.29 "Striving in the lists," i.e., contending in the field of combat. Such is the literal meaning of the Greek here. St. Paul is comparing his labors to the contests of the arena.

established in the faith as you were taught it; abound in thanksgiving.

REFUTATION OF ERRORS AGAINST THE NATURE AND
HEADSHIP OF CHRIST

Verse 22: Is. 29. 13

- 8 See to it that there is no one to victimize you by his philosophy and shallow deceit, according to human tradition, according to worldly rudiments, and not according to Christ. For in Him resides bodily all the complete fulness of the Godhead;
9 and you have your completion in union with Him, who is the
10 Head of every Principality and Power. In Him also you were circumcised—with a circumcision not done by hand—by stripping off the carnal body in the circumcision of the Christ, you having been buried with Him in baptism; in which also you were raised with Him through faith in the energy of God, who
11 raised Him from the dead. And so when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, and blotted out the written bond of the decrees against us, which was adverse to us, and took it out of the way,

2.8 "And not according to Christ." The reference is to certain doctrinal speculations and systems of the time.

2.9 "The complete fulness." Lit., *completing the fulness*, i.e., Christ unlike the angels is not limited in perfection. Or, *complement*, i.e., Christ is complemented by His divine nature.

2.10 "You have your completion, etc." That is, you are the complement [filling up] of Christ, and He is the complement of you; you and He complete each other as members and Head.

2.11 "Stripping off the carnal body." That is, not a part of the body, as in physical circumcision, but the whole of the lower nature of the unregenerate man through spiritual circumcision of the heart.—"In the circumcision." Vulg., *not done with hands in the despoiling of the body of flesh, but with, etc.*

2.13 "Uncircumcision of your flesh." That is, the unregenerate state in which they lived as pagans.

nauling it to the cross. Having thus put off from Him the yoke 15
of the Principalities and the Powers, He made a public spec-
tacle of them, leading them away in a triumph by this means.

Let no one, then, censure you as to food or drink, or in re- 16
gard to a festival, or a new moon, or a sabbath. These are a 17
shadow of the things to come; but the substance belongs to the
Christ. Let no one delighting in a sham humility and angel- 18
worship rob you of your prize—parading his visions, vainly in-
flated by sensual notions, and not holding fast by that Head, 19
from whom the whole body, supplied and knit together by the
joints and ligaments, grows up with a divine growth.

If you have died with Christ from these worldly rudiments, 20
why, as though living according to the world, should you be
bound by such decrees as, "Handle not this," "Taste not this," 21
"Touch not this," about things which are all to perish in the 22
using? Rules like these are in conformity with THE PRECEPTS
AND DOCTRINES OF MEN, which indeed have a show of wisdom 23
in would-be religion, humility of deportment, and bodily aus-
terity, but are not of any value against indulgence of the flesh.

Part II: Moral

GENERAL DUTIES OF FOLLOWERS OF CHRIST

Verse 1: Ps. 109 (110).—10: Gen. 1. 27

If then you have risen with the Christ, seek what is above 3
where the Christ is, SEATED AT THE RIGHT HAND OF GOD. Set 2
your mind on the things which are above, not on the things

2.15 "Having thus put off from Him, etc." The verb is in the middle voice, and has been translated accordingly. St. Chrysostom says here: "Since man had taken on himself the yoke of the diabolic powers, Christ becoming man divested Himself and all mankind of that yoke and shook off that hold." But some translate: *Having despoiled the Principalities*, etc.—"By this means," i.e., through His cross.

2.16 This verse is directed against the Judaizing teachers.

2.20 "Worldly rudiments," i.e., calendar observances of the false teachers. Or, *elements of the world*, i.e., superstitious beliefs about the powers of nature and the phenomena of the heavens. See Gal. 4. 3, above.

- 3 which are upon the earth. For you have died, and your life is
 4 hidden with the Christ in God. When the Christ, our Life, ap-
 pears, then you also shall appear with Him in glory.
- 5 Kill, therefore, what is earthly in your members—fornication,
 6 impurity, passion, evil desire, and avarice, which is idolatry; be-
 7 cause of these practices comes the wrath of God. In these you
 8 also once walked when you were living in such ways. But now
 be you the very ones to put them all away, as well as anger,
 rage, malice, and from your mouth slander and obscene lan-
 9 guage; do not lie to one another. For you have put off the old
 10 manhood with its practices, and have put on the new, which is
 being renewed unto fuller knowledge ACCORDING TO THE IMAGE
 11 OF ITS CREATOR. In it there is not Greek and Jew, circumcision
 and uncircumcision, foreigner, Scythian, slave and freeman, but
 Christ is all and in all.
- 12 Put on, therefore, as chosen ones of God, holy and beloved,
 a heart of compassion, kindness, humility, mildness, long-
 13 suffering. Bear with one another and forgive one another, if one
 has a complaint against anybody; just as the Lord forgave you,
 14 so you also should do. And over all these put on love, which is
 15 the bond of perfection. And let the peace of the Christ, to
 which also you were called in one body, be supreme controller
 in your hearts. And be grateful.
- 16 Let THE WORD of the Christ dwell in you in rich abundance
 with all wisdom, while you teach and admonish one another in
 psalms, hymns and spiritual canticles, singing with grace in your
 17 hearts to God. And whatever you do in word or deed, do all in
 the Name of the Lord Jesus, giving thanks to God the Father
 through Him.

SPECIAL DUTIES OF CHRISTIANS

- 18 Wives, be subject to your husbands, as is becoming in the
 19 Lord. Husbands, love your wives, and be not harsh toward

3.5 "Avarice." Or. *lustfulness*. See Eph. 5. 5. above.

3.6 "Wrath of God." The Vulg. and some MSS. add, *upon the sons of disobedience* (from Eph. 5. 6).

them. Children, obey your parents in everything, for this is well-pleasing in the Lord. Fathers, do not irritate your children, for fear of their becoming disheartened.

Slaves, obey your earthly masters in all things; not with eye-service, as men-pleasers, but with singleness of heart, fearing the Lord. Whatever you do, perform from the heart as for the Lord and not for men; knowing that from the Lord you shall receive the reward of the inheritance. Serve you the Lord Christ. For the wrong-doer shall receive retribution for the wrong he has done; and there is no respect of persons.

Masters, render justice and equity to your slaves, knowing that you also have a Master in heaven.

CONCLUSION

ADMONITIONS

Continue steadfast in prayer. Be wakeful in it with thanksgiving. Pray at the same time for us also, that God may open to us a door for THE WORD, to speak the Mystery of the Christ—for which also I am a prisoner, so that I may make it clearly known, as I ought to speak.

Conduct yourselves with prudence toward outsiders, making the best of the time. Let your discourse at all times be courteous, seasoned with salt, that you may know how you ought to answer each one.

GREETINGS

Tychicus, the beloved brother and faithful minister and fellow-servant in the Lord, will inform you about me. I have sent him to you for this very purpose—that you may know our cir-

3.22 "Earthly masters." Lit., *masters according to the flesh*.

3.25 "There is no respect of persons." The Vulg. adds, *with God*. The sense is that God repays wickedness wherever it be found, whether in master or in slave. See Rom. 2. 11; Eph. 6. 9.

4.5 "Making the best of the time." See Eph. 5. 16, above.

4.6 "Seasoned with salt," i.e., discreet.

- 9 cumstances, and that he may console your hearts. With him is the faithful and beloved brother Onesimus, who is one of yourselves. They will inform you about everything here.
- 10 Aristarchus, my fellow-captive, sends greetings to you, as well as Mark, the cousin of Barnabas—about whom you have received instructions. If he comes to you make him welcome, together with Jesus called Justus. These are my only fellow-laborers for THE KINGDOM OF GOD from the Circumcision, who have been a comfort to me.
- 12 Epaphras, one of yourselves, sends you his greetings—a servant of Christ Jesus, who strives at all times for you in his prayers, that you may stand perfect and fully assured in all the will of God. For I bear him witness that he labors hard for you, as well as for those in Laodicea and those in Hierapolis. Luke, the beloved physician, and Demas send greetings to you.

FAREWELL

- 15 Give my greetings to the brethren in Laodicea, and to Nymphas and the congregation in their house.
- 16 Now when this letter has been read among you, have it read also in the church of the Laodiceans, and do you yourselves read that from Laodicea. And say to Archippus, "Take heed to fulfil the ministry which you have received in the Lord."
- 18 My greeting by my own hand—Paul. Be mindful of my chains. Grace be with you.

4.9 "Onesimus." See Epistle to Philemon, v. 10.

4.11 "Fellow-laborers from the Circumcision," i.e., converts from Judaism employed in the service of the Gospel.

4.15 "To Nymphas." Or, *To Nymphas and the congregation in his house*. Some critics read, *To Nympha and the church in her house*.

4.16 "Read that from Laodicea." That is, the letter which we know as the Epistle to the Ephesians; or a Pauline letter to the Laodiceans which has not come down to us.

4.17 "Archippus." He was very likely the Bishop of Laodicea, "the Angel of the Church of Laodicea" whom St. John reproves in the Apocalypse (3. 14-22). He is said to have been a son of Philemon.

The Two Epistles of St. Paul the Apostle to the Thessalonians

INTRODUCTION

Thessalonica, the capital of Macedonia in the time of St. Paul, was situated at the northern extremity of the Thermaic Gulf, now the Gulf of Salonica. Through it passed the Via Egnatia, or overland highway of trade between Rome and the Near East. Its population was mainly Greek, but Romans were also there in large numbers, and Jews enough to have a synagogue of their own (Acts 17. 1-4).

St. Paul purposely chose the leading centers of trade and population—like Thessalonica, Corinth and Ephesus—as more suitable for the spread of his preaching and the diffusion of the Gospel. He came to Thessalonica, with Silas and Timothy, after leaving Philippi in the early part of the second missionary journey, about A.D. 51. For three successive Sabbaths he preached in the synagogue of the Jews, converting some of them, but larger numbers of Greeks, including not a few influential ladies. The opposition of his own countrymen, however, soon forced him to confine his preaching to private homes, and in particular to the house of one Jason (Acts 17. 1 ff.). Before long he was compelled to leave Thessalonica altogether, but not without leaving behind him a flourishing Christian community. The apostle and his companions then went south to Berea, where Paul left Silas and Timothy, and proceeded to Athens. In this last-named city the apostle was soon joined by his two helpers who brought news of fresh persecution at Thessalonica. Timothy was then dispatched to the troubled church, while Paul passed on to Corinth, and Silas was probably sent elsewhere. Soon Timothy was again with Paul in Corinth to report conditions at Thessalonica. The faithful there were steadfast, but some abuses and disorders were existing which needed correction, some of the faithful were disturbed and confused about the Second Coming of Christ, the fate of their dead relatives, etc. It was the receipt of such news that occasioned our First Thessalonians, written from Corinth in the year 51 (I Thess. 4. 13—5. 11).

INTRODUCTION

This first letter did some good to the Thessalonians, but in certain respects it seemed also to do harm. The misunderstanding about the Parousia, or Second Coming of Christ, became worse than before. Paul's remarks on the subject were misunderstood, and it seems a forged letter had become circulated in his name (II Thess. 2. 2; 3. 6-14). The apostle therefore, in order to clear up the situation, wrote a second letter from Corinth only a few months after sending the first one, which would be about the end of the year 51 or the beginning of the year 52.

These two are the oldest of St. Paul's letters, unless we accept the doubtful opinion that Galatians preceded them. The second Epistle clearly supposes the first and is intended to explain points that were misunderstood in the first and in some of Paul's previous teaching. St. Paul's language, style, and doctrines are manifest in both, and ancient authorities are practically unanimous in ascribing them to him as their author.

General Analysis of I Thessalonians:

Introduction, 1. 1-10

- I. Historico-apologetical part. Paul's Preaching and Timothy's Mission to the Thessalonians, 2. 1-3. 13
- II. Moral and doctrinal part on Christian duties and the Second Coming of Christ, 4. 1-5. 11

Conclusion, 5. 12-28

General Analysis of II Thessalonians:

Introduction, or opening salutations and prayers, 1. 1-12

- I. Doctrinal part. Instructions about the Parousia, or Second Coming of Christ, 2. 1-12
 - II. Moral part. Warning and direction, 2. 13-3. 15
- Conclusion, or final greetings, 3. 16-18

The First Epistle of St. Paul the Apostle to the Thessalonians

GREETING

Paul, Sylvanus and Timothy.

I

To the Church of the Thessalonians in God the Father and
the Lord Jesus Christ: Grace and peace to you.

THANKSGIVING

We give thanks to God at all times for you all, when men- 2
tioning you in our prayers. We remember unceasingly before 3
our God and Father your work of faith, your labor of love,
and the steadfastness of your hope in our Lord Jesus Christ.
We know, brethren beloved of God, your election. For our 4, 5
Gospel did not come to you in word only, but also with power
and with the Holy Spirit, and with great conviction—as you
know what we were among you for your sakes. And you became 6
imitators of us and of the Lord, accepting THE WORD amid
great suffering with joy of the Holy Spirit; so that you became 7
a model to all the believers in Macedonia and in Achaia. For 8
from you THE WORD OF THE LORD has rung out not only in
Macedonia and in Achaia, but in every place your faith toward
God has reached, so that we have no need to say anything.
Those others themselves relate of us how we presented our- 9
selves to you, and how you turned to God from idols to serve a
living and true God, and to await His SON from the heavens— 10
whom He raised from the dead—Jesus, our Deliverer from the
wrath to come.

1.4 "Your election." *Election*, *call* and *vocation* refer to the choice by
God of those who receive His special supernatural favors, such as faith,
grace, salvation. Here there is question of selection to membership in the
Church of Christ.

Part I: Historical

THE PREACHING OF PAUL TO THE THESSALONIANS

Verse 16: Gen. 15. 16

- 2 For you yourselves are aware, brethren, that our entrance to
 2 you was not ineffectual. But, although we had previously suffered and been shamefully treated, as you know, at Philippi, we made bold in our God to speak to you amid much conflict the
 3 good tidings of God. For our exhortation does not proceed from false principles, nor from impure motives, nor does it consist in fraud; but as it is God who judged us fit to be entrusted with the Gospel, so we speak, not as pleasing men, but God,
 4 WHO PROVES OUR HEARTS. For we never made use of the language of flattery, as you are aware, nor any pretext for money-making—God is witness; nor did we seek honor from men, either from you or from others, though we might have exacted
 5 a weight of honor as apostles of Christ. On the contrary, we were gentle among you as when a nurse fondles her own children. Thus, having a strong affection for you, we were well pleased to impart to you not only the Gospel of God, but even
 6 our own lives; because you had become very dear to us. For you remember, brethren, our labor and toil; how we worked night and day so as not to be a burden upon any of you, while
 7 we preached to you the Gospel of God. You are witnesses, and God also, how religiously, uprightly and blamelessly we behaved toward you believers, as also you are aware how we treated each one of you as a father would his own children, exhorting and encouraging and appealing to you to conduct yourselves worthily of the God who called you into His own KINGDOM and glory.
- 8 We thank God unceasingly for this also—that, when you had received from us THE WORD which is heard from God, you accepted it not as the word of men, but—as it truly is—THE WORD

2.7 "We were gentle." The Vulg. and some MSS. have, *We were little children.*

OF GOD. It is this which is energizing in you believers. For you, 14
 brethren, became imitators of the churches of God that are in
 Judea in Christ Jesus, since you also suffered the same from
 your own countrymen as they did from the Jews, who put to 15
 death the Lord Jesus and the prophets, and drove us out. They
 are displeasing to God, and opposed to all men by prohibiting 16
 us to speak to the Gentiles lest they should be saved. Thus they
 are always FILLING UP their SINS; but wrath is come upon them
 to the utmost.

THE MISSION OF TIMOTHY TO THE THESSALONIANS

But we, brethren, bereaved of you for a short time—of your 17
 presence, not of your love—have much the more endeavored
 with great desire to see you again. We did intend to come to 18
 you—that is, I, Paul—time and again, but Satan hindered us.
 For who is our hope, or joy, or crown of triumph, if not you, 19
 before our Lord Jesus at His coming? Yes, you are our glory 20
 and delight.

So when we could forbear no longer we thought it best to be 3
 left behind alone at Athens, and sent Timothy, our brother and 2
 God's minister in the Gospel of the Christ, to strengthen and
 encourage you in your faith, so that no one might be disturbed 3
 by these troubles. You yourselves know that we are destined
 for them; for indeed when we were with you we predicted to 4
 you that we were to suffer afflictions, and accordingly, as you
 are aware, they came.

Consequently, when I could forbear no longer, I sent to as- 5
 certain your faith, fearing the Tempter had perhaps been tempt-
 ing you, and that our labor might be wasted. But when Timothy 6
 just now came to us from you, and brought us good news of
 your faith and love, and that you always retain a kindly memory
 of us, longing to see us, as we do you, we were consequently 7
 consoled about you, brethren, amid all our hardship and afflic-
 tion, on account of your faith; for now we are enlivened if you 8
 are steadfast in the Lord. What thanks can we render to God for 9
 you for all the joy with which we rejoice on your account be-

10 fore our God? Night and day we are praying most fervently to see you again, and to make good the deficiencies of your faith.
 11 May God himself, our Father, and our Lord Jesus direct our journey to you! And may the Lord make you increase and overflow with love toward one another and toward all men, as we
 12 also do toward you; to the end that He may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all His saints.

Part II: Doctrinal

MORAL DIRECTIONS

Verse 5: Jer. 10. 25; Ps. 78 (79). 6.—6: Ps. 93 (94). 2.—
 8: Ez. 36. 27; 37. 14

4 Finally, brethren, we ask and exhort you in the Lord Jesus, that, as you have learned from us how you ought to live in pleasing God—just as indeed you do live—so you would progress still more. You know what commands we gave you by the
 2 authority of the Lord Jesus. For this is the will of God—your
 3 sanctification; that you keep yourselves from impurity; that each of you should know how to acquire for himself a wife of
 4 his own, to have and to hold in sanctity and honor, not in the
 5 passion of lust, like THE HEATHEN WHO KNOW NOT GOD. And let
 6 no one trespass upon or wrong one of his brethren in this matter, because the LORD IS AVENGER of all these things, as also we
 7 told you before and solemnly depose. For God called us not for
 8 impurity, but in sanctification. Therefore he who disregards this disregards not man, but God, WHO GAVE YOU HIS HOLY SPIRIT.
 9 About brotherly love, however, you have no need to be written to; for you yourselves are divinely instructed to love one another. And indeed you do practice this toward all the brethren
 10 who are in all Macedonia. But we beg you, brethren, to progress still more. Have an ambition to live quietly and to at-

4.4 "A wife of his own." Lit., vessel. Another interpretation gives the meaning as follows: Let each one control his own body by regulating its unruly appetites.

tend to your own business, and to work with your hands, as we directed you; so that your way of life may be reputable in the eyes of outsiders, and you be in need of nothing. 12

THE SECOND COMING OF THE LORD

Chapter 5, verse 8: Is. 59. 17

We do not want you to be ignorant, brethren, about those who fall asleep—so that you may not grieve like the rest who have no hope. For if we believe that Jesus died and rose again, so with Him God will bring those also who have fallen asleep through Jesus. For this we say to you in THE WORD OF THE LORD, that whoever among us may be living or left over until the coming of the Lord, shall in no way precede those who have fallen asleep. For the Lord Himself, at the voice of an archangel and the trumpet of God, shall descend from heaven with the word of command; and first, those dead in Christ shall rise. Then we, the living, as many as shall have been left over, shall be caught up in the clouds together with them to meet the Lord in the air; and so we shall always be with the Lord. Therefore, console one another with these words. 13 14 15 16 17 18

But about the time and the period, brethren, you have no need to be written to; for you yourselves know perfectly well that THE DAY OF THE LORD is coming like a thief at night. When they are saying, "Peace and security," then sudden destruction shall come upon them, as the agony upon a woman with child, and they shall by no means escape. 5 2 3

But you, brethren, are not in darkness, that that DAY should overtake you like a thief; for you are all sons of light and sons of THE DAY. We are not of night nor of darkness. Well, then, let us not sleep like the rest, but let us watch and be sober. For those who sleep sleep at night, and the drunkards are drunk at night. But let us, who are of day, be sober, PUTTING ON THE BREASTPLATE of faith and love, and for a HELMET the hope OF SALVATION. For God did not assign us to wrath, but on the con- 4 5 6 7 8 9

4.13 "Asleep." This is the customary New Testament designation for those who depart this life in the state of grace. See I Cor. 11. 30, above.

10 contrary to the gaining of salvation through our Lord Jesus Christ,
11 who died for us in order that, whether waking or sleeping, we
may live together with Him. Therefore, exhort and edify one
another as indeed you are doing.

CONCLUSION

CLOSING ADVICE

Verse 22: Job 1. 1-8; 2. 3

12 We also ask you, brethren, to recognize those laboring among
you and presiding over you in the Lord and admonishing you.
13 and to esteem and love them with very high regard on account
of their work.
14 Be at peace among yourselves. And we beg of you, brethren,
admonish the unruly, encourage the timid, support the weak,
15 be patient toward all. See that none return any one evil for evil;
on the contrary, always follow goodness toward one another
16,17,18 and toward all. Rejoice at all times. Pray unceasingly. In every
circumstance give thanks; for this is God's will for you in Christ
19,20,21 Jesus. Quench not the Spirit. Despise not prophecies. Test
22 everything; hold fast to what is good. REFRAIN FROM EVERY
kind of EVIL.

CLOSING BLESSING

23 Now may the God of peace Himself sanctify you completely;
and may your spirit and soul and body be kept entire and
24 blameless at the coming of our Lord Jesus Christ. He who
called you is faithful, and He will effect it.
25,26 Brethren, pray for us. Greet all the brethren with a holy kiss.
27 I adjure you by the Lord that this letter be read to all the
brethren.
28 The grace of our Lord Jesus Christ be with you.

The Second Epistle of St. Paul the Apostle to the Thessalonians

GREETING

Paul, Sylvanus and Timothy.

1

To the Church of the Thessalonians in God our Father and
the Lord Jesus Christ: Grace and peace to you from God the
Father and the Lord Jesus Christ.

2

THANKSGIVING AND PRAYER

Verse 8: Is. 66. 15; Jer. 10. 25; Ps. 78 (79). 6.—9: Is. 2. 10, 19, 21;
49. 3; 2. 11, 17.—10: Ps. 88 (89). 7, 8

It is our duty to give thanks to God always for you, brethren. 3
It is befitting that we should, because your faith is increasing
exceedingly, and the mutual love of each and all of you is abun-
dant. Hence we ourselves boast of you in the churches of God 4
regarding your patience and faith in all your persecutions and
the afflictions you are enduring. In this there is a token of the 5
justice of God's judgment counting you worthy of God's KING-
DOM for which you suffer. Indeed, it is just on God's part to re- 6
pay with afflictions those who afflict you, and to repay you, the 7
afflicted, with rest—together with us—at the manifestation of
the Lord Jesus from heaven. With His mighty angels in FLAM- 8
ING FIRE, HE SHALL INFLICT VENGEANCE on those not knowing
God, and on those not obeying the Gospel of our Lord Jesus.
They shall suffer the penalty of eternal ruin from the FACE OF 9
THE LORD AND FROM THE GLORY OF HIS POWER, ON THAT DAY 10
WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, AND
MARVELED AT in all those who believed. By you our testimony
was believed.

1.9 "Ruin." The Greek word here means any kind of destruction or
undoing, as by law, pestilence, exile, etc., according to the context. See
also 1 Thess. 5. 3; 1 Tim. 6. 9; 1 Cor. 5. 5.

- 11 To this end also we always pray for you that our God may count you worthy of His call, and powerfully fulfil every purpose of His goodness and every work of faith; in order that the Name of our Lord Jesus may be glorified in you, and you in Him, by the grace of our God and the Lord Jesus Christ.

Part I: Doctrinal

THE SECOND COMING OF CHRIST

Verse 4: Dan. 11. 36; Ez. 28. 2.—8: Is. 11. 4; Job 4. 9

- 2 Now as regards the coming of our Lord Jesus Christ and our
 2 being assembled before Him, we ask you, brethren, not to be readily shaken from your good judgment, nor terrified, whether by a prophecy, or by opinion or letter purporting to come from
 3 us, as though THE DAY OF THE LORD were close at hand. Let no one deceive you in any way. For the great DAY is not to occur unless the apostasy comes first, and the Man of Sin, the son of
 4 perdition, is revealed—the one who opposes and EXALTS HIMSELF AGAINST ALL that is called God, or that is worshipped, so that he will SIT IN THE SANCTUARY OF GOD, proclaiming himself
 5 to be God. Do you not remember that while I was still with
 6 you I told you this? And now you know what restrains him, so
 7 that he may be revealed in his proper time. For the mystery of lawlessness is already in operation; only there is one who restrains it now until he is put out of the way. Then that Outlaw
 8 shall be revealed—whom the Lord Jesus SHALL SLAY WITH THE BREATH OF HIS MOUTH, and destroy by the manifestation of His
 9 coming. The advent of the Outlaw shall be accompanied, through the working of Satan, with all power and signs and lying wonders, and with every deceit of iniquity for those perishing,
 10 because such men accepted not the love of the truth to be

2.4 "Proclaiming himself to be God." These words are understood of Antichrist.

2.7 "One who restrains it." Many interpreters understand the restraining force here mentioned to be the authority of the Roman Empire, or the influence of law and order.

saved. And for this reason God will send upon them a working 11
of delusion, so that they will believe the lie; in order that all 12
who have not believed the truth, but on the contrary acqui-
esced in iniquity, may be condemned.

Part II: Exhortatory

Verse 13: Deut. 33. 12

It is our duty to give thanks to God always for you, brethren 13
BELOVED OF THE LORD. For God chose you from the beginning
for salvation, by the sanctification of the Spirit and belief in the
truth; and to this He called you through our preaching of the 14
Gospel, that you might obtain the glory of our Lord Jesus
Christ. So then, brethren, stand fast, and hold to the traditions 15
which you were taught by us, whether by word or letter. And 16
may our Lord Jesus Christ Himself and God our Father, who
loved us and gave us eternal encouragement and good hope
through grace, encourage your hearts and render them steadfast 17
in every good work and word.

In conclusion, brethren, pray for us, that THE WORD OF THE 3
LORD may advance rapidly and receive honor, just as it has done
with you, and that we may be delivered from unreasonable and 2
wicked men; for not all have the faith. But the Lord is faithful, 3
who will establish you, and guard you from the Evil One. And 4
we have confidence in the Lord about you that you not only
are doing but also will do what we command. And may the 5
Lord guide your hearts into the love of God and into the pa-
tience of the Christ!

We charge you, brethren, in the Name of our Lord Jesus 6
Christ, to withdraw yourselves from every brother whose con-
duct is disorderly, and not in accord with the tradition received
from us. For you yourselves know how you ought to imitate us; 7
for we did not lead an ill-regulated life among you; nor did we 8
eat bread at any one's hand without paying for it, but worked
with labor and toil night and day, so as not to be a burden
upon any of you. Not because we have not the right, but in 9

order to make ourselves an example to you that you should imitate us. For, indeed, when we were with you we gave you this command, that if any one would not work neither should he eat. For we hear of some conducting themselves in an undisciplined way among you, doing no work at all, but meddling. Now we command and exhort such in the Lord Jesus Christ to work in quietness, and earn their own living. And you, brethren, do not grow weary in well-doing. But if any one fails to obey what we order by this letter, take note of that man and do not associate with him, so that he may be ashamed of himself. Yet do not regard him as an enemy; on the contrary, admonish him as a brother.

CONCLUSION

Now the Lord of peace Himself give you peace at all times and in all ways. The Lord be with you all.
I, Paul, send greetings in my own handwriting, which is a sign of authenticity in every letter. Thus I write.
The grace of our Lord Jesus Christ be with you all.

3.17 "Thus I write." A disturbing letter had evidently been sent to the Thessalonians and purported to come from Paul. This is intimated also in 2. 2. The apostle writes his signature at the end of this letter to certify its genuineness.

The Two Epistles of St. Paul the Apostle to Timothy

INTRODUCTION

For more than two centuries now these letters to Timothy and the one to Titus have been commonly known as "Pastoral Epistles." The reason for this title is that they were directed to heads of churches and treat of pastoral matters. Though written so long ago and to specified individuals, they are as full-meaning and practical for the Bishop and priest today as they were then. They are model instructions for every shepherd of souls, for his own personal spiritual life, and for his dealings with those entrusted to his care.

Timothy was a native of Lystra in Lycaonia, a province of southern Galatia, visited by St. Paul on his first missionary journey. He was a son of a pagan father and a Jewish mother. As a child he was carefully reared and trained in the Old Testament Scriptures by his devout mother and grandmother, and the three, it seems, were converted to Christianity when Paul preached in their vicinity on his first missionary tour. On his second journey St. Paul chose the youthful and pious Timothy to be his helper and companion in the work of the Gospel. Thereafter, from the frequent mention of his name in the Acts and the Epistles, we see that he was almost constantly with the apostle. Of St. Paul's many faithful disciples Timothy seems to have been the one dearest to his heart and most according to his own mind—ever loyal and true, zealous and devout, vigilant and tireless in labor for Christ and the New Kingdom.

While St. Paul was a prisoner in Rome the first time, between A.D. 61 and 63, it seems that false teachers and heresies, about which he had warned before (Acts 20. 29, 30), began to appear at Ephesus. The apostle was much disturbed over the situation and condition of the converts so far away. As soon, therefore, as he was released, he and Timothy went to Asia for the purpose of applying a remedy. But shortly after their arrival St. Paul had to go to Macedonia, leaving Timothy behind to await his early return and further instruc-

INTRODUCTION

tions. Being delayed, he wrote this first letter to Timothy, directing the combat against the false teachers, giving rules for the careful choice of ministers of the Gospel, and recalling to his mind the principal duties of a faithful pastor of souls (I Tim. 1. 2, 3; 3. 14, 15; 4. 7, 13, ff.; 6. 4 ff.). The letter was consequently written from Macedonia, very probably around the year 65.

The Second Epistle to Timothy was written during Paul's last imprisonment in Rome, as the end of his life was near; and so probably in the year 67, the traditional year of his martyrdom. In many respects this letter is the most intimate and personal of all the apostle's Epistles. It is deeply affectionate and paternal, and pathetic in the extreme toward the end, telling of the hopelessness of his case and his loneliness, recalling the years of labor and the ties of love that had bound him and Timothy together in the cause of their Master, warning against some of the false teachers, and urging his beloved disciple to come to him before winter to receive final instructions for the future. "As for himself, he looks death in the face fearlessly, confident of the glorious issue. Labor for Christ has been the one grand passion of his life. He has fought a good fight, he has finished his course, he has kept the faith; and his crown is waiting for him (II Tim. 4. 1 ff.)." (Callan, *Epistles of St. Paul*, vol. II, p. 157).

General Analysis of I Timothy:

Introduction, or opening salutations, 1. 1-2

- I. Pastoral charges. The apostle's charge to Timothy on teaching, worship, the clergy, 1. 3-3. 13
- II. Pastoral virtues. On good example, zeal for souls, detachment, sound doctrine, 3. 14-6. 19

Concluding words to Timothy about his own personal life, 6. 20-21

General Analysis of II Timothy:

Introduction, or greeting, 1. 1-7

- I. Service of the Gospel. An exhortation, touching the sorrows and hopes of the pastoral office, 1. 8-2. 13
- II. Dealings with error. Warning against heresies that are to come and how to combat them, 2. 14-3. 17

Conclusion. Paul's last farewell; salutations, and exhortation to Timothy to make haste to come to him, 4. 1-22

The First Epistle of St. Paul the Apostle to Timothy

GREETING

Paul, apostle of Jesus Christ by the command of God our Saviour and of Christ Jesus our hope. 1

To Timothy my true child in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. 2

Part I: Pastoral Charges

TEACHING

As I requested you when I was going to Macedonia, stay now at Ephesus, in order that you may enjoin certain persons not to teach a different doctrine, nor to occupy themselves with myths and interminable genealogies. Such things bring about disputes rather than the discharge of the divine commission that goes with the faith. The object of instruction, on the contrary, is love from a pure heart, from a good conscience, and from unfeigned faith. Certain ones, by swerving from these things, have wandered into silly discussions, wishing to be teachers of the Law, but not understanding either what they mean or what they so confidently assert. We know, of course, that the Law itself is excellent if one makes a lawful use of it, and is aware of this—that law is not made for an upright man, but for the lawless and insubordinate, for the irreligious and sinners, for the unholy and profane, for parricides and matricides, for murderers, immoral persons, sodomites, kidnapers, liars, perjurers, and whatever else is contrary to the healthful teaching that agrees with 3
4
5
6
7
8
9
10
11

1.4 "Genealogies." This word probably has reference to the aeons (supposed angelic creators and rulers of nature) whose production and processions engaged the attention of the Gnostics. Some interpreters, however, understand the word to refer to Jewish tables of descent, which gave occasion of trivial disputes.—"Divine commission." The Vulg. and some MSS. read, *the godly edification*.

the glorious Gospel of the blessed God, which was intrusted to me.

- 12 I am thankful to Christ Jesus our Lord that He gave me the
 13 power, that He deemed me faithful, and appointed me to His
 14 service, although I was formerly a blasphemer, a persecutor and
 15 an insolent man. However, I obtained the divine mercy, because
 16 I had acted ignorantly in absence of faith; and the grace of our
 17 Lord overflowed upon me with the faith and love which are in
 18 Christ Jesus. This statement is true and worthy of full accept-
 19 ance: Christ Jesus came into the world to save sinners—of whom
 20 I am foremost. And yet, I obtained mercy for this reason, that
 Christ Jesus might display in me, as a foremost sinner, His uni-
 versal patience, as an object-lesson to those who should here-
 after believe in Him to gain eternal life. To THE KING of the ages
 —immortal, invisible, the Only God—be honor and glory
 throughout the endless ages! Amen.
- 18 Timothy, my child, this charge I commit to thee in accord-
 19 ance with the prophecies which led the way to thee. Sustained
 20 by them mayest thou wage a noble warfare, holding the faith
 and a good conscience. Certain ones by rejecting a right con-
 science have made shipwreck of their faith; among whom are
 Hymenaeus and Alexander, whom I delivered to Satan, that
 they might be taught not to blaspheme.

PUBLIC WORSHIP

- 2 I exhort, then, first of all, that supplications, prayers, inter-
 2 cessions, thanksgivings be made for all men, for kings and all
 3 those in high station, so that we may lead a quiet and tranquil
 4 life, with all piety and dignity. This is good and acceptable in
 5 the sight of God our Saviour, who wishes all men to be saved
 6 and to come to the knowledge of the truth. For there is one
 God, and there is one Mediator between God and man, Christ
 6 Jesus, Himself Man, who gave Himself a ransom for all. Testi-

1.18 "In accordance with the prophecies." These prophecies perhaps were predictions about the fitness of Timothy made at the time he was chosen for the Gospel, or when he received ordination.

mony to this effect was given in its own time; and I was ap- 7
 pointed herald and apostle thereof—I speak the truth, I do not
 lie—to teach the Gentiles in faith and truth.

I desire, therefore, that everywhere the men should pray, lift- 8
 ing up pure hands without anger and disputing. Likewise I wish 9
 that women should adorn themselves modestly and sensibly with
 becoming dress, not with braided hair or gold or pearls or ex-
 pensive clothing, but with good works, as becomes women pro- 10
 fessing the worship of God.

Let a woman learn in silence with all submission. And I do 11,12
 not permit a woman to teach, or have authority over a man; on
 the contrary, let her keep silence. For Adam was formed first, 13
 Eve afterward. And Adam was not deceived; rather the woman 14
 was deceived and so fell into transgression. But she shall be 15
 saved through childbearing—if she continues in faith, love and
 holiness, together with modesty.

SACRED MINISTERS

This statement is true: If any one aspires to the episcopate, 3
 he desires a noble work. The bishop, then, must be irreproach- 2
 able, not more than once married, temperate, prudent, orderly,
 hospitable, qualified to teach; no lover of wine, nor quarrelsome; 3
 on the contrary, gentle, indisposed to quarrel; no lover of money;
 presiding over his own household well, keeping his children in 4
 submission with all dignity—for if one does not know how to 5
 preside over his own household, how can he take care of the
 Church of God? Not a recent convert, lest inflated with pride 6

2.15 "Childbearing." The chief duty of the female sex is the bearing and
 rearing virtuously of children. In an accommodated sense, the child-
 bearing of Mary brings salvation to mothers.—"If she." Lit., if they.

3.2 "Once married." A Bishop should be either a celibate or a man who
 had married but once; a second marriage being held unbecoming in one
 who occupied so high an office. General celibacy for the clergy was not
 practicable at the beginning of the Church, as its members were converts
 from Judaism or paganism, and were usually married already. But the
 counsel of celibacy existed even then (I Cor. 7), and the custom and law
 followed later.

7 he should fall under the same condemnation as the devil. And he ought also to bear a good reputation with the outsiders, so that he may not fall into reproach and the devil's trap.

8 Deacons likewise must be grave, not double-tongued, not addicted to much wine, nor greedy for gain; holding the mystery
9 of the faith with a pure conscience. And, moreover, let these be
10 tested first; then let them become deacons if they prove blameless. The women also must be grave, not slanderers, temperate,
11 faithful in everything.

12 Let deacons never be more than once married. They must
13 manage their children and their own households well. For they who have served well as deacons earn for themselves a good standing, and an increase of assurance in the faith which is in Christ Jesus.

Part II: Pastoral Virtues

SOUND DOCTRINE

14 I hope to come to thee very soon; yet I write thee these things
15 so that, if I delay, thou mayest know how thou oughtest to act in the household of God, which is the Church of THE LIVING
16 God, the pillar and basis of the truth. And the Mystery of our religion is confessedly great. It is He

Who was manifested in the flesh,
Was justified in the Spirit,
Was revealed to angels,
Proclaimed among the nations,
Believed on in the world,
Received up in glory!

3.8 "Deacons." The apostle passes from the Bishops to the deacons, omitting presbyters, because there is little difference between Bishops and presbyters except that the Bishops have greater powers of orders and jurisdiction (St. Chrysostom). Bishops and presbyters are priests, deacons are ministers. See Phil. 1. 1, above.

3.11 "Women." The reference here doubtless is not to women in general, but to deaconesses, like Phoebe of Rom. 16. 1.

But the Spirit expressly says that in later times some will de- 4
 part from the faith, giving assent to seducing spirits and to doc-
 trines of demons through the hypocrisy of men who speak lies, 2
 whose consciences are seared, who forbid marriage, and com- 3
 mand abstinence from foods which God created to be partaken
 of with thanksgiving by those who believe and who know the
 truth. For everything created by God is good, and nothing is to 4
 be rejected if received with thanksgiving; for it is sanctified by 5
 THE WORD OF GOD and prayer.

If thou recommend these things to the attention of the breth- 6
 ren, thou wilt be a good minister of Christ Jesus, nourished by
 the doctrines of the faith and the noble teaching thou hast fol-
 lowed. But reject profane and old wives' fables, and exercise thy- 7
 self in piety; for bodily training is profitable in a small degree, 8
 but piety is of universal profit, as it holds promise for the pres-
 ent life and for that which is to come. That is a true saying, and 9
 worthy of full acceptance. For if we toil and suffer insults it is 10
 for this end, that we hope in the living God, who is Saviour of
 all men, especially of the faithful. Command and teach these 11
 things.

GOOD EXAMPLE

Let none despise thy youthfulness; on the contrary, thou must 12
 be a model for the faithful in speech, in conduct, in love, in
 faith, in chastity. Until I come, apply thyself to reading, to ex- 13
 hortation, to teaching. Do not neglect the grace within thee 14
 which was given thee through prophecy with the laying on of
 the hands of the presbyters. Make a study of these things— 15
 exist in them, so that thy progress may be evident to all. Attend 16
 to thyself and to thy teaching. Persevere in this; for by so doing,
 thou wilt save both thyself and those who hear thee.

4.14 "Given thee through prophecy." See 1. 18, above. The reference here
 is to the ordination of Timothy by Paul.

CARE OF LAITY AND CLERGY

Verse 18: Deut. 25. 4; 24. 15.—19: Deut. 19. 15

5 Rebuke not an old man, but exhort him as thou wouldst a
 2 father. Exhort young men as brothers; elder women as mothers;
 young women as sisters, in all chastity.

3 Provide honorably for widows, especially for those who are
 4 truly bereft. But if any widow has children or grandchildren, let
 these learn first to be dutiful to their own family and make some
 return to their parents; for this is acceptable in the sight of
 5 God. She who is a desolate widow and left alone, sets her hope
 on God and continues in supplications and prayers night and
 6 day; whereas the widow who is given to wantonness is dead
 7 while yet alive. Command these things, too, so that they may
 8 be irreproachable. But if any one does not provide for his own
 relatives, and especially for those of his immediate family, he
 has disowned the faith, and is worse than an infidel.

9 Let no one be enrolled as a consecrated widow under sixty
 10 years of age, or who has been married more than once. And let
 each one enrolled be well attested for her good works: that she
 has brought up children, has exercised hospitality, has washed
 the feet of holy ones, has relieved the distressed, has been de-
 voted to every good work.

11 But refuse enrolment to younger widows; for when they have
 12 grown wanton against Christ they desire to marry, and they
 fall under condemnation because they have violated their previ-

5.3 "Provide honorably for widows." That is, widows who are without means of support and who have no relatives to assist them should receive respect and maintenance from the faithful. These poor widows should not be confused with the consecrated widows spoken of in vv. 9-12.

5.9 There is question here of consecrated widows, who constituted a distinct class in the Church. They were specially chosen, and vowed themselves to a life of chastity. Their support doubtless also came from the offerings of the people.

5.11 "Refuse enrolment to younger widows." The consecrated widows pledged themselves for life to work for the Church. Those widows who were under sixty years of age might become tired of this service and wish to remarry. Hence St. Paul advises that younger widows be not enrolled on the Church lists.

ous pledge. And besides, they learn to be idle, gadding about 13
from house to house; and are not only idle, but gossips also and
busybodies, saying things they ought not. I, therefore, wish 14
younger widows to marry, bear children, rule the household, and
give the enemy no pretext for reviling. For already some have 15
wandered off after Satan. If any believing woman has relatives 16
who are widows, let her assist them, and let not the church be
burdened, that it may assist those who are really needy widows.

Let the presbyters who rule well be considered worthy of 17
double compensation, especially those who labor in preaching
and teaching. For the Scripture says, "MUZZLE NOT THE OX THAT 18
TREADS OUT THE CORN"; and the workman deserves his wages.
Receive no accusation against a presbyter unless ON THE EVI- 19
DENCE OF TWO OR THREE WITNESSES. Rebuke sinners in the pres- 20
ence of all, so that the rest also may fear. I solemnly charge thee 21
in the presence of God and of Christ Jesus and of the elect
angels to observe these rules without prejudice, and to do noth-
ing from partiality. Lay hands on no one precipitately, nor partic- 22
ipate in other men's sins. Keep thyself pure.

Be no longer a water-drinker, but use a little wine for the 23
good of thy stomach, and for thy frequent indispositions.

The sins of some men are notorious, even before judgment; 24
while in the case of others they appear in the sequel. In the 25
same way, also, there are good works that are conspicuous, while
those that are otherwise cannot remain hidden.

Whoever are under the yoke of servitude should regard their 6
own masters as worthy of all honor, that the Name of God and
His doctrine may not be blasphemed. Those who have believing 2
masters should not pay them scant respect because of their being
brethren; on the contrary, they should serve the better just be-
cause those who partake of their services are believers and be-
loved.

DETACHMENT

Teach and urge these things. If any one teaches differently, and 3

5.24 "They appear in the sequel." Lit., and some also follow.

does not concur in the sound doctrines of our Lord Jesus Christ
4 and in the teaching that accords with religion, he is a man befogged with conceit who understands nothing. Such a one morbidly craves discussions and word-battles, from which come envy,
5 strife, abusive language, evil suspicions, wranglings of men depraved in mind and bereft of the truth, who imagine that religion is a means of gain. And our religion is truly a great gain
6 when accompanied with contentment. For we brought nothing into the world, and it is clear that we can carry nothing out of
7 it; but having food and clothing we will be content with these.
8 But those who desire to be rich fall into temptation and snare, and into many senseless and hurtful desires, which plunge men
9 into ruin and perdition. For the love of money is the root of all the evils, and some by grasping after it have been perverted from the faith, and have found themselves pierced with many sorrows.
10 But as for thee, O man of God, fly from these things, and follow
11 low uprightness, religion, faith, love, patience, gentleness. Strive in the noble contest of the faith, seize hold of the life eternal to which thou wert called and of which thou madest that noble
12 confession before many witnesses. I charge thee in the presence of the all-enlivening God, and of Christ Jesus, who before Pontius Pilate gave testimony by His noble confession, to observe
13 these commands spotlessly, irreproachably, until the manifestation of our Lord Jesus Christ. He will be manifested in due time
14 by the blessed and only Potentate, the King of kings and Lord of lords, who alone possesses immortality and dwells in inaccessible light, whom no one of mankind has seen or can see.
15 To Him be honor and empire everlasting. Amen.
16 As to the rich in this present world, enjoin them not to think
17 highly of themselves, nor to set their hope on uncertain wealth, but rather on the LIVING GOD, who richly furnishes us with all
18 things for enjoyment. Charge them to do good, to become rich in noble deeds, to be liberal, sociable, thus treasuring up for
19 themselves an excellent foundation for the future, that they may lay hold upon what is really life.

A PERSONAL WARNING

O Timothy! guard the deposit! Avoid the profane and fruit- 20
less discussions and disputations of knowledge falsely so styled.
By professing it some have missed the mark as regards the faith. 21
Grace be with you.

The Second Epistle of St. Paul the Apostle to Timothy

GREETING

- 1 Paul, by the will of God apostle of Christ Jesus for announcing the promise of the life which is in Christ Jesus.
2 To Timothy my beloved child: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

THANKSGIVING AND ADMONITION

- 3 I am thankful to God—whom I from ancestral inheritance serve with a pure conscience—that I unceasingly remember thee
4 in my prayers night and day, longing to see thee—remembering
5 thy tears—that I may be filled with joy. For I call to mind the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and in thy mother Eunice, and, I am confident,
6 dwells in thee also. For this reason I remind thee to rekindle into flame the gift of God which is within thee through the laying on of my hands. For God gave us not a spirit of timidity, but of power and love and discipline.

Part I: Service of the Gospel

COURAGE

- 8 Be not ashamed, therefore, of giving testimony to our Lord, nor be ashamed of me His prisoner; but, on the contrary, take thy share in suffering hardships for the Gospel by virtue of the
9 power of God. He saved us and called us with His holy vocation, not in virtue of our own works, but in virtue of His own purpose and the grace bestowed upon us in Christ Jesus eternal ages ago.
10 but now manifested through the appearing of our Saviour, Christ
1.6 "Gift of God," i.e., the grace received in ordination.

Jesus, who has abolished death, and brought to light life and immortality through the Gospel. Of that Gospel I have been 11
 appointed herald and apostle and teacher; and so I suffer as I 12
 do. But I am not ashamed, for I know Him whom I HAVE BELIEVED, and am confident that He is able to guard the trust committed to me until THAT DAY. Retain the form of sound 13
 words which thou hast heard from me in the faith and love that are in Christ Jesus. Guard the noble deposit through the Holy 14
 Spirit who dwells in us.

Thou art aware of this, that all the Asiatics turned their backs 15
 on me, among whom are Phygelus and Hermogenes. May the 16
 Lord compassionate the family of Onesiphorus! for he often cheered me, and was not ashamed of my fetters; on the contrary, upon arriving in Rome, he eagerly sought me out and found me. 17
 May the Lord grant him to find mercy from the Lord on THAT 18
 DAY! And in how many ways he served me in Ephesus thou well knowest.

LABOR AND ENDURANCE

Verse 19; Num. 16. 5, 26; Is. 26. 13

As for thee, then, my child, be vigorous in the grace that is in 2
 Christ Jesus. And what thou hast heard from me in the presence 2
 of many witnesses deposit with faithful men who will be competent to teach others also. Take thy share in enduring hardship 3
 like a noble soldier of Christ Jesus. A soldier on duty aims to 4
 satisfy the officer who enlisted him, and so will not entangle himself in civilian matters. Again a competitor in the games is 5
 not crowned unless he contends according to rules. The farmer 6
 who does the work ought to be the first to take his share of the crops. Think over what I say; for the Lord will give you intelligence 7
 in all matters.

Remember Jesus Christ risen from the dead, of THE SEED OF 8
 DAVID, according to my Gospel, for which I suffer hardship, 9
 even to wearing chains like a criminal; but THE WORD OF GOD is not chained. Therefore I endure everything for the sake of the 10
 elect, so that they also may obtain the salvation which is in Christ Jesus, with eternal glory. True are these sayings: 11

- If we die with Him, we shall also live with Him;
 12 If we endure, we shall also reign with Him;
 If we deny Him, He also will deny us;
 13 If we prove faithless, He remains faithful, for He cannot deny Himself.

Part II: Dealings with Error

FAITHFULNESS TO THE GOSPEL

- 14 Put them in mind of these things, earnestly charging them in the presence of the Lord not to quarrel over words—a profitless
 15 thing, calculated to pervert the listeners. Strive to present thyself acceptable to God, a workman who has no cause to be
 16 ashamed of himself, correctly handling THE WORD of truth. But shun profane and idle discussions; for their authors will advance
 17 further in impiety, and their talk will eat its way like a gangrene.
 18 Among such men are Hymenaeus and Philetus, who as regards the truth have missed the mark, asserting that the resurrection is past already; and they are overthrowing the faith of
 19 some. Nevertheless, the firm foundation of God stands inscribed with these seals:

THE LORD KNOWS THOSE WHO ARE HIS;

Let every one who NAMES THE NAME OF THE LORD depart from iniquity.

PURITY OF CONSCIENCE

- 20 In a great house there are not only vessels of gold and silver but also of wood and of earthenware; and some are for honorable
 21 uses, and others for mean uses. If therefore a man purifies himself from these, he shall be a vessel for honorable use, sanctified and serviceable for the Master, ready for every good work.
 22 So fly from youthful passions, and pursue uprightness, faith, love, and peace with those who invoke the Lord out of a pure heart.

2.22 "Faith." The Vulg. adds, *hope*.

MILDNESS

But decline foolish and ill-considered discussions, since thou 23
 knowest that they engender quarrels; and a servant of the Lord 24
 should not quarrel, but be gentle toward all, a skilled teacher, 25
 forbearing. He should correct his opponents with mildness, in
 hope that God may perhaps grant them repentance so as to
 recognize the truth, and recover themselves out of the snare of 26
 the devil, by whom they have been taken captive to his will.

WATCHFULNESS

But know this, that in the last days there shall come terrible 3
 times. For men shall be lovers of self, fond of money, preten- 2
 tious, arrogant; railers, disobedient to parents, ungrateful, im-
 pious, without natural affection, implacable, slanderers; profligates, 3
 untamed, hostile to good, traitors, headstrong, befogged 4
 with conceit; lovers of pleasure instead of lovers of God, holding 5
 a semblance of religion after having denied its power. Avoid all
 these. Among such are those who creep into families, and capture 6
 silly women crushed with sins and led by various impulses
 —women who are always under tutelage, but never able to 7
 arrive at a knowledge of truth. But in the same way as Jannes 8
 and Jambres resisted Moses, thus also do these men of depraved
 mind, reprobates as to the faith, resist the truth. But they shall 9
 proceed no farther, for their folly shall be clear to all, as that
 of those two men also came to be.

IMITATION OF PAUL

But thou hast followed up my teaching, my guidance, my 10
 purpose, my faith, my endurance, my love, my patience, my 11
 persecutions, my sufferings; what befell me in Antioch, in Ico-
 nium, in Lystra; what persecutions I underwent; yet from all of

3.8 "Jannes and Jambres." Two of the chief magicians of Pharaoh, who
 opposed Moses when he sought the liberation of the people from Egypt.—
 "Resisted Moses." See Exod. 7. 11, 12.

- 12 them the Lord rescued me. Yes, and all those who wish to live
13 religiously in Christ Jesus are going to be persecuted; while
wicked men and impostors will proceed from bad to worse,
deceivers of others and themselves deceived.

SACRED READING

- 14 But as for thyself, continue in what thou hast learned and
been assured of, since thou art aware from whom thou hast
15 learned them, and that from an infant thou hast been ac-
quainted with the sacred WRITINGS which can instruct thee to
16 salvation through the faith which is in Christ Jesus. Every
Scripture is divinely inspired and is profitable for instruction,
17 for reproof, for correction, for training in rectitude; that the
man of God may be perfect, completely equipped for every
good work.

CONCLUSION

PAUL'S LAST CHARGE AND FAREWELL

- 4 I solemnly charge thee in the presence of God and of Christ
Jesus who is to judge living and dead alike, and by His mani-
2 festation and His KINGDOM—preach THE WORD, be insistent in
season and out of season; convince, rebuke, exhort, with all for-
3 bearing and doctrine. For there shall come a time when peo-
ple will not endure the sound doctrine; but having itching ears
they will, in accordance with their own desires, accumulate
4 teachers for themselves, and will turn away their ears from the
truth, and stray off after fictions.
5 But do thou be vigilant in all things, endure hardships, do
6 the work of an evangelist, fully discharge thy ministry. I am
already being poured out as a libation, and the time of my
7 departure is impending. I have striven in the noble contest, I
8 have finished the course, I have kept the faith. For the rest,
there is reserved for me the crown of justice, which the Lord,

4.3 "Itching ears." That is, a craving to hear novelties, especially such as
appeal to the lower appetites.

the just Judge, will award me in THAT DAY; and not only to me, but also to all who have loved His appearing.

PERSONAL MATTERS

Verse 14: Ps. 27 (28). 4; 61 (62). 13; Prov. 24. 12.—17: Ps. 21 (22). 22; Dan. 6. 21, 28

Do thy best to come to me soon; for Demas, loving the present world, has left me and gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Luke alone is with me. Get Mark and bring him with thee, for he is useful to me for the ministry. And I sent Tychicus to Ephesus. When thou comest, bring the cloak which I left at Troas with Carpus, and the books, but especially the parchments.

Alexander the coppersmith did me much evil; the Lord WILL REWARD HIM ACCORDING TO HIS DEEDS! And do thou beware of him; for he was strongly opposed to our teaching.

In my first defense no one took my part; on the contrary, all abandoned me; may it not be laid to their account! But the Lord stood by me and gave me power, that through me THE WORD might be fully proclaimed, and all the Gentiles might hear it; and I WAS RESCUED FROM THE LION'S MOUTH. The Lord will rescue me from every evil deed, and will preserve me for His heavenly kingdom; to Him be the glory throughout the ages of eternity. Amen.

GREETINGS AND BLESSING

Salute Prisca and Aquila, and the family of Onesiphorus. Erastus stayed in Corinth; but I left Trophimus sick in Miletus. Try thy best to come before winter.

Eubulus and Pudens and Linus and Claudia and all the brethren send thee greetings.

The Lord be with thy spirit. Grace be with thee.

4.13 "Cloak," probably a heavy outer garment for wear in bad weather. Some authorities translate the word here by wrapper, a satchel for carrying books; and others think there is reference to a robe for use in celebrating the sacred mysteries.

The Epistle of St. Paul the Apostle to Titus

INTRODUCTION

Titus was a Greek by birth and probably a native of Antioch in Syria. Since St. Paul addresses him as his "beloved son" (Tit. 1. 4), it is thought that the Apostle had converted and baptized him. At any rate, he was one of the most favored and trusted of St. Paul's disciples. He accompanied his master and Barnabas to the Council of Jerusalem (Gal. 2. 1); he was St. Paul's envoy to Corinth on three different occasions (II. Cor. 2. 12, 13; 7. 6, 7; 8. 6, 10, 16, 17; 12. 18); after the first Roman captivity he went with the apostle to Crete, where he was appointed Bishop (Tit. 1. 5); he was afterward summoned to Nicopolis in Epirus where the apostle had determined to spend the winter (Tit. 3. 12); and during the last Roman captivity St. Paul sent him on a mission to Dalmatia (II. Tim. 4. 10). According to tradition he returned to his episcopal duties in Crete and died there in extreme old age.

From the more impersonal and businesslike tone of this letter, as compared with the letters to Timothy, it is inferred that Titus was older and a stronger personality than Timothy. He needed more strength and endurance, for the mission to Crete was a hard one and the Cretans were a wayward and perverse people, being a mixture of Asiatics and Greeks. It is strange that the Book of Acts makes no mention of Titus.

The reasons which prompted the writing of this letter were much the same as those that occasioned the first Epistle to Timothy. The heresies were the same, and they were promoted by similar false teachers and Judaizers (Tit. 1. 10-16; 3. 10, 11). Apparently feeling the need of advice in his difficult circumstances, Titus wrote to St. Paul, and this letter is the Apostle's reply. It "might be summed up in the word 'discipline.' Titus is to teach sound doctrine, he is to organize the Church in the Island, to ordain fit men, to avoid idle disputations, and to be firm" (Pope, *Aids*, etc., vol. III, p. 243).

INTRODUCTION

It seems certain that the island had been evangelized before the visit of Paul and Titus, since this letter supposes the spread of the Christian community there and the existence of heresies and other disorders which Titus was to correct. Very likely the faith was first carried to Crete by some of those natives who were present in Jerusalem at the first Christian Pentecost (Acts 2. 11).

The Epistle to Titus was written during St. Paul's Eastern journey, following his first Roman imprisonment, perhaps shortly after I Timothy, about 65-66. St. Jerome says the letter was written from Nicopolis.

General Analysis of Titus:

Introduction, 1. 1-4

- I. Duties to the clergy. Instructions for the organizing of the Church and the qualifications of Bishops and priests, 1. 5-16
- II. Duties to the laity. Instructions for the different classes in the Church, 2. 1-15
- III. Duties to outsiders, 3. 1-11

Conclusion, 3. 12-15

The Epistle of St. Paul the Apostle to Titus

GREETING

Paul, servant of God and apostle of Jesus Christ for the furtherance of the faith of God's elect and the recognition of the truth according to a religion founded on the hope of eternal life, which God, who cannot lie, promised long ages ago, and in His own good time manifested as His WORD in the preaching with which I was intrusted by the decree of our Saviour God.

To Titus, true child in a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

Part I: Duties as Regards the Clergy

I left thee behind in Crete with this object, that thou mightest set right whatever is deficient, and constitute presbyters in every city, as I directed thee—men who are irreproachable, not more than once married, having children that believe and are not accused of profligacy nor insubordination. For the bishop must be irreproachable, as God's administrator; not headstrong, nor irascible, no lover of wine, not violent, no seeker of sordid gain; but, on the contrary, hospitable, a lover of goodness, prudent, just, holy, continent, holding to that orthodox language which accords with doctrine, so that he may be capable both of exhorting in sound doctrine and of convicting its opponents.

For there are many insubordinate men, silly talkers and deceivers—especially those from the Circumcision—whom it is necessary to bridle; men who upset whole families, teaching for the sake of base profit what they ought not. One of themselves, a prophet of their own, said:

1.9 "Orthodox language." Lit., word according to faith.

1.12 "Prophet of their own," i.e., Epimenedes, a poet and philosopher who lived about 600 B.C.

"Cretans are always liars, evil beasts, lazy gluttons."

13 This testimony is true. For this reason rebuke them sharply,
14 that they may be sound in the faith, and not give credence to Jewish fables and ordinances of men who turn their backs on the truth.

15 To the pure all things are pure, while to the corrupted and unbelieving nothing is pure; on the contrary, both their mind
16 and conscience are corrupted. They profess to know God, while they deny Him by their actions; they are detestable and disobedient, and unfit for any good work.

Part II: Duties to the Laity

Verse 14: Exod. 19. 5; Deut. 14. 2; Ez. 37. 23; Ps. 129 (130). 8

2 But as for thee, speak what meets the requirements of sound
2 doctrine. Let elderly men be temperate, grave, prudent, sound
3 in faith, in love, in endurance. Let elderly women likewise be reverent in deportment, not slanderers, nor enslaved to much
4 wine. They must teach what is good; for they must train the
5 young women to love their husbands and children, to be discreet, chaste, domestic in their habits, kind, submissive to their own husbands, in order that THE WORD OF GOD may not be blasphemed.

6 In like manner exhort the younger men to be sober-minded.
7 Show thyself a model to them of noble actions in everything.
8 In thy teaching let there be integrity, dignity, sound speech that cannot be censured; so that one on the opposite side may feel respect, having nothing bad to say of us.

9 Exhort slaves to render obedience to their own masters, giving satisfaction in everything, not contradicting, not purloining,
10 but on the contrary showing all virtuous fidelity, so that they may adorn the doctrine of our Saviour God in everything.

11,12 For the grace of God has appeared to save all men, instructing us that, renouncing impiety and worldly lusts, we should live soberly, uprightly and religiously in the present world,
13 awaiting the blessed hope and manifestation of the glory of

our great God and Saviour Jesus Christ; who gave Himself for us that HE MIGHT REDEEM US FROM ALL INIQUITY, AND PURIFY FOR HIMSELF A SPECIAL PEOPLE OF HIS OWN, zealous for noble works. 14

Give utterance to these things, and exhort and reprove with full authority. Let no one disregard thee. 15

Part III: Duties to Outsiders

Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to be indisposed to quarrel, to be gentle, showing all courtesy to all men. For we ourselves were once uncomprehending, disobedient, misled, enslaved to various lusts and pleasures, passing our lives in malice and envy, hateful ourselves and hating one another. But when the kindness and humaneness of our Saviour God appeared—not as the result of works of righteousness which we did ourselves, but as the effect of His mercy—He saved us by the water of regeneration and renovation in the Holy Spirit, whom He poured out richly upon us through Jesus Christ our Saviour, in order that, justified by His grace, we might become in hope heirs of eternal life. 3
2
3
4
5
6
7

This is a true statement; and I wish you to affirm these things strongly, so that the believers in God may take care to apply themselves to noble works. These are excellent and profitable to men. But keep aloof from foolish discussions and genealogies and quarrels and contentions about the Law, for they are useless and vain. Decline to associate with a man who is factious, after a first and second admonition—as thou wilt know that such a person is perverted and is in sin, since he is self-condemned. 8
9
10
11

3.11 "He is self-condemned." The meaning probably is that by his own obstinacy the factious man separated himself from the Church.

CONCLUSION

PERSONAL MATTERS

- 12 When I send Artemas to thee, or Tychicus, do thy best to
come to me at Nicopolis; for there I have decided to spend the
13 winter. Be sure to provide Zenas the lawyer and Apollos with
what is needful for their journey, so that nothing may be want-
14 ing to them. And, further, let our people learn to apply them-
selves to good work, so as to help urgent needs and not be
unfruitful.

GREETINGS AND BLESSING

- 15 All who are with me send greetings to you. Give our greet-
ings to those who love us in the faith.
Grace be with you all.

The Epistle of St. Paul the Apostle to Philemon

INTRODUCTION

Philemon was very probably a well-to-do resident of Colossae who had been converted to the faith by St. Paul during the latter's long stay at Ephesus, and who had become active in the work of the Gospel. While St. Paul was a captive in Rome between A.D. 61 and 63, Onesimus, one of Philemon's slaves, ran away from his master and went to Rome. There he somehow came under the influence of the apostle, was converted to Christianity by him and sent back to Philemon, accompanied by Tychicus, with this short but touching letter, written in St. Paul's own hand and addressed also to Apphia, Philemon's wife. As a personal favor to himself and on the ground that Onesimus is now a fellow-Christian, St. Paul kindly and tactfully requests Philemon to take back the fugitive; he even hints at his emancipation, fearing to request it too openly (Phlm. 9, 11, 14, 16, 21).

This beautiful specimen of New Testament literature is Pauline in language, tone, and characteristics. It helps us to understand the personality of the great apostle whose heart embraced all classes, from the lowest to the highest; and it also enables us to estimate his attitude, and the apostolic attitude generally, toward slavery, that bane of the ancient world.

Analysis of the Letter:

- I. Introduction, consisting of a salutation and thanksgiving for Philemon's love and faith, 1-7
- II. Body, requesting Philemon kindly to receive back the runaway, assuring him that this will greatly please the writer, who hopes to visit him soon at Colossae, 8-22
- III. Conclusion, containing final salutations and a benediction, 23-25

The Epistle of St. Paul the Apostle to Philemon

GREETING AND THANKSGIVING

- 1 Paul, prisoner of Christ Jesus; and Timothy our brother.
2 To Philemon, our dearly beloved fellow-worker, and to Apphia the sister, and to Archippus our fellow-soldier, and to the
3 congregation in thy house: Grace and peace to you from God our Father and the Lord Jesus Christ.
4 I give thanks to my God, always making mention of thee in
5 my prayers, for I hear of thy faith which thou hast toward the
6 Lord Jesus and thy love toward all the holy ones. May the sharing prompted by thy faith become effectual in the recognition
7 of all the good that is in you unto Christ. For I take great pleasure and consolation, brother, in thy love; because the hearts of the holy ones have been refreshed by thee.

ONESIMUS, A FUGITIVE SLAVE, RECOMMENDED

- 8 So then, although I possess full assurance in Christ to com-
9 mand thee to do what is right, I would rather beg it for love.
I, then, Paul, an old man—for such I am—and now also a pris-
10 oner of Christ Jesus, I entreat thee for my child Onesimus,
11 whom I have begotten in my chains, who formerly did thee an unuseful turn, but is now useful both to thee and to me. Him

2. "Apphia." Probably she was Philemon's wife.—"Fellow-soldier." Archippus was Bishop of Laodicea (see Col. 4. 17). Theodore of Mopsuestia makes him the son of Philemon.

6. "In you." Some MSS. read, in us. The meaning is, in you (or us) Christians.

9. "For such I am." Vulg., since thou art such.

10. "Onesimus." He was a fugitive slave of Philemon's. His name means *Useful*.

I have sent back to thee, though he is my very heart. I should 12, 13
 have liked to retain him with me, so that in thy behalf he might
 serve me in my captivity for the Gospel. But without thy consent 14
 I wished to do nothing, to the end that thy goodness might
 not be as though from necessity, but from free will. For perhaps 15
 he was parted from thee for a while for this reason, that thou
 mightest possess him for ever, no longer as a slave, but far more 16
 than a slave—a dear brother. Such he is especially to me, but
 how much more to thee, both in earthly relations and in the
 Lord! If then thou regardest me as a close friend, receive him 17
 as myself. But if he has wronged thee at all, or is in thy debt, 18
 charge that to me. I, Paul, write it with my own hand: I will 19
 repay it—though I need not tell thee that thou owest me yet
 more, even thy own self. Yes, brother, let me have this profit 20
 in the Lord; refresh my heart in Christ. Confident of thy obedi- 21
 ence I write to thee, knowing that thou wilt do even more than
 I ask. At the same time also prepare me a lodging; for I hope 22
 through your prayers that I shall be granted to you. 23

GREETINGS AND BLESSING

Epaphras, my fellow-prisoner in Christ Jesus, sends thee 23
 greetings; and so do my fellow-workers, Mark, Aristarchus, 24
 Demas, and Luke.

The grace of our Lord Jesus Christ be with your spirit. 25

12. "My very heart." The Vulg. and some MSS. read, So receive him as my heart.

16. "Earthly relations." Lit., in the flesh.

17. "Friend." Lit., a partner.

21. "Even more than I ask," a hint to Philemon to give Onesimus his freedom.

22. "Shall be granted to you." That is, shall be set at liberty and come to you.

25. "Your," the possessive pronoun plural.

The Epistle of St. Paul the Apostle to the Hebrews

INTRODUCTION

The first question that arises here is, Who were the Hebrews addressed in this letter? Of the many different opinions regarding the readers, or people for whom this Epistle was intended, that seems the most probable which makes them Jewish Christians of Palestine. Jewish references are the prevailing characteristics of this letter, and they point unmistakably to Palestine as its destination, and to a particular group of converts from Judaism. The readers are generally represented as having been converted by disciples of Christ (2. 3 ff.); as having suffered for their faith (10. 32); as having lost their first leaders (13. 7); as being in danger of relapsing into Judaism (5. 11, 12); as being familiar with the Old Testament and its history, law, sacrifices, priesthood, etc.; and as being still surrounded by those Old Testament institutions (7. 8, 20; 9. 6-9; 10. 1, etc.).

The contents of the letter make it clear that its immediate purpose was to prevent a return to Judaism and Old Testament observances on the part of Jewish-Christian converts who were suffering much and were sorely tempted on account of their new faith. Apostasy was their great danger. The writer's aim was therefore to console and hearten them, and to warn them against lapsing into the Mosaic worship. His argument is that while they have suffered much, and still are suffering for their new faith, it is incomparably superior in every way to the old one which they have given up, and which at best was but a preparation for the new religion which they have embraced.

The letter was most probably written from Rome about the time of St. Paul's release from his first captivity there, and so about A.D. 63-64. The place of origin we gather from what is said in Chapter 13, verses 18 ff., and from the explicit testimony of important manuscripts, like the Codex A and the Peshitta, which read, "from Rome," "from Italy." And that its composition antedated the destruction of

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Jerusalem in the year 70 and also the outbreak of the Jewish War in the year 67, is evident from the facts that the Jewish state, temple and worship are described as existing realities (7. 8, 20; 11. 6-9; 10. 1; 13. 10), and that there is no mention of those catastrophes. And again, since the writer is also silent about the great Neronian persecution of A.D. 64, we are justified in concluding that the letter was written before that event, though not long before it, as we may gather from a comparison of Phil. 2. 19 with Heb. 13. 23. In the first of these passages, written between A.D. 61 and 63, St. Paul is about to send Timothy on a mission to Philippi, and in the second he speaks of Timothy's absence and expected early return, and of his (Paul's) hope, when he does return, of joining him in a visit to the readers of this letter.

This Epistle differs greatly in language and style from the other letters of St. Paul. It lacks the usual Pauline introduction and the emotional stress so characteristic of the Apostle's other Epistles. It also contains a greater number of strange terms not found elsewhere in the New Testament, and it gives the impression of a treatise rather than a letter. These differences have been noticed from the earliest times; but since the ideas and doctrines throughout the Epistle are thoroughly Pauline and admittedly similar to those of Romans, Corinthians, Philippians, etc., we must hold that St. Paul supplied the matter and teaching of the letter, while some one else seems to have furnished the form and expression. In the Eastern Church there was never any question about the authenticity of Hebrews, and if for a while the case was different in the West, this was due to external conditions, and especially to the fear that some parts of the Epistle would be abused by heretics, like the Novatians.

General Analysis of Hebrews:

Introduction, containing the theme of the Epistle, that the New Covenant is superior to the Old, 1. 1-3

- I. Doctrinal part, in which the author gives his arguments to prove that the New Dispensation is far more excellent than the Old Dispensation, 1. 4-10. 18

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- II. Moral part, where we have the practical consequences of the doctrines previously given and the moral lessons that are to be deduced from the Epistle, 10. 19—13. 17

Conclusion, speaking of an exchange of prayers between the author and his readers, asking them to accept his "word of consolation," and announcing his personal visit in company with Timothy, 13. 18—25

The Epistle of St. Paul the Apostle to the Hebrews

INTRODUCTION

SUPERIORITY OF THE NEW TESTAMENT TO THE OLD

Verse 3: Ps. 109 (110). 1

- 1 God, having spoken of old to our forefathers through the
prophets, by many degrees and in many ways, has at last in
2 these days spoken to us by His SON, whom He appointed Heir
3 of all things, and through whom He made the worlds. He being
the effulgence of God's glory and the very image of His substance,
upholds the universe by God's powerful mandate.

Part I: Dogmatic

CHRIST IS ABOVE THE ANGELS, THROUGH WHOM THE

OLD LAW WAS GIVEN

Chapter 1, verse 5: Ps. 2. 7; II Kings 7. 14.—6: Deut. 32, 43 (Lxx).—
7: Ps. 103 (104). 4.—8, 9: Ps. 44 (45). 7, 8.—10, 12: Ps. 101 (102).
26—28.—13: Ps. 109 (110). 1.—Chapter 2, verses 6—9: Ps. 8. 5—7.—
12: Ps. 21 (22). 23.—13: Is. 8. 17, 18; II Kings 22. 3

- After effecting purification from sins, He SEATED HIMSELF AT
4 THE RIGHT HAND of the Majesty on high, having been made as
much superior to the angels as He had inherited a more distinguished
5 NAME than they. For to which of the angels did God
ever say:

“THOU ART MY SON,
TO-DAY I HAVE BEGOTTEN THEE”?

1.1 “Degrees.” God did not all at once make known to man His entire revelation, but communicated it by degrees, teaching first by one prophet, and then by another what was necessary for the people of God to know in the various stages of their development.

And again:

"I WILL BE A FATHER TO HIM,
AND HE SHALL BE A SON TO ME"?

And again, when He introduces the FIRST-BEGOTTEN into the world, He says:

"AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

Now with regard to the angels He says: 7

"HE MAKES SPIRITS HIS MESSENGERS,
AND FIERY FLAMES HIS MINISTERS";

but respecting the SON He proclaims: 8

"THY THRONE, O GOD, IS FOR EVER AND EVER;
THE SCEPTER OF THY KINGDOM
IS THE SCEPTER OF UPRIGHTNESS.
THOU HAST LOVED JUSTICE AND HATED INIQUITY;
THEREFORE GOD, THY GOD, HAS ANOINTED THEE 9
WITH THE OIL OF GLADNESS MORE THAN THY COM-
PANIONS."

Elsewhere it is written: 10

"THOU, LORD, IN THE BEGINNING
DIDST LAY THE FOUNDATION OF THE EARTH,
AND THE HEAVENS ARE WORKS OF THY HANDS;
THEY SHALL PERISH, BUT THOU CONTINUEST; 11
AND THEY SHALL ALL GROW OLD AS A GARMENT,
AND THOU SHALT FOLD THEM UP AS A CLOAK, 12
AND THEY SHALL BE CHANGED;
BUT THOU ART THE SAME,
AND THY YEARS SHALL NOT FAIL."

But to which of the angels has He ever said: 13

"SIT THOU AT MY RIGHT HAND,
UNTIL I MAKE THINE ENEMIES
A STOOL FOR THY FEET"?

14 Are they not all ministering spirits, sent forth to do service for the sake of those who are to inherit salvation?

- 2 Therefore we ought to give the more thorough attention to the things we have heard, lest we should drift away from them.
- 2 For if the message spoken through angels proved firm, and every transgression and disobedience received just retribution,
- 3 how shall we escape if we neglect such a great salvation? For it was first declared by the Lord, and was confirmed for us by
- 4 those who heard it, and God took part also in testifying with them by signs and wonders and various miracles, and by gifts of the Holy Spirit distributed according to His will.
- 5 For God did not subject to angels the world to come of
- 6 which we speak. And some one has affirmed this somewhere, saying:

“WHAT IS MAN THAT THOU ART MINDFUL OF HIM?

OR A SON OF MAN THAT THOU REGARDEST HIM?

7 THOU MADEST HIM A LITTLE LOWER THAN THE ANGELS;

THOU DIDST CROWN HIM WITH GLORY AND HONOR,
AND SET HIM OVER THE WORKS OF THY HANDS.

8 THOU DIDST SUBJECT ALL THINGS BENEATH HIS FEET.”

- Now in subjecting ALL THINGS to Him, He left nothing un-subjected to Him. However, we do not as yet see ALL THINGS
- 9 subjected to Him; but we do see Him who was MADE A LITTLE LOWER THAN THE ANGELS, namely, Jesus, CROWNED WITH GLORY AND HONOR, on account of having suffered death in order that by the grace of God He should taste death for every
- 10 one. For it became Him, for whom are ALL THINGS and through whom are ALL THINGS, in bringing many sons into glory, to make perfect the Author of their salvation through sufferings.
- 11 For the Sanctifier and the sanctified are all of one race; for which reason He is not ashamed to call them “BROTHERS,” saying:

2.4 “Holy Spirit distributed.” Lit., *distributions of the Holy Spirit*.

2.11 “All of one race.” That is, both Christ who sanctifies and mankind, the sanctified, are from Adam. Another interpretation is, that all are from one and the same God.

"I WILL PROCLAIM THY NAME TO MY BROTHERS;
IN THE MIDST OF THE CHURCH
I WILL SING THY PRAISE." 12

And again: 13

"I WILL PUT MY TRUST IN HIM."

And again:

"BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME!"

Since then THE CHILDREN share in blood and flesh, He Him- 14
self likewise partook of the same nature, in order that through
death He might render powerless him who held the empire of
death, that is, the devil, and might release all those who through 15
fear of death were all their lifetime subject to slavery. For in- 16
deed it is not the angels that He helps, but Abraham's progeny.
Consequently it was imperative that He should be made in all 17
respects similar to His BROTHERS, so that He might be a merci-
ful and faithful High Priest in things pertaining to God, to ex-
piate the sins of the people. For, since He Himself has suffered 18
by enduring temptation, He is able to help those who are
tempted.

CHRIST SUPERIOR TO MOSES, THE MEDIATOR OF THE
OLD COVENANT

Verses 2, 5: Num. 12. 7.—7-11: Ps. 94 (95). 7-11; Exod. 17. 7;
Num. 20. 2-5; 14. 21-23.—15: Ps. 94 (95). 8.—17, 18: Num.
14. 22. 29.—Chapter 4, verses 3, 5, 7: Ps. 94 (95). 11, 7, 8.—
4: Gen. 2. 2

Therefore, holy brethren, partakers of a heavenly calling, 3
contemplate the Apostle and High Priest of our confession,
Jesus, who was FAITHFUL to Him that appointed Him, just as 2

2.16 "It is not the angels that He helps." Christ did not come to redeem
the fallen angels, but to save mankind.

3.1 "The High Priest of our confession," i.e., the High Priest of the
faith we confess.

3.2 "Appointed Him," i.e., made Him High Priest.—"His house," i.e.,
God's house.

3 MOSES WAS IN ALL HIS HOUSE. But Jesus has been counted
 worthy of as much greater glory than Moses, as the Builder of
 4 the house has more honor than the house. For every house is
 5 built by some one; but the Builder of ALL THINGS is God. And
 MOSES, indeed, WAS FAITHFUL IN ALL HIS HOUSE AS A SERVANT
 6 set for testifying to those things afterward to be declared; but
 Christ WAS FAITHFUL over HIS HOUSE as A SON. This house we
 are, if we retain our confidence and the boast of our hope firm
 until the end.

7 Therefore, as the Holy Spirit says:

“IF YOU HEAR HIS VOICE TO-DAY,
 8 HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION,
 IN THE DAY OF TRIAL IN THE DESERT,
 9 WHERE YOUR FATHERS TRIED ME, PROVED ME,
 AND FOR FORTY YEARS SAW MY WORKS.
 10 THEREFORE WAS I OFFENDED WITH THAT GENERATION,
 AND SAID, ‘THEY ALWAYS WANDER IN THEIR HEART’;
 BUT THEY DID NOT KNOW MY PATHS,
 11 SO I DECLARED WITH AN OATH IN MY WRATH,
 ‘THEY SHALL NOT ENTER INTO MY REST.’”

12 Take care, brethren, that there be never in any of you a bad
 13 unbelieving heart to apostatize from THE LIVING GOD. On the
 contrary, exhort one another every day, as long as it is called
 “TO-DAY,” so that none of you may be hardened by the deceit-
 14 fulness of sin. For we are participators of the Christ, only if we
 15 keep our first confidence firmly to the end. When it is said:

“IF YOU HEAR HIS VOICE TO-DAY,
 HARDEN NOT YOUR HEARTS,
 AS IN THE PROVOCATION,”

16 who were they who heard it and provoked Him? Were they not
 17 all who came out of Egypt under the leadership of Moses? And
 with whom was He OFFENDED FORTY YEARS? Was it not with
 18 those who sinned, whose CARCASSES FELL IN THE DESERT? And to

3.14 “Our first confidence.” *Vulg., the beginning of His substance.*

whom did He DECLARE WITH AN OATH that they SHOULD NOT ENTER INTO HIS REST? Was it not to the disobedient? So we perceive that they were unable to enter because of unbelief. 19

While, then, the promise is left us of ENTERING INTO HIS REST, let us fear lest any of you should be found to have come short of it. For, we indeed have had the good tidings preached to us as well as they. The message heard did not profit them because it did not meet with faith on the part of the hearers; for it is only as believers that we ENTER INTO that REST; as He said: 4 2 3

"SO I DECLARED WITH AN OATH IN MY WRATH,
"THEY SHALL NOT ENTER INTO MY REST,"

although His works were over from the foundation of the universe; for He has elsewhere spoken of the seventh day thus: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS." Yet in this place again He says: 4 5

"THEY SHALL NOT ENTER INTO MY REST."

Since it remains, therefore, that some should enter it, while those to whom the Good Tidings were formerly preached failed to enter because of disobedience, He, again, defines a certain day, TO-DAY; saying by David after so long a time, as has been quoted above: 6 7

"TO-DAY, IF YOU HEAR HIS VOICE,
HARDEN NOT YOUR HEARTS";

now, if Joshua had given them Rest, God would not have spoken afterward of another day. There still remains, then, a Sabbath-rest for the people of God; for he who has ENTERED upon his 8 9 10

4.3 "They shall not enter into My Rest." The Rest here spoken of was therefore different from that of the seventh day. Faith is a condition for this Rest.

4.8 "If Joshua had given them Rest." The Rest here spoken of was not that obtained by the Israelites entering the land of Canaan under Joshua, since the Psalmist speaks of it as yet to come.

4.9 "Sabbath-rest," i.e., the true Rest of heaven which Christ has obtained for the faithful.

REST has himself REST FROM HIS LABORS, as God had from His OWN.

- 11 Let us therefore strive earnestly to ENTER INTO that REST, that no one may fail, according to the same sort of disobedience.
 12 For THE WORD OF GOD is living and energizing, and keener than any two-edged sword, and penetrating even to the division of soul and spirit, of joints and marrow, and is a discerner of
 13 the thoughts and intentions of the heart. And there is no creature that is not manifest to His sight; but all is naked and laid open before the eyes of Him with whom we have to deal.

THE PRIESTHOOD OF CHRIST SUPERIOR TO THE LEVITICAL PRIESTHOOD

- 14 Having then a great High Priest who has penetrated the heavens, Jesus THE SON of God, let us cling to professing the
 15 faith. For we have not a High Priest unable to sympathize with our weaknesses, but One tried in all things like ourselves, yet
 16 sinless. Let us therefore with boldness approach the Throne of Grace, so that we may receive mercy, and find in grace a timely succor.

THE HIGH PRIEST OF THE NEW LAW IS THE SON OF GOD AND AUTHOR OF SALVATION

Verse 5: Ps. 2. 7.—6: Ps. 109 (110). 4

- 5 For every High Priest taken from among men is appointed in behalf of men in things pertaining to God, that he may offer
 2 gifts and sacrifices for sins. He can compassionate the ignorant
 3 and erring, since he himself is surrounded with infirmity, and because of this is bound to offer sacrifice for sins in his own
 4 behalf, as well as for the people. And one does not take this honor upon himself unless he is called by God, as Aaron was.
 4.13 "With whom we have to deal." Or, *To whom we have to give an account.*

Thus also the Christ did not invest Himself with the glory
of High Priest; on the contrary, He did this who said to Him:

“THOU ART MY SON,
TO-DAY HAVE I BEGOTTEN THEE”;

as He says also in another place: 6

“THOU ART A PRIEST FOR EVER,
ACCORDING TO THE ORDER OF MELCHISEDECH.”

He, in the days of His flesh—having offered prayers and suppli- 7
cations with strong crying and tears to Him who was able to
save Him from death, and having been heard on account of
His reverent fear—learned obedience, although He was SON, by 8
the things He suffered; and, having been made perfect, He 9
became the Author of eternal salvation to all who obey Him,
being saluted by God a High Priest, ACCORDING TO THE ORDER 10
OF MELCHISEDECH.

THE PRIESTHOOD OF CHRIST HARD TO UNDERSTAND

Verses 7, 8: Gen. 1. 11; 3. 17 ff

Of Him we have much to say that is difficult to explain, as 11
you have become dull of hearing. For when by this time you 12

5.7 “On account of His reverent fear.” Or, on account of reverence.
Christ was heard on account of the reverential piety and love which He,
more than others, showed the Father. Another interpretation is that of
St. Chrysostom: “He was heard on account of the regard which the
Father had for Him.”

5.9 “Having been made perfect.” The meaning is that the work of
redemption committed to Christ was brought to completion by Him, and
His own glorification was fully accomplished.

5.10 “According to the order of Melchisedech.” The priesthood among
the Jews was separated from the kingship; it was obtained through descent
from Aaron; it was temporary; it offered bloody sacrifices. The priesthood
of Christ, on the contrary, is united with royal dignity; it does not rest
on descent; it is unending; it offers an unbloody Sacrifice under the ap-
pearances of bread and wine. In these ways the priesthood of Christ is
prefigured by that of Melchisedech, the king-priest, rather than by that of
Aaron, and is therefore said to be according to the order (manner or
rite) of Melchisedech.

ought to be teachers, you have need again of some one to teach you the first elements of the revelations of God, and have come
 13 to be in need of milk, not of solid food. For every one who
 14 partakes of milk is inexperienced in the doctrine of righteousness, for he is an infant. But solid food is for the full-grown—
 for those who by habitual use have their perceptions trained to discern good and evil.

6 Leaving behind then the doctrine of the first principles about the Christ, let us proceed to the more perfect things—not again laying a foundation on repentance from dead works, on faith
 2 toward God, on instructions about baptisms, on imposition of
 3 hands, resurrection from the dead, and eternal judgment. Now
 4 this we propose to do, if God permits. For as to those who were once enlightened, and tasted of the heavenly gift, and
 5 were made partakers of the Holy Spirit, and have tasted the noble WORD OF GOD and the powerful manifestations of the
 6 world to come, and then have fallen away—it is impossible to renew them again to repentance; since they have crucified by their own act THE SON of God afresh, and openly disgraced
 7 Him. For land which drinks in the rain coming often upon it, and yields CROPS useful to those for whom it is cultivated,
 8 receives blessing from God; but if IT PRODUCES THORNS AND THISTLES, it is worthless and well-nigh accursed, and is ultimately destined for burning.

THE PRIESTHOOD OF CHRIST CONFIRMED BY THE FATHER'S OATH

Verses 13, 14: Gen. 22, 16, 17.—19: Lev. 16, 2, 12.—20: Ps. 109 (110). 4

9 But we trust better things of you, beloved, and things that
 10 carry with them salvation, although we speak in this way. For

6.1 "First principles, etc." Lit., the word of the *beginning of the Christ*.

6.5 "Manifestations." Or, *influences*.

6.6 "Impossible." There is question of moral impossibility, or extreme difficulty. It is very hard for those who despise grace and abandon faith to return to God; witness the cases of almost all the heresiarchs in the history of the Church.—"By their own act." Lit., for *themselves*.

God is not unjust that He should forget your work, and the love you showed for His Name in having served, and in still serving, the saints. And we desire that each of you may show 11 the same earnestness, so as to secure the assured fulfillment of your hope, even to the end; that you may not become sluggish, 12 but imitators of those who through faith and long-suffering inherit the promises.

For when God made His promise to Abraham, since He 13 could swear by no one greater, He SWORE BY HIMSELF, saying, 14 "SURELY I WILL BLESS THEE, AND SURELY I WILL MULTIPLY THEE." And thus, after patiently waiting, he obtained the promise. For men swear by one greater than themselves, and in their 15 every dispute the oath is final for confirmation. In this way God, 16 wishing to show more abundantly to the inheritors of the promise the unalterable nature of His promise, intervened with an 17 oath. So by two unalterable things, in which it is impossible for 18 God to speak falsely, we should have a powerful encouragement —we who have fled for refuge to seize upon the hope set before 19 us, which we have as an anchor of the soul. It is a hope both 20 sure and firm and REACHES EVEN WITHIN THE VEIL, where Jesus as Forerunner entered in our behalf, having been made a High PRIEST FOR EVER ACCORDING TO THE ORDER OF MELCHISEDECH.

CHRIST'S PRIESTHOOD SUPERIOR, AS BEING OF THE
ORDER OF MELCHISEDECH

Verse 1: Gen. 14. 17-20.—11, 17, 21: Ps. 109 (110). 4

This MELCHISEDECH, KING OF SALEM, PRIEST OF THE MOST 7
HIGH GOD, MET Abraham RETURNING FROM THE SLAUGHTER OF
THE KINGS, AND BLESSED HIM, AND TO HIM Abraham ASSIGNED 2
A TENTH PART OF ALL. His name translated means, first, King of
Righteousness, and then, King of Salem, that is, King of Peace.

6.18 "Two unalterable things." That is, the promise of God and the oath that confirmed it.

7.2 "King of Righteousness." Hebrew, *Melchi-sedek*.

3 He appears unfathered, unmothered, unpedigreed, having neither beginning of days nor end of life; and so made to resemble THE SON of God, he remains a priest perpetually.

4 Now consider how great this man was, to whom Abraham
5 the Patriarch gave a tenth out of the choicest spoils! For those of the sons of Levi who receive the priesthood have a command according to the Law to take tithes from the people—that is, from their brethren—although these too have issued from the
6 loins of Abraham. But he, whose pedigree is not reckoned from them, has taken tithes from Abraham, and has blessed
7 him who had the promises! Beyond all dispute the less is blessed
8 by the greater. Again, with us it is men subject to death who receive tithes; but in that case it was one of whom it is witnessed
9 that he goes on living. And, so to speak, even Levi, the receiver
10 of tithes, was tithed through Abraham; for he was yet in the loins of his ancestor when Melchisedech met him.

11 If, then, perfection could have been effected through the Levitical priesthood—for under it the people received the Law—why was there further need that another Priest should arise
12 ACCORDING TO THE ORDER OF MELCHISEDECH, and not according to the order of Aaron? The priesthood being changed, there
13 necessarily comes a change of law too. In fact He of whom these things are said belongs to another tribe, from which none
14 has attended at the altar; since it is clear that Our Lord has sprung from Judah, and regarding that tribe Moses said nothing
15 about priests. And what we say is still more abundantly evident,
16 when another, like to Melchisedech, is set up as priest, who becomes such not by a law of natural succession, but by virtue
17 of an enduring life, since it is witnessed of Him:

7.3 "Unfathered, etc." The meeting of Melchisedech with Abraham is described in Gen. 14. 18; but further details about his life are lacking. Scripture does not record who was his father, who his mother, what was his descent; nor does it set down the fact or the circumstances of his birth or death.

7.8 "He goes on living." Nothing being recorded of the death of Melchisedech, he is taken as a type of the priesthood of Christ, which endures forever.

7.16 "Natural succession." Lit., carnal regulation.

"THOU ART A PRIEST FOR EVER,
ACCORDING TO THE ORDER OF MELCHISEDECH."

So there is on the one hand an annulment of a preceding regulation on account of its weakness and unprofitableness—for the Law brought nothing to perfection—and on the other hand an introduction of a better hope, by which we draw near to God. Again, in so much as this was done not without the taking of an oath—for those others, indeed, became priests without an oath, but He became one with an oath taken by Him who said to Him:

"THE LORD DECLARED WITH AN OATH,
AND WILL NOT CHANGE HIS PURPOSE,
'THOU ART A PRIEST FOR EVER'"—

by so much has Jesus become sponsor of a better COVENANT.

CHRIST'S PRIESTHOOD GREATER BECAUSE PERMANENT

And those others who became priests are many in number, because they are prevented by death from being permanent; but He, because He continues FOR EVER, holds a Priesthood that does not pass to another. And consequently He is able for all time to save those who come to God through Him, since He is always living to intercede for them.

For it was suitable that we should have such a High Priest, holy, innocent, immaculate, separated from sinners, and elevated higher than the heavens. One who has no need, like those High Priests, to offer sacrifices every day, first for His own sins, then for those of the people; for this latter He did once for all when He offered up Himself. For the Law appoints men High Priests who are subject to frailty; but THE WORD OF THE OATH, which is subsequent to the Law, appoints A SON, who is perfect for evermore.

7.25 "For all time." Or, *absolutely, utterly, in the fullest degree.*

CHRIST'S PRIESTHOOD BELONGS TO A BETTER COVENANT

Verse 1: Ps. 109 (110). 1.—2: Num. 24. 6 (Lxx).—5: Exod. 25. 40.—
8-12: Jer. 31. 31-34.—9: Exod. 19. 5, 6

8 But here is the chief point in what we are saying: We have
such a High Priest, who IS SEATED AT THE RIGHT HAND of the
2 throne of the Majesty in the heavens, an officiating Priest of the
Sanctuary and of the true TABERNACLE WHICH THE LORD HAS
3 PITCHED, and not man. For every High Priest is appointed to offer
gifts and sacrifices; hence it is necessary that this High Priest
4 also should have something to offer. Now if He were on earth,
He would not be a priest at all while those exist who offer the
5 gifts according to the Law. These men serve what is but a copy
and shadow of the heavenly things—as Moses was admonished
when about to complete the tabernacle; for, "TAKE CARE," God
said, "TO MAKE ALL ACCORDING TO THE PATTERN SHOWN THEE ON
6 THE MOUNTAIN." But as it is, He has attained a ministry far more
excellent, in so far as He is also Mediator of a better COVENANT,
7 which has been enacted upon better promises. For if that first
COVENANT had been faultless, no place for a second would have
been sought.

8 For God says, reproaching them:

"BEHOLD, THE DAYS ARE COMING," SAYS THE LORD,

"WHEN I WILL RATIFY WITH ISRAEL'S HOUSE

AND WITH THE HOUSE OF JUDAH A NEW COVENANT;

9 NOT ACCORDING TO THE COVENANT I MADE WITH THEIR
FATHERS

IN THE DAY WHEN I TOOK THEM BY THE HAND

TO LEAD THEM OUT OF THE LAND OF EGYPT;

FOR THEY REMAINED NOT IN MY COVENANT,

AND I DISREGARDED THEM," SAYS THE LORD.

8.4 "On earth," i.e., of earth. If Christ were not of a higher condition than the earthly Levitical priests and had not a holier oblation to offer, He could not exercise the priestly functions; for the Levitical rites were reserved to the tribe of Levi, and Our Lord belonged to another tribe, that of Judah. Or, if Christ were visibly on earth, He could not exercise priestly functions in the temple of Jerusalem, where only the Levitical priesthood officiated.

"FOR THIS IS THE COVENANT I WILL MAKE WITH ISRAEL'S 10
HOUSE:
AFTER THOSE DAYS," SAYS THE LORD,
"I WILL PUT MY LAWS INTO THEIR MIND,
AND ON THEIR HEART I WILL WRITE THEM,
AND I WILL BE TO THEM A GOD,
AND THEY SHALL BE TO ME A PEOPLE.
AND ONE SHALL NOT TEACH HIS FELLOW-CITIZEN, 11
NOR EACH ONE TEACH HIS BROTHER, SAYING,
'KNOW THE LORD';
FOR ALL SHALL KNOW ME
FROM THE LEAST TO THE GREATEST OF THEM.
FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, 12
AND THEIR SINS WILL I REMEMBER NO MORE."

In saying "A NEW COVENANT" He has made the first one old; 13
but that which is growing old and decrepit is on the verge of
disappearance.

CHRIST'S PRIESTHOOD HAS A MORE PERFECT SACRIFICE

Verse 20: Exod. 24. 6-8.—28: Is. 53. 12

Now even the first Covenant had its rites of worship and its 9
sanctuary though earthly. For there was built a tent, whose outer 2
part, called the Holy Place, contained the candlestick and the
table and the exposition loaves. Behind the second curtain was 3
the tent called the Holy of Holies, having a golden censer, and 4
the Ark of the Covenant overlaid on all sides with gold, in which
were the golden urn holding the manna and the rod of Aaron 5
which budded and the tablets of the Covenant, and above it
cherubim of glory overshadowing the mercy seat. But of these 6
matters we cannot now speak in detail. Now these things being
thus prepared, the priests performing the functions of divine 7
worship enter the outer tent at all times; but into the second
the High Priest alone enters once a year, not without blood,
which he offers for himself and for the multiform ignorance of 8
the people. By this the Holy Spirit signifies that *the way to the*
9.4 "Censer." Or, *altar of incense*.

Sanctuary has not yet been manifested while the first tent still
 9 holds its place. This tent is a type of the present age, in accordance with which gifts and sacrifices are offered which cannot
 10 perfect the worshiper as regards his conscience. For they relate only to meats and drinks and various purifications—mere carnal rites, imposed until the time of rectification.

11 But Christ having arrived, a High Priest of the good things to come, He passed through the greater and more perfect tent not
 12 made with hands, that is, not of this creation; and entered once for all into the Sanctuary, not by the blood of goats and calves, but by His own Blood, having gained us an eternal redemption.
 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who are defiled, sanctify as regards the purification of the body, how much more shall the Blood of Christ, who
 14 through His eternal Spirit offered Himself immaculate to God, purify our conscience from dead works to serve THE LIVING GOD!
 15 And the reason He is Mediator of a New Covenant is this, that, death having taken place for the acquittal of transgressions under the former covenant, those who have been called may receive the promised eternal inheritance. For where there is a last
 16 will and testament, it is necessary that the death of the testator should occur; because a will is of force after death, since it never
 17 has effect while the testator lives. Hence even the former covenant was not dedicated without blood. For when every commandment of the Law had been repeated by Moses to all the
 18 people, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself
 19 and all the people, saying, "THIS IS THE BLOOD OF THE COVENANT THAT GOD HAS ENJOINED UPON YOU." And he likewise sprinkled with the blood the tabernacle and all the utensils of divine wor-
 20 ship. And, I may almost say, everything is purified with blood according to the Law; and without bloodshed there is no remis-
 21 sion.

23 It was necessary, then, that these copies of the heavenly things

9.16 "Last will and testament." The Greek word here used may signify both *last will and testament* and *covenant*, or simply a *will*.

should be purified with such rites; but the heavenly things themselves with better sacrifices than these. For Christ has not entered a sanctuary made with hands, a mere type of the true one; He has entered heaven itself, that He may now appear for us before the face of God. Yet not that He should offer Himself often, as the High Priest enters the sanctuary year by year with blood not his own; for were that the case He must often have suffered since the foundation of the world. But as it is, He has appeared once for all, at the consummation of the ages, to abolish sin by the sacrifice of Himself. And just as it is appointed for men to die once, and after this comes judgment; so too the Christ, having been once offered TO BEAR THE SINS OF MANY, will appear a second time, without reference to sin, for the salvation of those expecting Him.

CHRIST'S SACRIFICE IS MORE PERFECT IN ITS VICTIM
AND ITS FRUITS

Verses 5-7: Ps. 39 (40). 7-9.—8-10: Ps. 39 (40). 7-9.—
16, 17: Jer. 31, 33, 34

For as the Law contains but a shadow of the future benefits, instead of being a close image of the things themselves, it can never, by the same yearly sacrifices which they offer continually, perfect those who approach them; for in that case would they not have ceased to be offered, because the worshipers, having been once purified, would no longer have consciousness of sins? But on the contrary, in those sacrifices there is made a yearly remembrance of sins. For the blood of bulls and goats was powerless to take away sins. Consequently on entering into the world Christ said:

"SACRIFICE AND OFFERING THOU DIDST NOT DESIRE,
BUT A BODY THOU DIDST FRAME FOR ME.

BURNT-OFFERINGS AND SIN-OFFERINGS

PLEASED THEE NOT:

THEN SAID I, 'LO, I COME'—

IN THE ROLL OF THE BOOK IT IS SO WRITTEN OF ME

—"TO DO THY WILL, O GOD." "

8 After saying above, "SACRIFICES AND OBLATIONS AND BURNT-OFFERINGS AND SIN-OFFERINGS PLEASED THEE NOT"—which are
 9 offered according to the Law, He then said, "Lo, I COME TO DO THY WILL." He thereby abolishes the first in order to establish
 10 the second. By that WILL we have been sanctified through the offering of the Body of Jesus Christ once for all.

11 And every priest stands daily officiating and offering repeatedly the same sacrifices, which can never take away sins. But He, having offered a single sacrifice for sins in perpetuity, SAT DOWN
 13 AT THE RIGHT HAND OF GOD, henceforth waiting UNTIL HIS ENEMIES ARE MADE A STOOL FOR HIS FEET. For by one offering He has perfected in perpetuity those who are sanctified.

15 And the Holy Spirit also gives us His testimony; for after saying:

16 "THIS IS THE COVENANT I WILL MAKE WITH THEM:
 'AFTER THOSE DAYS,' SAYS THE LORD,
 'I WILL PUT MY LAWS IN THEIR HEARTS,
 AND ON THEIR MINDS I WILL WRITE THEM'"—

He next adds:

17 "AND THEIR SINS AND INIQUITIES
 WILL I REMEMBER NO MORE."

18 But where there is a remission of these, there is no longer an offering for sin.

Part II: Moral

DUTIES OF THOSE WHO BELONG TO THE NEW TESTAMENT

PERSEVERANCE

Verse 21: Zach. 6. 11 ff.; Num. 12. 7.—22: Ez. 36. 25.—27: Is. 26. 11 (Lxx).—28: Num. 15. 30; 35. 30; Deut. 17. 6.—29: Exod. 24. 8.—30: Deut. 32. 35. 36; Ps. 134 (135). 14.—37. 38: Hab. 2. 3, 4 (Lxx)

19 Having therefore, brethren, freedom of entrance into the
 20 Sanctuary by the Blood of Jesus, by the pathway which He dedicated for us—a new-made and living pathway through the veil,

that is, His flesh—and having a GREAT PRIEST OVER THE HOUSE 21
OF GOD, let us approach with a true heart in full assurance of 22
faith, our hearts being sprinkled from a bad conscience, and our
bodies washed with pure water. Let us cling to the unwavering 23
profession of our hope, for the Promiser is faithful. And let us 24
observe one another for an incentive to love and noble actions,
not forsaking our own assembly, as is the custom of some, but 25
encouraging each other, and so much the more as you see THE
DAY approaching.

For if we sin persistently after receiving the knowledge of the 26
truth, there is no longer left a sacrifice for our sins, but a certain 27
fearful expectation of judgment, and THE RAGE OF A FIRE THAT
WILL DEVOUR THE ADVERSARIES. Any one violating the Law of 28
MOSES DIED without any mercy ON THE WORD OF TWO OR THREE
WITNESSES. Of how much worse punishment, think you, will he 29
be judged worthy, who has trampled upon the SON of God, and
regarded THE BLOOD OF THE COVENANT, by which he was sanc-
tified, a profane thing, and outraged the Spirit of grace! For we 30
know who it was that said, "VENGEANCE IS MINE, I WILL REPAY."
And again, "THE LORD SHALL JUDGE HIS PEOPLE."

It is a fearful thing to fall into the hands of THE LIVING GOD! 31

But call to mind the former days in which, after being en- 32
lightened, you endured a great conflict of sufferings, partly by be- 33
ing made an exhibition of, by reproaches and afflictions, partly by
your association with those so treated. For you both sympathized 34
with the prisoners, and joyfully accepted the plundering of your
possessions, knowing that you yourselves have a better and a
permanent possession. Therefore throw not away your confi- 35
dence, which has a great reward. For you have need of patience, 36
so that having done the will of God you may obtain the promise.

For yet A LITTLE WHILE—HOW LITTLE—O HOW LITTLE!— 37

THE COMING ONE WILL COME AND WILL NOT DELAY.

BUT MY JUST MAN SHALL LIVE BY FAITH. 38

And IF HE RECOILS, MY SOUL WILL NOT DELIGHT IN HIM.

10.22 "Sprinkled," with the blood of Christ; an allusion to 9. 19.—
"Water," of Baptism.

10.25 "Assembly," for divine worship.

- 39 However, we are not among THOSE WHO RECOIL, to their own perdition, but among THOSE WHO HAVE FAITH, to their soul's salvation.

INFUSED FAITH

Verses 4, 5: Gen. 4. 4; 5. 24.—8: Gen. 12. 1, 4.—9: Gen. 23. 4; 26. 3;
35. 12.—12: Gen. 15. 5; 22. 17; 32. 13.—13: Ps. 38 (39). 13; I Par.
24. 15.—17: Gen. 22.—18: Gen. 21. 12.—21: Gen. 47. 31; 48.
15.—23, 24: Exod. 2. 2, 11, 12.—26: Ps. 88 (89).
51 ff.—27, 28: Exod. 2. 15; 12. 12, 13, 51

- 11 Now faith is the firm confidence of things hoped for, a sure
2 insight into things unseen. For by it the ancient fathers obtained divine approval.
3 By faith we comprehend that the universe has been framed by the command of God, so that what is seen has not been made out of things that appear.
4 Owing to his faith, Abel offered to God a better sacrifice than Cain, through which he obtained attestation that he was righteous, GOD HIMSELF giving testimony REGARDING HIS OFFERINGS; and through it he, though dead, still speaks.
5 By faith Enoch was translated so as not to see death, AND WAS NOT FOUND, BECAUSE GOD TRANSLATED HIM; for before his translation, it had been attested of him that HE HAD BEEN WELL-
6 PLEASING TO GOD. But without faith it is impossible to be well-pleasing; for he who comes to God must believe that He is, and that He is a Rewarder of those who seek Him.
7 By faith Noah, divinely warned of events as yet unseen, moved by devout fear constructed an ark to save his family; by doing

11.1 "Faith is the firm confidence, etc." This phrasing translates the Greek in reference to the subjective elements of faith. Some authorities express the objective side of faith thus: "Faith is the basis of the things hoped for, the proof of things unseen." Still others understand one part of St. Paul's description objectively, the other part subjectively.

11.3 "What is seen has not been made out of things that appear." Vulg., *so that out of the invisible the visible has been made*. The visible universe was created by God; it was not drawn from pre-existing matter, but was made out of nothing. It was brought into being, however, according to the eternal and invisible idea or plan of God's mind.

which he condemned the world, and became an heir of the justification which comes by faith.

By faith Abraham when called obeyed the command to proceed to a place which he should in future receive as an inheritance; and HE WENT FORTH not knowing where he was going. By faith HE DWELT in the land of the promise as in a foreign country, living in tents with Isaac and Jacob, the coheirs of the same promise; for he looked forward to that City which has the firm foundations, whose Architect and Builder is God.

By faith, too, Sarah herself, even when past the age, received power to conceive, since she regarded Him faithful who had promised; and so from one man—and him as good as dead—were begotten as many as THE STARS OF THE SKY in multitude, AND AS THE innumerable grains of SAND ON THE SEASHORE.

These all died in faith, not having obtained the promises, but having seen and greeted them from afar, and confessing that they were STRANGERS AND PILGRIMS ON THE EARTH. For those who speak thus intimate clearly that they are looking for a country of their own. And if, indeed, they had had in mind that country from which they had gone out, they would have had an opportunity to return; but as it was, they longed after a better, that is, a heavenly country. Consequently God is so far from being ashamed of them as to be called their God; for He has prepared for them a City.

By faith ABRAHAM, WHEN PUT TO TRIAL, PRESENTED ISAAC for sacrifice. He who had received the promises, and to whom it had been said, "IT IS IN ISAAC THAT THY POSTERITY SHALL BE CALLED"—he was about to offer up HIS ONLY BEGOTTEN. For he reasoned that God was able to raise him even from the dead. Wherefore indeed he received him back as a spiritual type.

By faith Isaac blessed Jacob and Esau, even with regard to future things.

By faith Jacob when dying blessed each of the sons of Joseph, and WORSHIPPED OVER THE TOP OF HIS STAFF.

By faith Joseph, when his end was near, made mention of the

11.11 "Sarah." Vulg., the sterile Sarah.

departure of the sons of Israel, and gave directions concerning his own bones.

23 By faith Moses when he was born WAS HID THREE MONTHS by his parents, because THEY SAW the child WAS BEAUTIFUL and they feared not the king's edict.

24 By faith MOSES WHEN HE WAS GROWN UP refused to be called
25 the son of Pharaoh's daughter, choosing rather to be ill-treated with the people of God than to have a temporary enjoyment of
26 sin. He deemed THE REPROACH OF THE CHRIST greater wealth than the treasures of Egypt, for he was looking forward to the reward.

27 By faith he left Egypt, not fearing the fury of the king; for he was steadfast, as seeing Him who is invisible.

28 By faith he kept THE PASSOVER, and the sprinkling OF THE BLOOD, so that THE DESTROYER of the first-born might not touch them.

29 By faith the people passed through the Red Sea as over dry ground, which the Egyptians attempting to do, were engulfed.

30 By faith the walls of Jericho fell down, after they had been encircled seven days.

31 By faith Rahab the harlot, for having received the spies with peace, did not perish with the disobedient.

32 And why should I say more? For time would fail me should I tell of Gideon, Barak, Samson, Jephthah, David and Samuel,
33 as well as the prophets; who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths
34 of lions, quenched raging fire, escaped the edge of the sword, from infirmity were made strong, became mighty in war, turned
35 to flight armies of aliens; women received back their dead by resurrection. Some were tortured, refusing to accept their release,
36 that they might meet with a better resurrection; and others experienced mockings and floggings, and chains and imprisonment besides. They were stoned, they were sawed asunder, they
37 were tempted, they were murdered with the sword. They went about in sheepskins, in goatskin, destitute, afflicted, ill-treated—
38 the world was not worthy of them—wandering in deserts and
39 mountains and caves and holes in the earth. Yet all these, though well attested by their faith, obtained not the Promise—

God having provided something better with respect to us, so 40
that they should not be perfected apart from us.

PATIENCE IN FAITH

Verse 3: Num. 16. 37 (LXX).—5, 6: Prov. 3. 11, 12.—12: Is. 35. 3

Therefore let us also, since we are encompassed by so great a 12
cloud of witnesses, throw aside every encumbrance and the sin
which so closely clings to us, and run with perseverance the race
set before us, looking towards Jesus the Author and Perfecter of 2
our faith; who for the joy set before Him endured the cross,
despising shame, and IS SEATED AT THE RIGHT HAND OF the
Throne of God. Consider Him who has endured such contra- 3
diction FROM SINNERS AGAINST HIMSELF, that you may not grow
weary and faint in your souls. You have not yet resisted as far as 4
shedding your blood in your contest against sin. You have for- 5
gotten the exhortation which reasons with you as with sons:

“MY SON, SLIGHT NOT THE DISCIPLINE OF THE LORD,
NOR FAINT UNDER HIS REPROOF;
FOR THE LORD DISCIPLINES HIM WHOM HE LOVES, 6
AND CHASTISES EVERY SON WHOM HE RECEIVES.”

Endure suffering as a discipline. God deals with you as with 7
sons; for what son is there whom his father does not discipline?
But if you are without discipline, in which all have been made 8
to share, then you are bastards, and not sons. Moreover, we had 9
the fathers of our flesh to discipline us, and we revered them;
shall we not much rather submit ourselves to the Father of
spirits, and live? For the former disciplined us for a few days as 10
seemed good to them; but He does so for our advantage, that
we may share in His sanctity. All discipline seems for the time 11
being not pleasant, but grievous; but afterward it yields a peace-
ful fruit of righteousness to those exercised in it. Therefore LIFT 12

12.1 “Clings to us,” like a long garment entangling the limbs of a runner
in the games.

- 13 UP THE HANDS THAT HANG DOWN, AND THE ENFEEBLED KNEES; AND
MAKE LEVEL TRACKS FOR YOUR FEET, that the crippled limb may
not be dislocated, but rather cured.

PEACE AND HOLINESS

Verse 14: Ps. 33 (34). 15.—15: Deut. 29. 17 (LXX).—16: Gen. 25. 33, 34.—
18-21: Exod. 19. 12-19; Deut. 4. 11; 5. 23; 9. 19.—26: Agg. 2. 7

- 14 PURSUE PEACE with all, and the holiness without which no
15 one shall see the Lord. Be watchful, lest any one should fall
short of the grace of God; LEST ANY ROOT OF BITTERNESS SPRING-
ING UP SHOULD CAUSE TROUBLE, and through it many be cor-
16 rupted; lest there should be any fornicator, or profane person
17 like ESAU, who SOLD HIS OWN BIRTHRIGHT for a single meal. You
know that even when he afterward desired to inherit the bless-
ing he was set aside; for he found there was no relenting, though
he besought it with tears.
- 18 For you have not come to a mountain that might be touched,
and to FIRE THAT BURNS, and DARKNESS and GLOOM AND TEMPEST,
19 AND A TRUMPET-BLAST, AND A VOICE SPEAKING WORDS, the hearers
of which implored that no word more might be spoken to them,
20 for they could not bear the command, "IF EVEN A BEAST TOUCHES
21 THE MOUNTAIN IT SHALL BE STONED." Indeed, so fearful was the
22 spectacle that Moses said, "I AM TERRIFIED and trembling." But
you have come to Mount Sion and to the City of THE LIVING
God, to the heavenly Jerusalem and innumerable hosts of angels
23 in festive gathering, and the Church of THE FIRST-BORN who are
registered in heaven, and to God the Judge of all, and to the
24 spirits of the just made perfect, and to Jesus the Mediator of a
New Covenant, and to the sprinkling of His Blood speaking bet-
25 ter than that of Abel. Beware of refusing Him who speaks! For
if the people escaped not when they refused Him who gave a
revelation on earth, how much less shall we succeed, if we turn
26 from Him who gives a revelation from heaven! His Voice then
shook the earth; but now He has promised, saying, "YET ONCE
27 MORE I WILL SHAKE not only THE EARTH, but also HEAVEN." Now

the expression "YET ONCE MORE" points out the removal of the things shaken as of things made, so that the things unshaken may remain. Therefore in receiving a KINGDOM which cannot be shaken let us have gratitude. And let us worship God acceptably with reverence and awe; for our GOD IS A CONSUMING FIRE.

GENERAL EXHORTATIONS

Verse 5: Deut. 31. 6, 8; Jos. 1. 5.—6: 117 (118). 6.—11: Lev. 16. 27.—15: Ps. 49 (50). 14, 23; Is. 57. 19; Hos. 14. 3

13

Let fraternal love continue. Do not forget hospitality; for thereby some have unknowingly entertained angels. Remember the prisoners as though you were imprisoned with them; those suffering afflictions, as being yourselves also in the body. Let marriage be held in honor among all, and the marriage bed be inviolate; for God will judge fornicators and adulterers. Let your disposition be free from love of money, and be contented with what you have; for God Himself has said, "I WILL NEVER FAIL THEE, NOR EVER FORSAKE THEE"; so that we say with courage:

"THE LORD IS MY HELPER;
I SHALL NOT FEAR.
WHAT CAN MAN DO TO ME?"

Remember your prelates, who have spoken THE WORD OF God to you; and considering the result of their life, imitate their faith.

Jesus Christ yesterday and to-day—be He the same for ever! Do not be carried away by various and strange doctrines; for it is well that the heart be strengthened by grace—not by foods, which have not benefited those who have followed their observance.

12.27 "The removal of the things shaken." At Sinai the voice of God shook the earth (Exod. 19. 18); and again at the end of time the divine voice will make the earth tremble (Aggeus 6. 7, 21), yet so as to overthrow material things only, not the spiritual and imperishable.

- 10 We have an altar from which they who serve the tabernacle
 11 have no right to eat. For the bodies of those beasts, whose
 BLOOD IS BROUGHT INTO THE SANCTUARY by the High Priest as a
 12 SIN-OFFERING, ARE BURNT OUTSIDE THE CAMP. Consequently Jesus
 also, in order that He might sanctify the people through His
 13 own Blood, suffered outside the gate. Let us therefore go out
 14 to Him OUTSIDE THE CAMP, bearing His reproach. For we have
 not a permanent city here; on the contrary, we are in search of
 15 a future one. Through Him then let us OFFER continually to
 GOD A SACRIFICE OF PRAISE; that is, THE FRUIT OF LIPS celebrating
 16 His Name. But do not forget to do good and to give aid; for God
 is well pleased with such sacrifices.
- 17 Be obedient and subject to your prelates, for they watch over
 your souls as having to give account for them, so that they may
 do so with joy and not with sorrow; for this would be unprofit-
 able to yourselves.

CLOSING WORDS

Verse 20: Is. 63. 11; Zach. 9. 11, 16

- 18 Pray for us; for we feel assured that we have a good con-
 science, since we desire to conduct ourselves well in everything.
- 19 And I the more earnestly beg you to do this, that I may be re-
 stored to you the sooner.
- 20 Now may the God of peace, WHO BROUGHT BACK from the
 dead the Great SHEPHERD OF THE SHEEP, our Lord Jesus Christ,
 21 with THE BLOOD OF AN EVERLASTING COVENANT, make you per-
 fect in all good for the accomplishment of His will, effecting
 in you what is pleasing in His sight through Jesus Christ, to
 whom be the glory throughout the ages of eternity. Amen.
- 22 Now I entreat you, brethren, bear with this word of exhorta-
 23 tion; for I have written to you briefly. Know that our brother
 Timothy has been set free; with whom, if he comes soon, I will
 24 see you. Greet for me all your prelates and all the holy ones.
 The brethren of Italy send you greetings.
- 25 Grace be with you all. Amen.

The Epistle of St. James the Apostle

INTRODUCTION

This is the first of seven minor Epistles which have been termed "Catholic" since the earliest centuries of the Church. The others of the collection are the two by St. Peter, the three by St. John, and the one by St. Jude. They were called "Catholic" in the sense of universal, because intended for a wide circle of readers, and not for single communities or persons. They were encyclical letters sent to be read in many Churches, even though, as in the case of II. and III. John, an individual was addressed.

The writer of this first of the Catholic Epistles was James, "the brother of the Lord," called James the Less or the Younger, the first Bishop of Jerusalem, who presided at the Council of Jerusalem about the year 50 (Acts 1. 13; 15. 4 ff.; 21. 18; Gal. 1. 19). It was to him, with Peter and John, that Paul went to confer about the Gospel (Gal. 2. 2). He is one of the three whom St. Paul calls "pillars" of the Church (Gal. 2. 9), and he was one of the witnesses of the risen Lord (I. Cor. 15. 7). According to Eusebius, the Church historian, and Hegesippus, he was martyred in Jerusalem for the faith at the time of the Passover in A.D. 62. In spite of the cruel manner of his death, having been cast down from the wall of the Temple, he was known among the Jews as "James the Just." He was at once a Hebrew of Hebrews and an apostle of Christ, and his letter betrays this double love and devotion.

James addresses "the Twelve Tribes of the Dispersion" (1. 1), that is, Jewish converts to Christianity in the Church at large. As Bishop of Jerusalem, and there meeting his fellow-countrymen who were accustomed to come to the Holy City for the great annual feasts, he could write as a father and a friend deeply concerned about their spiritual welfare. Hence in his letter he speaks "of the folly of being 'double-minded,' (1. 6-11); he urges them to be doers of the word and not hearers merely (1. 22-27); he inveighs against the rich who oppress the poorer brethren (2. 1-13; 5. 1-5); he insists on the necessity of good works (2. 14-26), for some have apparently taken

INTRODUCTION

too generous a view of the 'perfect law of liberty' and are claiming that faith without works is all that is required; he rebukes their spirit of dissension (3. 1—4. 2); he demands persevering prayer (4. 2—10); and also condemns their tendency to arrogant criticism (4. 11—17); and finally exhorts them to that patience which rests upon faith (5. 6—17)" (Pope, *Aids*, etc., vol. III, p. 284).

Since James was put to death in the spring of 62, his letter was written before that date. But as the contents of the Epistle seem to indicate a knowledge of Paul's letter to the Romans, written in the winter of 57—58, we are justified in placing the writing of this letter after that year. Nor is it probable that it was written before the arrest of Paul in Jerusalem at the Pentecost of 58 (Acts 21). The date of composition therefore must have been around 60. The authenticity of the letter is solidly guaranteed by internal and external evidence, that is, by its language, style, and teaching, on the one hand, and by all that we know about St. James the Less and his connection with this letter from the most ancient and best authorities, on the other hand.

General Analysis of the Letter:

Introduction, or address to the twelve tribes of Israel that are scattered abroad, 1. 1

- I. On Heavenly Wisdom. Instructions for the practical Christian life of converts, touching patience in temptation, faith, the necessity of good works, the right use of speech, 1. 2—3. 12
- II. On Earthly Wisdom. Warnings against selfishness, worldliness, presumption, oppression, 3. 13—5. 6

Conclusion, 5. 7—20

The Epistle of St. James the Apostle

GREETING

James, servant of God and of the Lord Jesus Christ.
To the Twelve Tribes of the Dispersion: Greeting.

I

Part I: Heavenly Wisdom

PATIENCE UNDER TRIAL

Verses 10, 11: Is. 40. 6, 7.—12: Dan. 12. 12

Consider it a matter of all gladness, my brethren, when you
fall into various trials; for you know that the proving of your
faith produces patience. Let patience, then, have its perfect
exercise, in order that you may be perfect and complete, defective in nothing.

But if any of you is deficient in wisdom, let him ask it of
God, who gives to all liberally without reproach, and it shall be
granted him. Let him ask, however, with faith, without any
wavering; for he who wavers is like the surge of the sea, wind-
driven and tossed; nor let such a man imagine that he shall re-
ceive anything from the Lord while he remains what he is, a
man of two minds, irresolute in all his ways.

Let the brother of humble rank glory in his elevation, but
the rich in his humiliation; because LIKE THE GRASS-FLOWER he
shall pass away. For the sun rises with its scorching wind, and
WITHERS THE GRASS, and ITS FLOWER FALLS, and the grace of its
form perishes; so too shall the rich man fade away amid his
pursuits.

1.1 "To the Twelve Tribes of the Dispersion." This is a Catholic (universal) Epistle, or an encyclical letter, because it is addressed to a considerable portion of the faithful; not, as in the Pauline Epistles, to a particular church.

1.9 "In his elevation," i.e., in his being a Christian.

- 12 BLESSED is the man WHO ENDURES trial; for when he is proved
 he shall receive the crown of life, which the Lord has promised
 to those who love Him.
- 13 Let no one say when he is tempted, "I am tempted by God."
 For God cannot be tempted with evil, and He Himself tempts
 14 no one. But each is tempted by the seduction and enticement
 15 of his own passions. Then the passion having conceived gives
 birth to sin, and the sin, when fully developed, generates death.
 16 Be not deceived, my dearest brethren.

FAITH

- 17 Every good gift and every perfect endowment is from above,
 coming down from the Father of lights, with whom there can
 18 be no variation nor a trace of change. Of His own will He be-
 got us by THE WORD of truth, so that we might be a kind
 19 of FIRST-FRUITS of His creatures. This you know, my dearest
 brethren.
- 20 But let every man be quick to hear, slow to speak, slow to
 21 anger; for human anger does not work out divine justice. There-
 fore stripping off all filthiness and wicked excess, receive with
 meekness the implanted WORD which is able to save your souls.

GOOD WORKS

Chapter 2, verse 8: Lev. 19. 18.—11: Exod. 20. 13, 14; Deut. 5. 17 ff.—
 21: Gen. 22. 9, 10, 12.—23: Gen. 15. 6; Is. 41. 8

- 22 Be doers of THE WORD, however, and not merely listeners,
 23 thus deluding yourselves. For if one is a hearer of THE WORD
 and not a doer, he is like a man contemplating his natural face
 24 in a looking-glass; for he regards himself, yet, on going away, at
 25 once forgets how he looked. But he who looks into the perfect
 law—that of liberty—and so continues, being not a forgetful
 listener, but a doer of work, he shall be blessed in his perform-
 ance of it.
- 26 If any one imagines himself to be religious, yet does not
 bridle his tongue, but deceives his own heart, that man's reli-

gion is worthless. Religion pure and undefiled in the sight of 27
 God the Father is this—to visit the fatherless and widows in
 their distress, and to keep oneself unspotted from the world.

Do not, my brethren, join the faith of our glorious Lord Jesus 2
 Christ with partiality toward persons. For should there enter 2
 your congregation a man wearing gold rings and handsome
 clothes, and there should enter also a poor man in mean attire,
 and you pay attention to the one wearing the fine clothes, and 3
 say, "Take a seat here, sir, in this good place," while you say to
 the poor man, "Stand over there," or, "Sit below my footrest,"
 would you not be making distinctions among yourselves, and 4
 discriminating with unjust reasons?

Listen! my dear brethren—did not God choose the poor, as 5
 the world looks at them, to be rich in faith and heirs of THE
 KINGDOM which He promised to those who love Him? But you 6
 have dishonored the poor man. Do not the rich tyrannize over
 you, and is it not they who drag you to the law-courts? Do they 7
 not revile the noble Name which was called upon you? If how- 8
 ever you carry out that royal law according to the Scripture,
 "THOU SHALT LOVE THY NEIGHBOR AS THYSELF," you are doing 9
 well. But if you show partiality toward persons, you are com- 9
 mitting sin, and are convicted by that law as transgressors. For 10
 one may keep the Law as a whole; yet should he fail in one
 point he becomes an offender against all. For He who said, "Do 11
 NOT COMMIT ADULTERY," said also, "Do NOT COMMIT MURDER."
 Now, if you do not commit adultery but do commit murder,
 you have become a transgressor of the Law. So speak and so act 12
 as men who are to be judged by a law of liberty. For judgment 13
 will be merciless to him who has not practiced mercy; but mercy
 triumphs over judgment.

If, my brethren, a man says he has faith, when he has not 14
 works, what is the use? Can that faith save him? If, for instance, 15
 to a brother or sister in need of clothes and destitute of daily
 food, one of you should say, "Go, away, now! have peace! I 16
 hope you will get warmed and fed!" but does not give him
 those bodily necessities, what is the use? Just so the faith, if it 17
 is without works, is in itself dead.

18 Indeed, one may say, "Thou hast faith and I have works?
 Show me thy faith without works, and I will show thee my
 19 faith by my works. Thou believest that there is one God? Thou
 dost well; but the demons also believe and shudder."

20 But wilt thou see, thou shallow man, that faith without
 21 works is barren? Was not ABRAHAM our father justified by works
 22 when he OFFERED HIS SON ISAAC ON THE ALTAR? There thou seest
 his faith co-operated with his works, and by his works his faith
 23 was perfected. And so the Scripture was fulfilled which says,
 "AND ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM
 AS JUSTIFICATION"; and he was called A FRIEND OF GOD.

24 You see, a man is justified by works, and not by faith alone.
 25 And was not Rahab the harlot likewise justified by works when
 she welcomed the messengers, and sent them off by another
 26 way? For just as the body without a soul is dead, even so the
 faith without works is dead.

CONTROL OF THE TONGUE

Verse 9: Gen. 1. 27

3 Let not many of you be teachers, my brethren, since you
 2 know that we shall undergo a severer judgment; for we all of-
 fend in many ways. One who does not offend in speech is a per-
 3 fect man, able to bridle the whole body also. Now if we put
 the horses' bits into their mouths to make them obey us, we
 4 turn about even their whole body. Look at the ships, too;
 though they are so large and are driven by rough winds, yet by
 means of a very small rudder they are turned about in whatever
 5 direction the impulse of the steersman may determine. So the
 tongue is a small member, yet it boasts great things. See what a
 tiny flame may kindle a mighty forest! And the tongue is a fire
 6 —a world of wickedness! The tongue is set in the midst of our
 organs contaminating the whole body, and setting on fire the
 7 course of life, being itself set on fire by hell! For every species

2.18, 19 The meaning here seems to be that faith without works is not only dead, but its very existence cannot be proved.

3.6 "Course of life." Lit., *wheel of our nativity*. Life is like a wheel, moving on from birth to death.

of wild beasts and birds, of reptiles and marine creatures, is
 tamable and has been tamed by the human species; but no man
 is able to tame the tongue—a restless evil, full of death-dealing
 venom! With it we bless the Lord and Father, and with it we
 curse men who have been made IN THE IMAGE OF GOD! Out of
 the same mouth proceed blessing and cursing. It is not right,
 my brethren, that this should be so. Does the fountain dis-
 charge from the same opening sweet and bitter water? Can a
 fig tree, my brethren, yield olives, or a vine figs? Neither can
 salt water produce fresh.

Part II: Earthly Wisdom

JEALOUSY AND SELFISHNESS

Chapter 4, verse 6: Prov. 29. 23; Job 22. 29

Who is wise and intelligent among you? Let him by his noble
 life show his works in unobtrusive wisdom. But if you have bit-
 ter jealousy and rivalry in your hearts, do not boast and lie
 against the truth. For such wisdom is not that which descends
 from above, but it is, on the contrary, earthly, sensual, demoni-
 cal. For where jealousy and rivalry exist, there the door is open
 to disorder and every foul practice. But the wisdom from above
 is first pure, then peaceable, gentle, docile, full of mercy and
 good fruits, without partiality, without pretence. And the fruit
 of righteousness is sown in peace by those who cultivate peace.

Whence come wars, and whence come quarrels among you?
 Do they not arise from this source—your passions warring in
 your members? You desire and possess not; you are murderous
 and so filled with jealousy. Yet you cannot obtain; and so you
 quarrel and wage war. You possess not, because you do not ask.
 You ask and do not receive, because you ask with a wrong in-
 tention, that you may spend it upon your pleasures.

3.12 "Olives." Vulg., grapes.

3.13 "Unobtrusive." Or, kindly.

3.18 "By those." Or, for those.

WORLDLINESS

4 You adulteresses! do you not know that friendship with the
 5 world is enmity with God? Whoever therefore wishes to be a
 6 friend of the world renders himself an enemy of God. Or do
 7 you suppose that the Scripture says unmeaningly that the Spirit
 8 who dwells in us longs for us even to jealousy? And as He gives
 9 us a greater grace, therefore He says, "GOD RESISTS THE PROUD,
 10 BUT GIVES GRACE TO THE HUMBLE."

11 Subject yourselves therefore to God; but resist the devil, and
 12 he will flee from you. Draw near to God, and He will draw near
 13 to you. Wash your hands, O sinners, and purify your hearts, you
 14 double-minded; have compunction, and mourn and weep; let
 15 your laughter be turned into mourning, and your jolliness into
 16 sadness. Humble yourselves in the sight of the Lord, and He
 17 will exalt you.

RASH JUDGMENTS

18 Do not speak against one another, brethren. He who speaks
 19 against his brother or judges his brother speaks against the Law
 20 and judges the Law. But if thou judgest the Law thou art not
 21 a doer of the Law, but its judge. One only is the Lawgiver and
 22 Judge—He who is able to save and to destroy; but you who
 23 judge your neighbor—who are you?

PRESUMPTION

24 Come now, you who say, "To-day or to-morrow we will go to
 25 such a city, and spend a year there, and trade and make money,"

4.4 "You adulteresses." The soul espoused to God is guilty of spiritual infidelity or adultery when it gives its affections to the world rather than to God, despising both His love and His gifts.

4.5 "Longs for us even to jealousy." That is, God will not endure any rival in our love. See Deut. 5. 9: "I am the Lord, thy God, a jealous God"; and elsewhere to the same effect.

4.6 "And as He gives us a greater grace." God bestows more valuable gifts than the world can offer. But pride makes men spurn the divine gifts, and for this contempt they will be punished. The humble, on the contrary, accept God's graces thankfully and they will be rewarded.

when you do not know what will happen to-morrow! For what 14
 is your life? You are a vapor which is visible for a little while
 and then vanishes. You ought to say instead, "If the Lord wills, 15
 we shall live and will do this or that." But here you are, boast- 16
 ing in your arrogance. All such boasting is wrong. If one then 17
 knows how to do right, and does not do it, it is to him a sin.

OPPRESSION

Verse 3: Tob. 4. 10.—4: Lev. 19. 13; Deut. 24. 14, 15.—5: Jer. 12. 13

Come now, you rich, weep and wail over your impending 5
 miseries! Your wealth is rotten, and your garments are moth- 2
 eaten. Your gold and your silver are rusted, and their rust shall 3
 become an evidence against you, and shall consume your flesh
 like FIRE. A TREASURE YOU HAVE LAID UP FOR the last days! See! 4
 THE WAGES of the workmen who have mowed your lands, wages
 fraudulently withheld by you, CRY OUT; and the outcries of the
 reapers have entered THE EARS OF THE LORD OF HOSTS. You 5
 have lived delicately and voluptuously on the earth; you have
 pampered your hearts in a DAY that reeked OF SLAUGHTER. You 6
 have condemned, you have murdered the class of the right-
 eous, who do not RESIST you!

FINAL ADMONITIONS

Verse 7: Lev. 26. 3-5.—11: Dan. 12. 12; Ps. 102 (103). 8; 110 (111). 4;
 Job 1. 21, 22.—20: Ps. 50 (51). 15; Prov. 10. 12

Be patient, therefore, brethren, until the Coming of the 7
 Lord. See how the farmer waits for the precious produce of the
 earth, exercising patience over it until it receives the early and
 latter rains. Be patient also yourselves; fortify your hearts, be- 8
 cause the Coming of the Lord is near. Do not complain against 9
 one another, brethren, that you may not be judged; behold, the

5.5 "You have pampered your hearts, etc." These cruel and voluptuous
 sinners indulged themselves, as one would fatten animals for the slaughter;
 a day of vengeance awaits them. Or, the meaning may be that they, like
 animals, are all preoccupied with lower things at the very time when
 death awaits them.

10 Judge is standing before the doors! Take, brethren, as models
of suffering and patience the prophets who spoke in the Name
11 of the Lord. Indeed, WE CONSIDER THEM HAPPY FOR HAVING
ENDURED. You have heard of the patience of Job, and seen how
the Lord finally dealt with him; for THE LORD IS FULL OF COM-
PASSION AND IS MERCIFUL.

12 But above all, my brethren, swear not, neither by heaven,
nor by the earth, nor by any other oath; but let your "yes"
mean yes, and your "no" mean no; that you may not fall under
condemnation.

13 Is any among you in distress? Let him pray. Is any one in
good spirits? Let him sing praises.

14 Is any one sick among you? Let him call in the priests of the
Church, and let them pray over him, anointing him with oil in
15 the Name of the Lord. And the prayer of faith shall save the
sick man, and the Lord shall raise him up; and if he has com-
mitted sins he shall be forgiven.

16 Confess your sins then to one another, and pray for one
another, that you may be restored. The prayer of a righteous
17 man has a powerful effect. Elijah was a man like ourselves;
yet he prayed earnestly that it might not rain, and no rain fell
18 upon the land for three years and six months. Then he prayed
again, and the sky gave rain, and the land yielded its produce.

19 My brethren, if one of you strays from the truth, and any
20 one converts him, know that he who converts a sinner from
the error of his way shall save that soul from death, and SHALL
COVER a multitude of SINS.

5.14 "Is any one sick among you?" It is the teaching of the Church ex-
pressed in the Council of Trent (Sess. 14. c.3), that St. James in this
passage promulgates the Sacrament of Extreme-Unction.

The First Epistle of St. Peter the Apostle

INTRODUCTION

Simon Peter was a fisherman of Bethsaida, living in Capharnaum at the beginning of Christ's ministry (Matt. 8. 14; 16. 17). He accompanied John to the Jordan, where he met Jesus and received the promise that his name Simon would be changed to Peter (John 1. 41, 42). Thereafter he followed the Lord and became the "Prince of the Apostles," as is clear, especially but not only, from Matt. 16. 17-19; John 21. 15-17; from his activities and leadership after the Ascension, as shown in Acts 1. 15-23; 2. 14-36; 4. 8-12; 10. 1-11. 18; from the recognition of his primacy by St. Luke in his Gospel and the Book of Acts, e.g. Luke 6. 14; Acts 2. 14; 12. 3-17; 15. 7 ff., etc.

That St. Peter was the author of this Epistle is affirmed by the express statements of the letter itself (1. 1, 2; 5. 12-14), by its contents which exhibit a witness of Christ's sufferings, and by the similarity between the Epistle and St. Peter's speeches in Acts. In addition to this internal evidence we have the testimony of the best of the ancient Fathers and authorities, beginning with Clement of Rome, who was a contemporary of Sts. Peter and Paul.

The letter is addressed "to the sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia"—all Greek-speaking provinces of Asia Minor. These converts are called "strangers of the dispersion" inasmuch as by their adoption of the Christian religion, they had become isolated and aloof, separated and scattered among their own fellow-countrymen, neighbors, and often among their own relatives. They had probably been converted by St. Paul and his helpers. It is not known that St. Peter had ever preached to them, but now, as head of the Catholic Church and knowing of their sorrows, dangers, and persecutions, he sends them this consolatory letter from Rome, also called "Babylon," about A.D. 63-64. The Epistle could hardly have been written after the year 64, because it says nothing about the Neronian persecution and the burning of Rome which occurred around the middle of A.D. 64. Nor could it well have been written while St. Paul was a prisoner in Rome, in A.D. 61-63, since it

INTRODUCTION

makes no mention of him, though its author seems to be familiar with the Apostle's letter to the Ephesians, written during his Roman captivity, and with his letter to the Romans written in 58.

General Analysis of I Peter:

Introduction. Greetings. The sublimity of the Christian calling.

1. 1-12

I. Manner of living a Christian life. The general and special duties of Christians, 1. 13-3. 12

II. Motives for leading a Christian life, 3. 13-4. 19

Conclusion. Advice to the clergy and laity. Final greetings and blessing, 5. 1-14

The First Epistle of St. Peter the Apostle

GREETING

· Peter, apostle of Jesus Christ.

To the sojourners of the Dispersion in Pontus, Galatia, Capadocia, Asia and Bithynia, chosen, according to the foreknowledge of God the Father, by the sanctification of the Spirit, for obedience to Jesus Christ and the sprinkling with His Blood: Grace and peace be multiplied to you. 1
2

SUBLIMITY OF CHRISTIAN CALLING

Blessed be God the Father of our Lord Jesus Christ! According to His great mercy He has begotten us again into a living hope, by the resurrection of Jesus Christ from the dead; into an inheritance imperishable, unimpaired and unfading, reserved for you in heaven. By the power of God you are guarded through faith for this salvation ready to be revealed at the last hour. On this account you rejoice exceedingly; although now for a little while, if it must be, you have been put to grief by various trials. Thereby a proof is given of your faith—a thing far more precious than the perishable gold that is tried by fire—and this redounds to praise, glory and honor at the manifestation of Jesus Christ. Him you love, though you have not seen Him. In Him you believe though at present you do not behold Him. And you shall rejoice with ineffable and blissful delight, in attaining the result of your faith—the salvation of your souls. Concerning this salvation the prophets, who prophesied of the grace which was to come to you, searched and examined. They investigated to what time and what circumstances the Spirit of Christ within them pointed, when He predicted the sufferings 3
4
5
6
7
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11

1.1 "The sojourners of the Dispersion," i.e., the Jewish race dispersed in various countries. But 4. 3 would seem to indicate that the apostle is addressing the Gentile Christians also.

that should come upon Christ, and the glories which should follow them. And it was revealed to them that not for themselves but for you they were ministers of these things which have now been announced to you through those who evangelized you by the Holy Spirit sent from heaven—things which angels long to look into.

Part I: Manner of Living a Christian Life

IMITATION OF CHRIST

Verse 16: Lev. 11. 44; 19. 2; 20. 7.—17: Ps. 88 (89). 27; Jer. 3. 19

Therefore, girding up the loins of your understanding, be sober, and set your hope completely on the grace that is to be brought to you at the manifestation of Jesus Christ. As obedient children do not conform yourselves to your former lusts, as when still in your ignorance. On the contrary, as He who called you is holy, become holy yourselves in all your conduct; because it is written, "YOU SHALL BE HOLY BECAUSE I AM HOLY." And if you INVOKE Him as FATHER, who without partiality judges according to the work of each, then pass the time of your sojourn in fear; knowing that YOU WERE REDEEMED from your unprofitable mode of life handed down from your forefathers, not with perishable things, such as SILVER OR GOLD, but with the Precious Blood of Christ as of an unblemished and spotless lamb. He was foreknown, indeed, before the foundation of the universe, but was manifested at the last of the epochs for your sakes. Through Him you are believers in God who raised Him from the dead and endowed Him with glory, so that your faith and hope might be in God.

LOVE OF NEIGHBOR THROUGH CHRIST

Verse 23: Deut. 4. 33-36.—24: Is. 40. 6, 7, 8

Having purified your souls by your obedience to the truth so as to have sincere love of the brethren, love one another earnestly. "Which angels long to look into." Vulg., on whom angels long to look.

nestly from the heart, since you have been begotten again not 23
 from a corruptible but from an incorruptible SEED, through THE
 WORD OF THE LIVING AND ABIDING GOD. For 24

ALL FLESH IS AS GRASS,
 AND ALL ITS GLORY AS THE GRASS-FLOWER;
 THE GRASS WITHERS, AND ITS FLOWER FADES,
 BUT THE WORD OF THE LORD ENDURES FOR EVER. 25

And that is THE WORD of GOOD TIDINGS WHICH WAS PREACHED
 to you.

PROGRESS THROUGH CHRIST

Verse 3: Ps. 33 (34). 9.—4: Is. 28. 16.—6: Is. 28. 16.—7: Ps. 117 (118).
 22.—8: Is. 8. 14.—9: Is. 43. 20; Exod. 19. 6; 23. 22 (Lxx).—
 10: Hosca 1. 6, 9; 2. 1, 23

Consequently, putting away all malice, and all deceit, pre- 2
 tense, envy, and all slander, crave like newborn babes the un- 2
 adulterated spiritual milk, so that by it you may grow up to sal-
 vation. FOR YOU HAVE TASTED THAT THE LORD IS GRACIOUS. Come 3,4
 to Him, then, as to a living STONE, REJECTED indeed by men,
 but with God CHOSEN and PRECIOUS. Be you yourselves also 5
 built up like living stones into a spiritual house, to be a holy
 priesthood for the offering up of spiritual sacrifices acceptable to
 God through Jesus Christ. For the Scripture says: 6

“BEHOLD, I LAY IN SION
 A CORNERSTONE, CHOSEN, PRECIOUS;
 AND HE WHO BELIEVES IN HIM
 SHALL NOT BE PUT TO SHAME.”

To you, therefore, the believers, He is preciousness; but to un- 7
 believers—

A STONE WHICH THE BUILDERS REJECTED,
 THIS HAS BECOME THE CORNERSTONE; and, 8
 A STONE OF STUMBLING AND A ROCK OF SCANDAL.

2.2 “Unadulterated.” Lit., without deceit.

For they stumble at THE WORD and are disobedient; and to this
 9 condition they were consigned. But you are A CHOSEN RACE, A
 ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR GOD'S OWN
 POSSESSION, THAT YOU MAY CELEBRATE THE EXCELLENCIES of Him
 10 who called you out of darkness into His marvelous light; who
 ONCE WERE NOT A PEOPLE, but are now THE PEOPLE OF GOD; who
 ONCE HAD NOT OBTAINED MERCY, but now HAVE OBTAINED IT.

GOOD EXAMPLE OF CHRISTIAN LIVING

Verse 11: Ps. 38 (39). 13.—12: Is. 10. 3

11 Beloved, I implore you as STRANGERS AND PILGRIMS to refrain
 12 from sensual desires which war against the soul. Keep your con-
 duct excellent among the heathens; so that, whereas they slan-
 der you as evil-doers, they may, by observing the nobility of
 your actions, glorify God IN THE DAY OF VISITATION.

THE CHRISTIAN CITIZEN

Verse 17: Prov. 24. 21

13 Be subject to every human institution for the sake of the
 14 Lord; whether to the king as supreme, or to governors as dele-
 gated by him for the punishment of criminals and for the re-
 15 ward of the well-conducted. For this is the will of God—that
 you should silence by your good conduct the ignorance of fool-
 16 ish men. Act as free men, yet not using your freedom as a cloak
 17 for vice, but as servants of God. Respect all men; love the
 brotherhood; FEAR GOD; HONOR THE KING.

THE CHRISTIAN SERVANT

Verses 22, 24, 25: Is. 53. 9, 12, 6.—25: Ez. 34. 5

18 Let domestics be subject to their masters with all deference
 —not only to the benevolent and considerate, but even to the
 19 morose. For this is acceptable, if, owing to an inner conscious-
 20 ness of God, one endures troubles by suffering unjustly. For
 what is to your credit, if, when you do wrong and are beaten

for it, you take it patiently? But if, when you do right and yet suffer for it, you take it patiently, this is acceptable with God. For you are called to this; because Christ also suffered for you, 21 leaving you an example to follow in His footsteps WHO COM- 22 MITTED NO SIN, NOR WAS DECEIT FOUND IN HIS MOUTH; who, 23 when reviled, reviled not in return; when suffering, threatened not, but committed His cause to Him who judges justly; who 24 HIMSELF BORE OUR SINS in His own body upon the tree, in order that having died away from sins, we might live to righteousness; BY WHOSE WOUNDS YOU ARE HEALED. For you were WAN- 25 DERING LIKE SHEEP, but have now returned to THE SHEPHERD and Bishop of your souls.

THE CHRISTIAN HUSBAND AND WIFE

Verse 6: Gen. 18. 12; Prov. 3. 25

Likewise, let wives be submissive to their own husbands; so 3 that, even should some husbands not obey THE WORD, they may without THE WORD be gained by the conduct of their wives, as they observe your chaste and reverential behavior. And 2, 3 let not your adornment be of the external kind—braided hair, golden jewelry, or special gowns; but let it be the hidden woman 4 of the heart, clad with the incorruptible garment of a quiet and gentle spirit, which in the sight of God is very precious. For in 5 this way in former days the holy women adorned themselves, with hope in God and submission to their own husbands. So 6 Sarah obeyed Abraham, calling him “Lord”; and you are her daughters, if occupied in well-doing, and NOT AFRAID OF ANY TERROR.

Likewise, husbands, live with your wives in a reasonable way, 7 since they are the weaker sex; and honor them as equal inheritors of the gift of life, so that your prayers may not be impeded.

2.23 “To Him who judges justly.” Vulg., to him who judged Him unjustly.

CHRISTIAN BROTHERLINESS

Verses 10-12: Ps. 33 (34). 13-17

8 Finally, be all of the same mind, compassionate, brotherly,
 9 merciful, humble; not returning wrong for wrong, nor insult
 for insult, but on the contrary conferring blessings; for you were
 10 called to do so, in order that you might inherit a blessing. For

LET HIM WHO WOULD ENJOY LIFE
 AND SEE GOOD DAYS
 RESTRAIN HIS TONGUE FROM EVIL
 AND HIS LIPS FROM SPEAKING GUILF.

11 LET HIM TURN FROM EVIL AND DO GOOD;
 LET HIM SEEK PEACE AND PURSUE IT.
 12 FOR THE EYES OF THE LORD ARE UPON THE UPRIGHT,
 AND HIS EARS ARE ATTENTIVE TO THEIR PRAYERS;
 BUT THE FACE OF THE LORD IS AGAINST EVIL-DOERS.

Part II: Motives for Leading a Christian Life

THE RIGHTEOUSNESS OF VIRTUE

Verses 14, 15: Is. 8. 12, 13

13 And who is he who will harm you if you are zealous for what
 14 is good? But even if you should suffer for a righteous cause,
 happy are you! And DREAD NOT THEIR TERRORS, NOR BE DIS-
 15 MAYED; BUT SANCTIFY THE LORD Christ in your hearts. Be ready
 always to give an answer to every one who asks you a reason for
 16 the hope that is in you, yet do so with modesty and respect.
 And have a good conscience, so that when you are calumni-
 ated, those who revile your good conduct in Christ may be put
 17 to shame. It is better to suffer for doing right, if the will of God
 so ordains, than for doing wrong.

3.8 "Humble." The Vulg. inserts *modest*—a double translation.

3.10 "Enjoy." Lit., *love*.

THE EXAMPLE OF CHRIST

Verse 22: Ps. 109 (110). 1

For Christ also died once for our sins, the Righteous for the 18
 unrighteous, in order that He might bring us to God. He was
 put to death in the flesh, but made alive in the soul. In the soul 19
 also He went and preached to the imprisoned souls who were 20
 formerly disobedient, when the forbearance of God waited in
 the days of Noah while the ark was in preparation. In the ark 21
 a few, that is, eight souls, were saved by water; but in its anti-
 type, Baptism, you also are now saved—not as by a removal of
 bodily uncleanness, but rather by request of a good conscience
 toward God through the resurrection of Jesus Christ. He, hav- 22
 ing gone into heaven, is AT THE RIGHT HAND OF GOD, Angels,
 Powers, and Virtues having been made subject to Him.

THE SHORTNESS OF LIFE AND THE COMING OF JUDGMENT

Verse 8: Prov. 10. 12

Since then Christ suffered in the flesh, arm yourselves also 4
 with the thought of doing the same; for one who has suffered
 in the flesh has ceased from sins, so as no longer to spend the 2
 time still left him in the flesh in satisfying human lusts, but in
 doing the divine will. For the time past was enough for working 3
 the will of the heathen, and for living in licentiousness, lusts,
 drunkenness, revelings, carousings and abominable idolatries.
 They think it strange that you do not run with them into the 4
 same excess of profligacy, and they revile you for it; but they 5
 shall render an account to Him who is ready to judge the living
 and the dead. For on this account the Good Tidings were an- 6
 nounced even to the dead; in order that, though condemned in-
 deed as to their flesh in the sight of men, they might live as to
 their souls in the sight of God.

But the end of all is approaching; be prudent, therefore, and 7
 vigilant in prayer. But before everything have earnest love 8
 3.20 "When the forbearance of God waited." Vulg., *when they looked
 for the forbearance of God.*

9 among yourselves; for LOVE COVERS a multitude of sins. Be hos-
 10 pitable to one another without grumbling. According as each
 has received a gift, employ it for the benefit of one another as
 11 good stewards of the manifold grace of God. If any one speaks,
 let him speak as delivering the oracles of God; if any one min-
 isters, let it be as by the strength which God supplies; so that
 in all things God may be glorified through Jesus Christ. To
 Him be the glory and the empire throughout the eternal ages!
 Amen.

HOPE OF SHARE IN CHRIST'S GLORY

Verse 14: Ps. 88 (89). 51, 52; Is. 11. 2.—17: Ez. 9. 6; Jer. 25. 29.—
 18: Prov. 11. 31

12 Beloved, do not be surprised at the fiery trial among you,
 which comes upon you to test you, as though a strange thing
 13 were befalling you; on the contrary, rejoice, in so far as you are
 sharers in the sufferings of the Christ, so that you may be glad
 14 and jubilant at the revelation of His glory. If YOU ARE REVEILED
 FOR the Name of CHRIST, happy are you! For THE SPIRIT of
 15 glory and of GOD rests upon you. Let none of you deserve to
 suffer as a murderer, or a thief, or a criminal, or a meddler in
 16 others' affairs; but if one suffers as a Christian, let him not be
 17 ashamed, but let him glorify God in that name. For the suit-
 able place for judgment TO BEGIN IS AT THE HOUSE of God; and
 if it affects us first, what will the end be for those who obey not
 18 the Gospel of God? And IF THE RIGHTEOUS IS SCARCELY SAVED,
 19 WHERE SHALL THE IMPIOUS AND THE SINNER APPEAR? So then let
 those who suffer according to the will of God commit their
 souls in the performance of good deeds to a faithful Creator.

4.14 "The Spirit of glory and of God." Vulg., *that which pertains to the honor and glory and power of God, and He who is His Spirit.*

4.15 "Meddler in others' affairs." Vulg., *a coveter of others' goods.*

CONCLUSION

ADVICE TO THE CLERGY

I therefore entreat the presbyters among you—I who am myself a presbyter, and a witness of the sufferings of the Christ, and a sharer in the glory that is to be revealed—I entreat you to shepherd [and care for] the flock of God which is among you, not by constraint, but willingly [as God desires]; nor yet for sordid gain, but with ready will; not as lording it over the subjects allotted to you, but making yourselves models to the flock. And when the Chief SHEPHERD makes His appearance, you shall receive the unfading wreath of glory.

ADVICE TO LAITY AND ALL

Verse 5: Prov. 3. 34.—7: Ps. 54 (55). 23

Likewise, you that are younger, be subject to the presbyters. And all of you clothe yourselves with humility toward one another; for GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. CAST ALL YOUR ANXIETY UPON HIM, because He cares for you. Be sober; be on the alert. Your adversary the devil prowls about like a roaring lion, looking for some one to devour. Take your stand against

5.1 "Presbyters." Lit., elders. The presbyters here are not older men nor magistrates, but the clergy who preside over the gatherings of the faithful, who teach and rule and give the sacraments. This is the meaning of presbyters also in the passages of Acts and of the Epistles generally where the leaders in the Christian Church are spoken of. The word presbyter in this meaning seems to be given indiscriminately to all priests, whether Bishops or simple priests. See Phil. 1. 1.

5.2 The words in brackets are found in the Vulg. and in most (but not in the two oldest) Greek MSS.

5.3 "Subjects." Lit., portions or lots.

5.5 "You that are younger." The reference is more probably to the lower clergy, or the laity, or both, as contrasted with the higher clergy, the elders or presbyters.

5.6 "In due time." The Vulg. and some MSS. read, *in the time of visitation*.

him, firm in the faith, knowing that the same sufferings are being undergone by your brotherhood throughout the world. And the God of all grace, who has called you to His eternal glory in Christ Jesus, will Himself, after you have suffered a little while, perfect, establish, strengthen you. To Him be the empire throughout the eternal ages! Amen.

FINAL GREETINGS AND BLESSING

By Sylvanus—a faithful brother in my judgment—I have briefly written, exhorting and testifying that this is the true grace of God. Stand fast by it. She who is in Babylon, elect together with you, sends you greetings; and so does Mark, my son. Greet one another with a kiss of love. Peace to you all who are in Christ.

5.13 “She who is in Babylon, elect together with you.” Vulg., *The Church which is in Babylon*, etc. She does not refer to an individual, but to a community, a church in fellowship with the churches which St. Peter was addressing and one like them chosen by divine election for the faith. So the Vulgate and other ancient texts express the thought, and so also is it generally understood. Babylon was understood in St. Peter’s day, properly of the places known to history by that name, one on the Euphrates, the other in Egypt; cryptically of the city of Rome, the capital of the empire (see Apoc. 14. 8; 16. 19; 17. 5; 18. 2, 10, 21). History has no knowledge of a Church of Babylon, but tradition from the beginning has understood the Babylon of the present text as meaning Rome. Indisputably St. Peter (and also St. Mark for a time) resided in Rome. On account of the persecutions, however, it was not well for Peter to speak too openly of his whereabouts in a public letter (see Acts 12. 17).

The Second Epistle of St. Peter *the Apostle*

INTRODUCTION

Arguments, whether internal or external, for the authenticity of this letter are not so strong as for the previous one. Chapter 3, verse 1 seems clearly to refer to I Peter, and the readers here appear to be the same converts from paganism as are addressed in the first letter; but the language and style in this Epistle are considerably different, as are also the difficulties from which the readers suffer. There is now not so much a question of sorrow and fear because of persecution, as a question of the actual attacks of heretics and the attitude of those who have become desperate. And yet the author is not only a person familiar with Old Testament history; but he calls himself Simon Peter (1. 1) and was an eyewitness of our Lord's transfiguration (1. 16-18). Again, there is no clear external proof in favor of the authenticity of II Peter before the middle of the second century, although after that period the letter is well known and is often quoted as the work of St. Peter.

But neither the internal nor the external weakness of evidence here is sufficient to shake the traditional view that St. Peter was at least the indirect author of this letter. We say the "indirect author," because the differences of language may be due to an amanuensis and to copyists; and if the letter was not so well known in the beginning, it was because it was not so important as the first one.

The author was now writing from Rome as an old man near to death, like St. Paul in II Timothy; and he sternly warns his readers of the disorders among them, of the certainty of Christ's return as Judge, and of the final destruction of the world.

The Epistle was very probably written in A.D. 66-67. Its resemblance to Jude, especially in Chapter 2, is so striking as to suggest that one copied from the other. Perhaps Jude preceded, since the dangers there described as future are here spoken of as actual.

INTRODUCTION

Analysis of II. Peter:

Introduction, 1. 1-2

- I. Moral part, containing exhortations to perseverance in faith, and warnings against false teachers, 1. 3-2. 22
- II. Dogmatic section recalls the end of the world and the fulfillment of the promises of Christ, 3. 1-13

Conclusion, 3. 14-18

The Second Epistle of St. Peter the Apostle

GREETING

Simon Peter, servant and apostle of Jesus Christ.

I

To those who have obtained an equally precious faith with us in the righteousness of our God and Saviour Jesus Christ: Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

2

Part I: Moral

EXHORTATION TO FAITH

Verse 17: Mt. 17. 5

His divine power has granted us all things pertaining to life and piety through the knowledge of Him who called us by His own glory and virtue. Thereby He has granted us His precious and very great promises, in order that, having escaped the corruption which is in the world owing to depraved desire, you may through these promises become partakers of the Divine Nature.

3

4

Therefore, on your part also, bringing into play every effort, superadd to your faith, vigor; to vigor, knowledge; to knowledge, self-control; to self-control, patience; to patience, piety; to piety, brotherly kindness; and to brotherly kindness, love. For if you possess these virtues and grow in them, they will render you neither inactive nor unfruitful with respect to the knowledge of our Lord Jesus Christ. But he who is not in possession of them is blind, shortsighted, and forgetful of his having been cleansed from his old sins.

5

6

7

8

9

Consequently, brethren, strive more earnestly to make your vocation and election sure [by means of good works]. For while

10

11

1.10 The words in brackets are found in the Vulg. and in some Greek MSS.

you do this, you shall never fail of it; rather thus the entrance into the **ETERNAL KINGDOM** of our Lord and Saviour Jesus Christ shall be richly extended to you.

12 I shall in consequence be ready always to remind you of these things; although you know them, and are well-established in the
13 truth you possess. For I consider it right, as long as my life in this tent of the body will last, to rouse you by a reminder,
14 knowing as I do that the striking of my tent is close at hand, as
15 our Lord Jesus Christ has signified to me. And I will diligently provide that at every time you may be able after my decease to call these things to remembrance.

16 For we were not following artfully invented fables when we made known to you the power and the return of our Lord Jesus Christ; on the contrary, we were eyewitnesses of His maj-
17 esty. For He received from God the Father honor and glory when a Voice such as this was borne to Him from the Majestic Glory, "*This is My beloved SON, in whom I am well pleased.*"
18 And we ourselves heard this Voice borne down out of heaven when we were with Him on the holy mountain.

19 Moreover, we have the still firmer **WORD** of prophecy; to which you do well to give attention, as to a lamp shining in a gloomy place, until the day dawns, and the Morning Star arises
20 in your hearts. And recognize this as most important—that no
21 prophecy of Scripture is a matter of private interpretation. For no prophecy ever resulted from human will; on the contrary, holy men of God spoke as they were moved by the Holy Spirit.

WARNINGS AGAINST UNBELIEF

Verse 2: Is. 52. 5.—22: Prov. 26. 11

2 But false prophets also arose among the people; just as there shall be false teachers among yourselves, who will smuggle in

1.13 "In this tent," i.e., in this body.

1.17 "Well pleased." The Vulg. adds, *hear ye him*, from Matt. 17. 5.

2.1 "There shall be false teachers among yourselves." Such as the followers of Simon Magus and Cerinthus, the Nicolaites, and what was later known as the Gnostic school.

destructive sects, and deny even the Master who ransomed them, bringing swift destruction upon themselves. And many 2
will follow their lascivious doings; and ON THEIR ACCOUNT THE
WAY of Truth WILL BE DEFAMED. And out of greed they will 3
trade upon you with delusive talk. Their sentence, passed of
old, is not idle, and their destruction slumbers not.

For if God did not spare angels when they sinned, but 4
thrusting them down into hell committed them to pits of dark-
ness to be reserved for judgment; and if He did not spare the 5
ancient world, but preserved only Noah, a herald of justice,
with seven others, when He brought a deluge upon a world of
impious men; and if He condemned the cities of Sodom and 6
Gomorrhah to destruction by reducing them to ashes, making
them an example to those who should lead an impious life,
while he rescued the just Lot, greatly distressed by the lascivi- 7
ous conduct of those outlaws—for in sight and hearing that 8
just man while dwelling among them had his upright soul tor-
mented from day to day with their lawless doings—then the 9
Lord will know how to rescue the devout from temptation, and
to reserve the unjust under punishment for THE DAY of Judg-
ment, but especially those who follow sensuality with defiling 10
lust, and despise authority.

Audacious and self-willed, these men fear not to revile the 11
dignities; whereas angels, though greater in might and power, 11
do not bring a reviling judgment against them before the Lord.
But these, like unreasoning animals born naturally only for cap- 12
ture and destruction, revile what they do not understand, and
shall perish in their own corruption, receiving thus the reward 13
of iniquity. They count it pleasure to revel in the daytime; they
are spots and blemishes; they revel in their deceits while feast- 14
ing with you; they have eyes full of adultery that cannot cease
from sin; they allure unsteady souls; they have a heart trained
in avarice; they are children of malediction. Leaving the straight 15
path they have gone astray, following in the way of Balaam, the
son of Beor, who loved the wages of iniquity; but he was re- 16

2.13 "Deceits." Some MSS. have, *love-feasts*.

buked for his own transgression, when a dumb ass speaking with a man's voice restrained the madness of the prophet.

- 17 These men are springs without water, and mists driven by
 18 storm; the gloom of darkness has been reserved for them. For,
 by pompous words of folly, they entice with the bait of sensual
 lusts and licentiousness, persons who are just escaping the influ-
 19 ence of those living in error. They promise them liberty, while
 they themselves are slaves of corruption; for by whom one is
 20 overpowered, by him one is also enslaved. For if, after escaping
 the defilement of the world through the knowledge of our Lord
 and Saviour Jesus Christ, they are again entangled therein and
 overpowered, the last condition has become worse for them
 21 than the first. For it would have been better for them not to
 have known the path of righteousness, than having known it to
 22 turn back from the holy commandment delivered to them. It
 has happened to them according to the true proverb, "A DOG
 RETURNS TO ITS OWN VOMIT, and a washed pig, to its wallowing
 in the mire."

Part II: Dogmatic

END OF THE MATERIAL WORLD

Verse 8: Ps. 89 (90). 4.—12: Is. 34. 4.—13: Is. 65. 17; 66. 22

- 3 This is now, beloved, the second letter that I am writing to
 you; and in both of them I stir up your sincere disposition, by
 2 way of reminders, to have you bear in mind the statements pre-
 viously uttered by the holy prophets, and the command of your
 apostles, which is that of the Lord and Saviour.
 3 It is important, then, that you should know this—that in the
 last days scoffers will come with mockery, men living in accord-
 4 ance with their own lusts, who will say, "Where is His promised
 coming? for since the time our forefathers went to their
 repose, all things continue as they were from the beginning of
 5 creation." They wilfully suffer this to escape them—that, by
 the word of God, a firmament existed from of old, and land

risen out of water and formed by the action of water; that by 6
 means of water also the world of that time perished in a flood;
 that the heavens and the earth as they now are have by the 7
 same word been treasured up for fire, reserved until THE DAY
 of Judgment and destruction for impious men.

But let not this one truth escape your mind, beloved, that 8
 WITH THE LORD one day is as a thousand years, and A THOUSAND
 YEARS AS ONE DAY. The Lord does not delay His promise, as 9
 some count delay, but is longsuffering on your account, not
 wishing that any should perish, but that all should come to re-
 pentance. But THE DAY OF THE LORD shall come like a thief, 10
 when the heavens shall pass away with a mighty rush, and the
 elements shall be dissolved with fervid heat, and the earth and
 all the works that are upon it shall be consumed. Since there- 11
 fore all these are to be dissolved, what sort of persons ought
 you to be in holy conduct and piety, while you expect and 12
 hasten the coming of THE DAY of God! Because of it the glow-
 ing HEAVENS shall be dissolved, and the elements MELTED with
 fervid heat. Yet, according to His promise, we look for NEW 13
 HEAVENS and a NEW EARTH, in which righteousness will dwell.

CONCLUSION

PREPARATION FOR END BY FAITH AND AVOIDANCE OF ERROR

Consequently, beloved, since you are looking for these things, 14
 earnestly endeavor to be found in peace, spotless and blameless
 in His sight. And regard the longsuffering of Our Lord as salva- 15
 tion. So our dear brother Paul also, according to the wisdom
 granted him, wrote to you, as indeed he has spoken of these 16

3.5 "Formed by the action of water, etc." Lit., *standing firm out of water and through* (the action of) water. The Greek participle has the double sense of standing firm and being formed or framed. St. Peter answers those who say that all things remain as they were by referring them to the formation of the world out of water and its later change in the waters of the deluge.

3.10 "Elements," i.e., the component parts of the universe, or the heavenly bodies.

subjects in all his letters. In them are some things difficult to understand, which the ignorant and unsettled distort, as they do the other Scriptures also, to their own ruin.

- 17 Do you therefore, beloved, since you know these things beforehand, be on your guard, lest misled by the error of the law-
18 less you fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and unto THE DAY of Eternity! Amen.

The First Epistle of St. John the Apostle

INTRODUCTION

For personal information about St. John the reader is referred to the Introduction to the Fourth Gospel.

No one has ever seriously questioned the apostolic and Johannine origin and authorship of this letter, though the writer does not give his name. The language, style, subject-matter, method, etc., link it unmistakably and inevitably with the author of the Fourth Gospel. And as to external evidence, we have the unbroken testimony of the Fathers and apostolic writers, beginning with Papias and Polycarp, who were among St. John's own disciples.

The Epistle was doubtless written from Ephesus and intended for those Christian communities in Asia Minor over which John exercised supervision and control. Its purpose, like that of the Fourth Gospel, was to combat the existing heresies which denied or questioned the divinity of Our Lord, and to correct the resultant moral disorders. The author sees sin is rampant, heretics and false teachers are everywhere, the devil is an awful reality, and Antichrist is coming.

As a remedy for these evils the author stresses union with God, life through Christ, and the great commandment of love.

Since the letter seems to refer to the Fourth Gospel in 2. 12-14, it would apparently have been written after the Gospel, but the identity of the heresies combated in both documents shows that they were not far apart. The date would therefore be around the end of the first century. The early testimony of such authorities as Papias, Polycarp, Ignatius, and Justin Martyr also suggests this date.

Analysis of I John:

Introduction. Life through the Word, 1. 1-4

- I. Fellowship with God; sin the great obstacle, 1. 5-2. 27
- II. Sonship from God; error and truth in opposition, 2. 28-4. 6
- III. Love the mark of Fellowship and Sonship, 4. 7-5. 12

Conclusion, 5. 13-21

The First Epistle of St. John the Apostle

INTRODUCTION

LIFE THROUGH THE WORD OF LIFE

- 1 That which was from the beginning, that which we have
heard, that which we have gazed upon and seen, and our hands
2 have handled, of **THE WORD of Life**—that we speak. And the
Life was manifested, and we have seen and bear witness and
announce to you the Life which is eternal, which was with the
3 Father and was manifested to us. That which we have seen and
heard we announce to you also, in order that you may have
communion with us; yes, and our communion is with the
4 Father and with His **SON** Jesus Christ. And we write these
things in order that our joy may be complete.

Part I: Fellowship with God

- 5 And this is the message we have heard from Him and an-
nounce to you—that God is Light, and in Him there is no dark-
6 ness whatever. If we say that we have fellowship with Him,
and yet walk in the darkness, we speak falsely and do not act
7 according to the truth. But if we walk in the light as He Him-
self is in the light, we have fellowship with one another, and
8 the Blood of Jesus, His **SON**, cleanses us from all sin. If we say
that we have no sin, we deceive ourselves and the truth is not
9 in us. If we confess our sins, He is faithful and just to forgive
10 us our sins and to cleanse us from all iniquity. If we say that we
have not sinned, we make Him a liar, and His doctrine is not
in us.
- 2 My little children, I write this to you in order that you may
not sin. But even if any one should sin, we have an Advocate
2 with the Father, Jesus Christ the Righteous One, and He is the
1.4 "Our joy." Vulg., *your joy*.

expiation for our sins; and not for ours alone, but also for those of the whole world. And by this we may recognize that we know Him—namely, if we keep His commandments. He that says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. But whoever holds by His doctrine, truly the love of God is fully developed in him. We may know that we are in Him by the following test: He who says he abides in Him ought to conduct himself just as He conducted Himself.

Beloved, I am writing you no new commandment, but rather an old commandment which you had from the first. The old commandment is the doctrine which you heard. On the other hand, I do write you a new commandment, which is true with respect to Him as well as with respect to you; because the darkness is clearing away and the true Light already shines. He that says that he is in the light, yet hates his brother, is even yet in the darkness. He that loves his brother dwells in the light, and there is no occasion of sin in him. But he that hates his brother is in the darkness, and walks in the dark, and knows not where he is going, because the darkness has blinded his eyes.

I write to you, little children, because your sins are forgiven you for His Name’s sake. I write to you, fathers, because you know Him who is from the beginning. I write to you, young men, because you have conquered the Evil One.

I wrote to you, little children, because you know the Father. I wrote to you, fathers, because you know Him who is from the beginning. I wrote to you, young men, because you are strong, and THE WORD OF GOD abides in you, and you have conquered the Evil One.

Love not the world, nor the things that are in the world. If any one loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh and the lust of the eyes and the vainglory of life—is not from the Father, but is from the world. And the world is passing away, and its eager desires; but he who does the will of God abides for ever.

2.14 “I wrote.” The reference seems to be to St. John’s Gospel.—“I wrote to you, fathers, because, etc.” The Vulg. omits this sentence.

18 Little children, it is the last hour; and, as you have heard
 that Antichrist is to come, even now many antichrists have
 19 arisen; by which we know that it is the last hour. They went
 out from us, but they did not belong to us; for if they had be-
 longed to us they would have remained with us. They went out,
 on the contrary, in order that it might be manifested that none
 20 of them belong to us. And you have an unction from THE HOLY
 21 One, and know all things. I wrote to you, not because you are
 ignorant of the truth, but because you know it, and because no
 22 lie proceeds from the truth. Who is the liar, if not he who de-
 23 nies that Jesus is THE CHRIST? This is the Antichrist—he who
 denies the Father and the Son. No one who denies THE SON
 has the Father; he that confesses THE SON has the Father also.
 24 As for you, let that which you heard from the beginning abide
 in you. If that which you heard from the beginning abides in
 25 you, you also shall abide in THE SON and in the Father. And this
 is the promise which He promised us—the life eternal.
 26 I have written this to you with reference to those who would
 27 mislead you. And as for you, the unction you received from
 Him abides in you, and you need no one to teach you; but as,
 on the contrary, His unction teaches you about everything, and
 is true and is no lie, so, just as it has taught you, abide in Him.

Part II: Sonship from God

28 And now, little children, abide in Him; so that if He appears
 we may have confidence, and not be put to shame before Him
 29 at His coming. If you know that He is righteous, you know
 that every one also who acts righteously is born of Him.
 3 See what love the Father has bestowed on us, that we should
 be called children of God; and such we are! The world does not
 2 know us for this reason—that it did not know Him. Beloved,
 we are now children of God, and it is not yet manifested what
 we shall be. We do know that when He appears we shall be
 2.18 “Last hour,” i.e., the last dispensation or period of the world. “This
 last hour is itself very long, yet it is the last” (St. Augustine).

like Him, because we shall see Him even as He is. And every 3
 one who has this hope in Him purifies himself, even as He is 4
 pure. Every one who commits sin commits also an act of law- 5
 lessness; for sin is lawlessness. And you know that He was mani- 6
 fested to take away our sins, and no sin is in Him. Whoever 7
 abides in Him sins not; whoever sins has not seen Him, nor 8
 does he know Him.

Little children, let no one lead you astray. He that acts right- 7
 eously is righteous, just as He is righteous; he that commits sin 8
 is of the devil, because the devil sins from the beginning. THE 9
 SON of God was manifested for this purpose—to destroy the 10
 works of the devil. Whoever is born of God commits no sin, 11
 because HIS SEED remains in him; and he cannot sin because he 12
 is born of God. By this the children of God and the children 13
 of the devil are manifested: Whoever does not live righteously 14
 is not of God, nor is he who does not love his brother.

For this is the message which you heard from the beginning, 11
 that we should love one another, and not be like Cain, who be- 12
 longed to the Evil One, and murdered his brother. And for 13
 what reason did he murder him? Because his own actions were 14
 wicked, and those of his brother righteous.

Do not wonder, brethren, if the world hates you. For our- 13
 selves, we know that we have passed out of death into life, be- 14
 cause we love the brethren. He who does not love remains in 15
 death. Every one who hates his brother is a murderer; and you 16
 know that no murderer has eternal life abiding in him. We 17
 know God's love by this—that He laid down His life for us; so 18
 we ought to lay down our lives for the brethren. But whoever 19
 possesses worldly means and sees his brother in want, yet closes 20
 his heart to him, how can the love of God dwell in him? My 21
 little children, let us love, not in word nor with the tongue, but 22
 in act and in truth. By this we shall know that we are of the 23
 truth and shall tranquilize our hearts before Him in whatever 24

3.9 "He cannot sin." Those who are in the state of grace may fall away (2. 1), they may also commit venial sins (1. 8-10). But those who are using the state of grace cannot sin in doing so, for the good tree cannot bear evil fruit.

our heart condemns us, because God is greater than our heart
 21 and knows everything. Beloved, if our heart does not condemn
 22 us, we possess confidence toward God; and whatever we ask we
 receive from Him, because we keep His commandments and do
 23 what is pleasing in His sight. And this is His commandment—
 that we should believe in the Name of His Son Jesus Christ,
 24 and love one another, as He gave us command. And he that
 keeps His commandments abides in God, and God in him; and
 in this way we know that He abides in us—namely, by the Spirit
 which He gave us.

4 Beloved, do not believe every spirit, but test the spirits,
 whether they are from God; for many false prophets have gone
 2 out into the world. In this way you may know the spirit that is
 of God: Every spirit which confesses that Jesus Christ is come
 3 in the flesh is from God; and every spirit which denies Jesus is
 not from God; and this latter is the spirit of the Antichrist, of
 which you have heard that it is coming—even now it is already
 4 in the world. You, little children, are of God, and have over-
 come them, because the One who is in you is greater than the
 5 one who is in the world. They are of the world; therefore their
 6 speech is of the world, and the world listens to them. We are of
 God. He that knows God listens to us; he who is not of God
 does not listen to us. In this way we know the Spirit of Truth
 and the spirit of error.

Part III: Love the Mark of Fellowship and Sonship

7 Beloved, let us love one another, because love is from God;
 8 and every one who loves is born of God and knows God. He

4.1 "Spirits." That is, the characters of men, especially of those who have seemed to prophesy and teach; or the impulse from God or Satan that moved them to teach or predict.

4.3 "Denies." Or, divides or dissolves, as in the Vulgate, Irenaeus, Tertulian, Augustine. To deny, divide or dissolve Jesus is to separate His humanity from His divinity, or to make His humanity merely the dwelling-place or temple of the divinity, as is the case with all who are in the state of grace.

who does not love knows not God; for God is love. The love of
 God was displayed in our own case by the fact that God has
 sent His only-begotten Son into the world, in order that we
 might live through Him. The love lay in this—not that we
 loved God, but that He loved us, and sent His SON to be an ex-
 piation for our sins. Beloved, if God so loved us, we also ought
 to love one another. No one has at any time seen God; yet, if
 we love one another, God dwells in us and His love is fully de-
 veloped in us. We know that we dwell in Him and He in us
 by the fact that He has made us partakers of His Spirit. And we
 ourselves have seen, and we give evidence, that the Father has
 sent His SON to be Saviour of the world. Whoever confesses
 that Jesus is THE SON of God, God dwells in him, and he in
 God. And we know and firmly believe in the love God has
 for us.

God is love; and he who dwells in love dwells in God, and
 God dwells in him. Love is, with us, brought to perfection
 when we have confidence about the DAY of Judgment, since, as
 He is, even so are we in this world. There is no fear in love, but
 perfect love casts out fear, because fear dreads punishment, and
 he who is in fear has not become perfect in love. We love be-
 cause He first loved us. If any one says, "I love God," yet hates
 his brother, he is a liar; for he who does not love his brother
 whom he has seen cannot love God whom he has not seen.
 Moreover, we have this command from Him, that he who loves
 God must love his brother also.

Every one who believes that Jesus is THE CHRIST is born of
 God; and every one who loves the parent loves also him who is
 begotten of him. Thus we know that we love the children of
 God when we love God and perform His commands. For this
 is the love of God, that we keep His commandments. And His
 commandments are not burdensome. For whatever is born of
 God overcomes the world; and this is the victory that has over-
 come the world—our faith. And who is he who overcomes the
 world, if not he who believes that Jesus is THE SON of God?

This is He, Jesus Christ, who came by water and blood; not
 with the water only, but with the water and with the blood.

And the Spirit is the Witness, because the Spirit is the Truth.
 7 For there are three Witnesses [in heaven—the Father, THE
 8 WORD, and the Holy Spirit; and these Three are One. And
 there are three witnesses on the earth]—the Spirit, the Water,
 9 and the Blood; and the three concur in one. If we accept the
 evidence of men, the evidence of God is greater. And this is the
 evidence of God: He has given evidence concerning His SON.
 10 The believer in THE SON of God has within him the evidence of
 God. He that does not believe God has made Him out to be a
 liar, because he has not believed the evidence that God has
 11 given concerning His SON. And this is the evidence: God gave
 12 us eternal life, and this life is in His SON. He who has THE SON
 has this life; he who has not THE SON of God has not this life.

CONCLUSION

13 These things I have written to you who believe in the Name
 of THE SON of God, in order that you may know that you pos-
 14 sess eternal life. And the confidence we possess toward Him is
 this: that if we ask for anything according to His will, He hears
 15 us. And if we know that He hears us whatever we ask, we know,
 too, that we shall obtain the requests we have asked of Him.
 16 If any one sees his brother committing a sin not unto death,
 let him ask, and God will grant him life for those who sin not
 unto death. There is sin unto death; not concerning that do I

5.7, 8 The words in brackets are not found in the oldest MSS. now extant, and the majority of Catholic critics today hold that they were not part of the original text. On the other hand, the arguments for the authenticity of the passage have such weight that it would not be safe to regard non-authenticity as established (see decree of Holy Office, Jan. 15, 1897).—"Concur in one." As the Father, the Word and the Holy Ghost bear witness to Christ's divinity, so the spirit which He yielded up on the cross, and the water and blood that issued from His side, bear witness to His human nature.

5.16 "Sin unto death." St. John does not forbid prayer for those who sin unto death; but since prayers for such sinners are less often heard, on account of the evil disposition of the sinners, he does not ask that special prayers be made for them.

say that one should ask. All unrighteousness is sin. And there 17
is sin not unto death.

We know that whoever is born of God does not sin; on the 18
contrary, the One BEGOTTEN SON of God guards him, and the
Evil One touches him not. We know that we are of God, while 19
the whole world lies under the power of the Evil One. We 20
know also that THE SON of God is come, and has given us un-
derstanding to know Him who is true; and we are in Him who
is true—in His SON Jesus Christ. He is the true God and eternal
life. Little children, keep yourselves from idols. 21

5.17 "Sin not unto death." Vulg., *sin unto death*.

5.20 "In His Son Jesus Christ." Vulg., *Has given us understanding to
know the true God and to be in His true Son*.

The Second and Third Epistles of St. John the Apostle

INTRODUCTION

The author of these two short letters calls himself the "presbyter" or "ancient," who was doubtless none other than St. John the Evangelist, then a very old man. We have here the same language and ideas as in I John and the Fourth Gospel. There is the same emphasis on brotherly love and the same warning against the Gnostic heresies of the time. The Apostolic Fathers and ancient writers admit the apostolic origin of these letters, and many of them attribute them specifically to St. John.

The first of these two Epistles is addressed to "an Elect Lady," which is a figurative title for a community of Christians endangered by Docetic heresies. The other letter is addressed to a certain Gaius who was a member of the same community as that to which II John was sent. This third letter was occasioned by two opposite influences; namely, the hospitality of Gaius (verses 5-8), and the selfishness of a certain Diotrephes who offered opposition to John and his messengers (verses 9, 10). Both Epistles were written shortly after I John, or about A.D. 100.

Analysis of II John:

- I. Introduction, or greeting to the Elect Lady and her children,
1-3
- II. Exhortation to walk in love, and warning against heresies,
4-11
- III. Closing greetings, 12, 13

Analysis of III John:

- I. Introduction, 1
- II. Gaius, Diotrephes, and Demetrius, 2-12
- III. Conclusion, 13-15

The Second Epistle of St. John the Apostle

GREETING

1 The Presbyter.

2 To the Elect Lady and her children, whom I love in truth—
3 and not I alone, but also all those who know the truth—for the
4 sake of the truth which dwells in us and shall be with us for
5 eternity: Grace, mercy and peace shall be with you from God
6 the Father, and from Jesus Christ, THE SON of the Father, in
7 truth and love.

THE DUTIES OF CHARITY AND FAITH

8 I was greatly rejoiced at having found some of thy children
9 walking in truth, as we received command from the Father to
10 do. And now I beg thee, Lady—not as if I were writing a new
11 commandment to thee, but rather that which we had from the
12 beginning—that we love one another. And this is love, to con-
13 duct ourselves according to His commandments. This is the
14 commandment in which you should walk, as you heard from
15 the beginning.
16 For many deceivers have gone out into the world—those who
17 do not acknowledge Jesus Christ to have come in the flesh: this
18 is the deceiver and the Antichrist. Look to yourselves, so that
19 you may not lose what you have gained by your labor, but may
20 receive a full reward. Whoever leads away and continues not in
21 the doctrine of THE CHRIST possesses not God; he who con-
22 tinues in that doctrine possesses both the Father and THE SON.
23 If any one comes to you and does not bring this doctrine, do

1. "Elect Lady." It is supposed by some that the term *Elect Lady* is a cryptic appellation for the Church of some city or province. The plural forms in vv. 6, 8, 10, 12 indicate that a group is being addressed.

3. "With you." Many MSS. read, *with us*.

not receive him into your house, and give him no greeting; for 11
he that gives him greeting participates in his wicked doings.

CONCLUSION

Though having a good deal to communicate to you, I did not 12
wish to do so with paper and ink; but I hope to come to you
and speak face to face, so that your joy may be complete.

The children of your Elect Sister send you greetings. 13

The Third Epistle of St. John the Apostle

GREETING

The Presbyter.

To Gaius, my dear friend whom I love in truth.

PRAISE OF GAIUS

2 Dearly beloved, I pray that thou mayest be prosperous in everything, and enjoy good health, just as thy soul prospers.
3 For I was exceedingly delighted when brethren came and testified to thy truth, and how thou walkest in the truth. I have
4 no greater joy than this, to hear of my children walking in the truth.

5 Thou dost a faithful work, dearly beloved, in whatever thou
6 performest for the brethren, and strangers at that, for these have testified of thy charity before the Church. Thou wilt do well to help them forward on their journey in a manner worthy of God;
7 because for the sake of the Name they set out without taking
8 anything from the Gentiles. We therefore ought to welcome such men, so that we may be fellow-workers for the truth.

WARNING AGAINST DIOTREPES

9 I wrote something to the Church, but Diotrephes, who loves
10 to be their chief, does not receive us. Therefore, if I come, I will challenge his performances, prating against us as he does with malicious speeches; and not content with this, he does not receive the brethren himself, and forbids those who wish to do so, and expels them from the Church.

11 Dearly beloved, do not imitate what is evil, but what is good. The well-doer is of God; the evil-doer has not seen God.

9. "Diotrephes." This man was probably a bishop or priest acting in schismatical opposition to the apostle.

APPROVAL OF DEMETRIUS

Demetrius has the good testimony of all, and of the truth 12
itself; yes, and we also give him our testimony, and thou know-
est that our testimony is true.

CONCLUSION

I had much to write to thee; but I am unwilling to com- 13
municate with thee by ink and pen. I hope however to see thee 14
soon, when we will talk heart to heart. Peace to thee! 15

The friends send thee greetings.

Greet for me the friends by name.

The Epistle of St. Jude the Apostle

INTRODUCTION

Jude, surnamed Thaddaeus (Matt. 10. 3) calls himself the "brother of James" (verse 1). He was also one of the "brothers of the Lord" (Matt. 13. 55), and one of the apostles, though he does not mention this latter fact. According to tradition he labored in Syria.

Although Jude's authorship of this Epistle seems to have been denied or questioned, directly or indirectly, by some early witnesses—like the Syriac Church, St. Cyprian, and Eusebius, the weight of authority and tradition are in favor of accepting the Epistle as the work of St. Jude, the Apostle. The internal evidence for the canonicity of the letter was weakened, in the opinion of St. Jerome and others, by its reference to two apocryphal works, namely, the *Book of Enoch* and the *Ascension of Moses*. But, on the other hand, the similarities between this Epistle and the Epistles of St. Paul to the Corinthians, and still more, the striking resemblances between it and II Peter, are strongly in favor of its authenticity and canonicity.

It is not certain whether Jude was addressed to Jewish or to Gentile Christians, but since its readers are supposed to be well acquainted with the Old Testament and with Jewish apocryphal literature and the author insists on his relation to the Apostle St. James, the Bishop of Jerusalem, it would seem that the letter was intended for Jewish Christians, and for those of Palestine, to whom St. James had ministered. In this supposition it would also follow that the Epistle was written after 62, the year of James' death, as Jude would hardly be writing to readers and subjects of James while the latter was still alive. But as the author makes no mention of the destruction of Jerusalem in the year 70, nor of the Jewish War in 67, he must have written before these events.

The purpose of the Epistle was "to contend earnestly for the faith once for all delivered to the saints" (verse 3); that is, to defend the faith against the moral corruption of the times (verses 7, 8), against false prophets and Antinomian tendencies (verses 10, 11), and against all those who would make us forget that there is an everlasting death,

INTRODUCTION

as well as an everlasting life (verses 6, 7, 13, 15, 21). The book is not directed to any particular Church, but is Catholic, universal, encyclical in its scope.

Analysis of Jude:

Introduction, 1, 2

- I. Doom of unbelievers. Warning against those who deny the Lord Jesus Christ. Punishment of unbelievers, illustrated from Biblical and non-Biblical testimonies, 3-16
 - II. Reward of believers. Exhortations to firmness in faith, 17-23
- Conclusion, a doxology, 24, 25

The Epistle of St. Jude the Apostle

GREETING

Jude, servant of Jesus Christ, and brother of James. 1

To those who are called, beloved of God the Father and preserved for Jesus Christ: Mercy, peace and love be multiplied 2
upon you.

THE DOOM OF FALSE TEACHERS

Beloved, while I was making every effort to write to you in 3
reference to our common salvation, I was impelled to write you
entreating you to contend earnestly for the faith once for all 4
delivered to the saints. For certain men have stealthily crept in
—men long ago designated clearly as condemned for this—im-
pious men who pervert the grace of our God into licentiousness,
and deny our only Sovereign and Lord, Jesus Christ.

EXAMPLES FROM THE PAST

Verse 9: Dan. 12. 1; Zach. 3. 2.—12: Ez. 34. 8

I now desire to remind you, although you in fact know all 5
this, that the Lord, having saved the people out of the land of
Egypt, afterward destroyed those who did not believe. Those 6
angels also who did not retain their own principality, but aban-
doned their proper abode, He has reserved in perpetual chains
under darkness for the judgment of the GREAT DAY. Likewise 7
Sodom and Gomorrah, as well as the surrounding cities that in
the same way as these gave themselves up to impurity and fol-
lowed unnatural lust, were made an example of, by undergoing
the punishment of eternal fire. In a like way, surely, these dream- 8

5. "The Lord." The Vulg. and some MSS. read, *Jesus*.

7. "Followed unnatural lust." Lit., *followed strange flesh*.

ers also defile the flesh, despise authority and revile the things of glory.

- 9 Yet MICHAEL THE ARCHANGEL, when in his encounter with the devil he contended about the body of Moses, dared not pronounce an abusive judgment against him, but simply said,
 10 "THE LORD REBUKE THEE." These persons, however, revile whatever they are unacquainted with; but whatever, like irrational animals, they naturally understand, in these they corrupt themselves.
 11 Woe to them! for they have traveled in the way of Cain, and rushed headlong into the error of Balaam for wages, and have
 12 perished in the revolt of Korah. These are the ones whose presence stains your love-feasts when they feast with you; SHEPHERDS NOURISHING THEMSELVES without fear; rainless clouds driven along by winds; autumn trees, fruitless, twice dead, uprooted;
 13 wild waves of the sea, foaming out their own disgrace; wandering stars—for whom the gloom of darkness has been reserved for ever.

PROPHECY ABOUT THE FUTURE

Verse 14: Gen. 5. 24; Deut. 33. 2; Zach. 14. 5

- 14 And respecting these also Enoch, the seventh from Adam, prophesied, saying, "Behold, THE LORD CAME WITH MYRIADS OF
 15 HIS HOLY ONES, to execute judgment upon all, and to convict all the impious of all their acts of impiety which they have impiously done, and of all the harsh things which impious sinners
 16 have spoken against Him." These are discontented faultfinders, proceeding in accordance with their inordinate desires; their mouth utters pompous words; they pay court to persons for the sake of gain.

SALVATION OF THE FAITHFUL

- 17 But as for you, beloved, remember the words that have been
 18 uttered before by the apostles of our Lord Jesus Christ; how

14. Some think Jude here cites the apocryphal book of Henoch; but it is possible that he quotes Jewish tradition. At any rate, there is no approval given to the book of Henoch as a whole, even though the apostle does use its words.

they told you that in the last time scoffers would appear, proceeding according to their own impious lusts. These are they ¹⁹ who cause separations—sensual men not possessing the Spirit. But you, beloved, build up yourselves upon your most holy faith, ²⁰ pray in the Holy Spirit, keep yourselves in the love of God, expect the mercy of our Lord Jesus Christ to obtain eternal life. ²¹ And some who waver, reprove; and some save, snatching them ^{22,23} out of the fire; and on some have mercy, but with fear, hating even the garment spotted with sensuality.

DOXOLOGY

Now to Him who is able to keep you from stumbling, and to ²⁴ present you spotless before the presence of His glory with great joy—to the only God our Saviour, through Jesus Christ our ²⁵ Lord, be glory, majesty, dominion and power, before all time, and now, and throughout all ages! Amen.

24. "Great joy." The Vulg. adds. *at the coming of our Lord Jesus Christ.*

The Apocalypse of St. John the Apostle

INTRODUCTION

In Chapters 1 (verses 1, 4, 9) and 2 (verse 8) of this book the author calls himself "John." But does this mean John the Apostle? All non-Catholic scholars say, No; they do not believe that the author of this prophetic work is the same as the author of the Fourth Gospel. Their reasons are the marked differences in language, doctrine, and character of the two books. Catholic scholars, on the other hand, hold that the Apostle John is the author of this book also, and that their conclusion is warranted by both internal and external evidence. They say, (1) that the poor Greek here, as compared with that of the Fourth Gospel, is explained by the fact that the Apocalypse was written perhaps many years before the Gospel, while John was in rude surroundings as an exile on the Isle of Patmos, whereas the Gospel was written after years of residence in Ephesus in the midst of Greek civilization and culture; (2) that the Apocalypse, being a prophetic book written for purposes entirely different from those of the Gospel, is naturally different in subject-matter; (3) that if the writer of the Apocalypse appears highly emotional, as compared with the quiet mystic of the Fourth Gospel, this is only what we should expect from the Apostle whom Our Lord called a "son of thunder" (Mark 3. 17), when dealing with so mighty a theme as that of the Apocalypse. Furthermore, the author of the Apocalypse writes as an eyewitness (22. 8), he exercises authority over the Bishops of Asia (2. 1 ff.), and his ideas of "the Lamb that bears the sins of the world," and of the Logos, are really the same as in the Fourth Gospel. These are proofs of the identity of the author of both books.

And if the Johannine authorship of the Apocalypse was doubted or denied by certain ancient authorities—like the Syrian Canon, St. Cyril of Jerusalem, and Denis of Alexandria—there were nevertheless many other notable authorities in its favor from the beginning, such as Papias, the disciple of St. John, Ignatius Martyr, Justin Martyr, Hermas, Cyprian, Irenaeus, and Tertullian. If the Greeks did not accept the book, this was very probably due to the false understanding

INTRODUCTION

of the millennium which it was feared this prophetic work might encourage.

The Apocalypse is a prophetic book, and as such it is timeless, neither depicting the past, nor describing the present, nor forecasting the future in any complete and exclusive sense. Its imagery is largely drawn from the Old Testament prophets, and in particular from Isaiah, Daniel, and Ezechiel. But whereas the Old Testament prophets were mainly concerned with the Christ to come and His Church to be, the theme of the writer of the Apocalypse is the Church of Christ already existing, and, in a general way, the things that will happen to it from its beginning to its close on earth. And again, just as the Old Testament prophecies culminated in the birth of the Redeemer and the establishment of His Church, so the last things constitute the ultimate goal and final unfolding of the Apocalypse, when the Church will be delivered from warfare and bondage and enter upon its lasting reign of peace and glory.

We must not, therefore, regard the Apocalypse as history. It is rather a drama of the conflict between good and evil. The actors, on the one side, are the Almighty Father seated on his throne in Heaven; Christ, "the Son of man," "the Lamb of God," "the King of kings"; and the angels, who are His ministers. On the other side are the opposing actors—the powers of evil, typified by the dragon, the two beasts, the false prophet, and those whom they seduce. The combat rages around the elect of all time—the saints, the martyrs, the confessors, the virgins, and all holy souls. The struggle is constant and severe, and no one knows when the end will be; but the writer of this book would assure us that divine aid will never be wanting and that judgment is sure to come.

The Apocalypse was written while St. John was an exile on the Island of Patmos during the reign of Domitian (A.D. 81-96), according to the explicit statement of St. Irenaeus, which is accepted by Eusebius and St. Jerome. That the book was written while St. John was at Patmos is admitted readily enough, as the visions were seen there (Apoc. 1. 9); but other authorities dispute the Domitian date of that exile. Thus, Epiphanius says it was under Claudius (41-54); Clement of Alexandria believes it was under Nero (54-68); Theophylact thinks it was under Trajan (98-104); and so on.

APOCALYPSE

Since, however, Nerva (96-98) succeeded Domitian and recalled those banished by his predecessor, we can safely hold that the Apocalypse was written at latest about 90-94, or about ten years before the writing of the Fourth Gospel. So long an interval and the more intellectual environment of Ephesus would go far toward explaining the better language and style of the latter work.

General Analysis of the Apocalypse:

Introduction, 1. 1-3

I. The Seven Letters to the Churches of Asia, 1. 4-3. 22

II. The Seven Seals, 4. 1-8. 5

III. The Seven Trumpets, 8. 6-9. 21. Visions of the Angel with the book, of the two witnesses, of the woman and the dragon, of the two beasts, of the Lamb and His redeemed, of the Angels of judgment, of the reapers, 10. 1-14. 20

IV. The Seven Plagues, 15. 1-16. 21

V. The Final Judgments of God; against Babylon, the two Beasts, Satan, Gog and Magog, the World, 17. 1-20. 15.
The New Jerusalem, 21. 1-22. 5

Conclusion. Testimony of the Angel, of Jesus and of John. 22.
6-21

The Apocalypse of St. John the Apostle

INTRODUCTION

- 1 The Revelation of Jesus Christ which God gave Him, in order to show to His servants the things which must speedily happen. And He sent and communicated it by His angel to His servant
2 John, who gave testimony of THE WORD OF GOD and of the evi-
3 dence of Jesus Christ, even of all that he saw. Happy are the readers and the hearers of the words of this prophecy, and they who heed the things recorded therein—for the time is near!

Part I

THE SEVEN LETTERS TO THE CHURCHES OF ASIA

Verse 5: Ps. 88. 38, 28 (89. 37, 27).—6: Exod. 19. 6.—7: Dan. 7. 13; Zach. 12. 10, 12.—8: Amos 4. 13 (Lxx).—13: Dan. 7. 13.—14: Dan. 7. 9.—17: Is. 41. 4; 44. 6; 48. 12

- 4 John, to the seven Churches that are in Asia: Grace and peace to you from Him WHO IS, and who was, and who is to come;
5 and from THE SEVEN Spirits who are before His throne; and from Jesus Christ the FAITHFUL WITNESS, THE FIRST-BORN of the dead, and THE PRINCE OF THE KINGS OF THE EARTH. To Him who
6 loved us, and WASHED US FROM OUR SINS in His blood, and constituted us A KINGDOM OF PRIESTS TO GOD His Father—to Him be the glory and the dominion throughout the ages of eternity! Amen.
7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye SHALL LOOK upon Him, even those who PIERCED Him; AND ALL THE TRIBES OF THE EARTH SHALL MOURN OVER HIM. Even so. Amen.
8 "I AM the Alpha and the Omega," says the LORD GOD, WHO IS and who was and who is to come, THE ALL-POWERFUL.

1.8 "Alpha and Omega." These are the first and last letters in the Greek alphabet. They here signify the *Beginning* and the *End*, which the Vulgate and some authorities insert in the text.

I, John, your brother and partner in the tribulation and KING- 9
DOM and patience in Jesus, was in the island known as Patmos,
on account of THE WORD OF GOD and of my testimony to Jesus.
I was in the Spirit on the Lord's DAY; and I heard behind me a 10
great voice like a trumpet-call, saying, "What thou seest write 11
in a book and send to the seven Churches—to Ephesus, and to
Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and
to Philadelphia, and to Laodicea."

I accordingly turned to see the voice which spoke to me; and 12
on turning I saw seven golden candlesticks, and in the midst 13
of the candlesticks ONE LIKE A SON OF MAN CLOTHED WITH A
LONG ROBE DOWN TO THE FEET, and GIRDED at the breasts with
a GOLDEN girdle. HIS HEAD and HIS HAIR WHITE AS WHITE WOOL, 14
white AS SNOW, AND HIS EYES LIKE a flame OF FIRE; HIS FEET 15
WERE LIKE GLOWING BRASS, like that refined in a furnace; AND
HIS VOICE WAS LIKE THE SOUND OF MANY WATERS. And He held 16
in His right hand seven stars, and out of His mouth proceeded
a sharp, two-edged sword; and His countenance was like THE
SUN when it shines IN ITS INTENSITY.

And when I saw Him, I fell at His feet as one dead. Then 17
He laid His right hand upon me, saying, "FEAR NOT! I AM THE
FIRST AND THE LAST, and the LIVING One; and I was dead—and 18
bchold I am living in the eternities of the eternities, and possess
the keys of death and of the grave. Write, therefore, the things 19
you saw and the things which are, and the things WHICH SHALL
COME TO PASS HEREAFTER; the MYSTERY of the seven stars which 20
thou sawest in My right hand, and the seven golden candlc-
sticks. The seven stars are the Angels of the seven Churches,
and the seven candlesticks are the seven Churches.

THE CHURCH AT EPHEBUS

Verse 7: Gen. 2. 9; Ez. 31. 8

"To the Angel of the Church in Ephesus write: 2
"Thus says He who holds the seven stars in His right hand,

1.11 "Seven Churches." The Vulg. adds, *that are in Asia.*

2 who walks amid the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not endure wicked men, and didst put to the test those who call themselves apostles and are not, and didst find them false; and thou hast patience, and didst endure for My Name's sake, and hast not grown weary.

4 "But I have this against thee, that thou didst forsake thy first love. Remember, therefore, from what thou art fallen, and repent and do the first works; or else I will come to thee and remove thy candlestick out of its place, unless thou repent. But thou hast this in thy favor, that thou hatest the doings of the Nicolaitans, which I too hate.

7 "He that has an ear, let him listen to what the Spirit says to the Churches.

"To the victor I will give TO EAT OF THE TREE OF LIFE which is IN THE PARADISE OF GOD.

THE CHURCH AT SMYRNA

Verse 8: Is. 44. 6

8 "To the Angel of the Church in Smyrna write:

9 "Thus says THE FIRST AND THE LAST, who was dead and lived again: I know thy affliction and thy poverty—thou art rich, none the less—and I know the slander of those who say they are Jews
10 and are not, but are, on the contrary, a synagogue of Satan. Fear not what thou art about to suffer. Behold, the devil is about to imprison some of you, that YOU MAY BE PUT TO THE PROOF; and you shall have tribulation for TEN DAYS. Be faithful unto death, and I will give thee the Crown of Life.

11 "He that has an ear, let him listen to what the Spirit says to the Churches.

"The victor shall not be hurt by the second death.

2.6 "Nicolaitans." They appear to have been a sect of the Gnostic stamp. They held the lawfulness of impurity and, it seems, claimed as their founder the deacon Nicholas who is mentioned in Acts 6. 5.

THE CHURCH AT PERGAMOS

Verse 14: Num. 25. 1, 2.—17: Is. 62. 2

"To the Angel of the Church in Pergamos write: 12

"Thus says the Possessor of the sharp two-edged sword: I 13
know where thou dwellest—where the throne of Satan is. And
thou holdest to My Name, and didst not deny My Faith, even
in the days of Antipas, My faithful witness, who was slain
among you where Satan dwells.

"I have nevertheless a few things against thee, because thou 14
hast there some who hold the teaching of BALAAM, who taught
Balak to place a stumbling-block before THE SONS OF ISRAEL, SO
THAT THEY SHOULD EAT IDOL-OFFERINGS AND COMMIT IMPURITY.
So thou, too, hast some who likewise hold the teaching of the 15
Nicolaitans. Repent therefore, or else I will come to thee speed- 16
ily, and will wage war against them with the sword of My
mouth.

"He that has an ear, let him listen to what the Spirit says to 17
the Churches.

"To the victor I WILL GIVE the hidden MANNA; and I will give
him a white stone, and A NEW NAME inscribed upon the stone,
which none but the receiver knows.

THE CHURCH AT THYATIRA

Verse 23: I Kings 16. 7; Jer. 11. 20; Ps. 7. 10 (9); 61. 13 (62. 12).—
27: Ps. 2. 8, 9

"To the Angel of the Church in Thyatira write: 18

"Thus says THE SON of God, who has EYES LIKE a flame OF
FIRE, AND WHOSE FEET ARE LIKE GLOWING BRASS: I know thy 19
works, and thy love and faith and service and patience, and that
thy latest works are more than the first.

"Nevertheless I have against thee that thou puttest up with the 20
woman Jezebel, who styles herself a prophetess; and she teaches
and perverts My servants TO COMMIT IMPURITY AND TO EAT IDOL-
OFFERINGS. And I gave her time to repent; yet she is not willing 21
to repent of her impurity. Behold, I will cast her into a bed, 22

and cast those who commit adultery with her into great tribulation, unless they repent of her doings. And I will slay her children with death; and all the Churches shall know that I AM THE SEARCHER OF THE INMOST THOUGHTS AND OF THE HEART, and I WILL REWARD each ONE of you ACCORDING TO YOUR DEEDS.

24 "But I say to you, the rest that are in Thyatira—as many as do not hold this teaching, who do not know the depths of Satan, 25 as they say—that I impose no further burden upon you. Nevertheless hold fast to what you have till I come.

26 "And to the victor, and to him who guards My works to the 27 end, I WILL GIVE authority over THE NATIONS, AND HE SHALL RULE THEM WITH A ROD OF IRON, AS WHEN EARTHEN VESSELS ARE 28 SHIVERED TO PIECES, as I also have received from My Father. And I will give him the Morning Star.

29 "He that has an ear, let him listen to what the Spirit says to the Churches.

THE CHURCH AT SARDIS
Verse 5: Ps. 68. 29 (69. 28)

3 "To the Angel of the Church in Sardis write:

"Thus says He who possesses THE SEVEN SPIRITS of God and the Seven Stars: I know thy works, that thou hast a name of 2 being alive, whilst thou art dead. Awake, and strengthen what remains, which has been ready to die; for I have not found thy 3 works complete before My God. Remember, therefore, how thou hast received and heard the doctrine; and observe it, and repent! If then thou dost not awake I will come like a thief, and thou shalt not know what hour I shall come upon thee. 4 Nevertheless thou hast a few names in Sardis which have not soiled their garments; and they shall walk with Me in white, because they are worthy.

5 "The victor shall be clothed thus in white robes; and I will by no means ERASE his name FROM THE BOOK OF LIFE; and I will acknowledge his name in the presence of My Father and in the presence of His angels.

6 "He that has an ear, let him listen to what the Spirit says to the Churches.

THE CHURCH AT PHILADELPHIA

Verse 7: Is. 22. 22

"To the Angel of the Church in Philadelphia write: 7

"Thus says the Holy One, the True, the Holder of THE KEY
OF DAVID, WHO OPENS AND NONE SHALL SHUT, AND WHO SHUTS
AND NONE SHALL OPEN: I know thy works. See! I have placed 8
before thee an opened door which none can shut; for thou hast
a little strength, and hast kept MY WORD and not denied My
Name. Behold, I will make some of the synagogue of Satan— 9
some of those who call themselves Jews and are not, but lie—
behold I will make them COME AND BOW DOWN BEFORE THY
FEET, and they shall know that I HAVE LOVED THEE. Because 10
thou hast guarded MY WORD with patience, I also will guard
thee from the hour of trial which is to come upon the whole
world to test those who dwell upon the earth. I come quickly. 11
Hold fast what thou hast, so that none may take thy crown.

"The victor I will make a pillar in the temple of My God, and 12
he shall go out of it no more; and I will inscribe upon him the
Name of My God, and THE NAME OF THE CITY of My God, the
New Jerusalem which descends out of heaven from My God,
and MY OWN NEW NAME.

"He that has an ear, let him listen to what the Spirit says to 13
the Churches.

THE CHURCH AT LAODICEA

Verse 19: Prov. 3. 12 (Lxx)

"To the Angel of the Church in Laodicea write: 14

"Thus says the AMEN, THE FAITHFUL and True WITNESS, the
Beginning of God's creation: I know thy works, that thou art 15
neither cold nor hot. I would thou wert cold or hot. So, because 16
thou art lukewarm, and neither hot nor cold, I am about to
vomit thee out of My mouth. For thou sayest, 'I am rich, and 17
have GROWN WEALTHY, and have need of nothing,' and knowest

3.10 "Guarded My Word with patience." Lit., kept the word of My
patience.

- not that thou art the wretched and pitiable one, and poor and
 18 blind and naked. I counsel thee to purchase from Me gold re-
 fined by fire, in order that thou mayest become rich; and white
 garments, so that thou mayest clothe thyself, and the shame of
 thy nakedness may not appear; and ointment to anoint thine
 19 eyes, so that thou mayest see. THOSE WHOM I LOVE I REBUKE
 20 and CHASTISE; be fervent, therefore, and repent. Behold, I stand
 at the door and knock. If any one hears My voice and opens the
 door, I will come in to him, and sup with him, and he with Me.
 21 "To the victor I will grant to sit down with Me on My
 throne, as I also became Victor, and sat down with My Father
 on His throne.
 22 "He that has an ear, let him listen to what the Spirit says to
 the Churches."

Part II

THE BOOK SEALED WITH SEVEN SEALS

Chapter 4, verses 7, 8: Ez. 1. 5, 10, 18.—8: Is. 6. 2; Ez. 10. 12; Is. 6. 3;
 Amos 4. 13 (Lxx).—Chapter 5, verse 1: Ez. 2. 9, 10 (Lxx).—5: Gen.
 49. 9; Is. 11. 10.—6: Is. 53. 7; Zach. 4. 10.—10: Exod. 19. 6.—11:
 Dan. 7. 10.—Chapter 6, verse 8: Ez. 14. 21.—12: Joel 2. 31.—13:
 Is. 34. 4.—15: Is. 2. 19, 21; Hosea 10. 8.—17: Joel 2. 11; Zeph.
 1. 14, 15, 18.—Chapter 7, verse 17: Is. 49. 10; 25. 8

- 4 After this I looked and saw a door opened in heaven; and the
 former Voice, which I had heard like a TRUMPET-CALL speaking
 with me, said, "COME UP hither, and I will show thee the things,
 WHICH MUST COME TO PASS hereafter."
 2 Immediately I was transported in spirit, and saw a Throne
 3 set in heaven, and UPON THE THRONE ONE SEATED. And He that
 sat was in appearance like a jasper and a sardius stone; and THE
 THRONE WAS ENCIRCLED WITH A RAINBOW like an emerald in
 4 aspect. And surrounding the Throne were four and twenty
 thrones, and seated on these thrones were four and twenty An-
 cients clad in white robes, with golden crowns upon their heads.
 5 And out of the Throne PROCEED LIGHTNINGS AND VOICES and
 THUNDERS. And before the Throne seven torches of fire, which

are the Seven Spirits of God. And before the Throne there is, 6
as it were, a transparent sea RESEMBLING CRYSTAL, AND IN THE
MIDST BEFORE THE THRONE, and AROUND THE THRONE, FOUR LIV-
ING BEINGS FULL OF EYES before and behind. And the first 7
living Being resembles a LION; AND THE SECOND living Being re-
sembles a BULLOCK; AND THE THIRD has THE FACE AS OF A MAN;
AND THE FOURTH is like a flying EAGLE. And the four living 8
Beings, possessing EACH ONE of them SIX WINGS, ARE FULL OF
EYES ROUND ABOUT and within; and they have no rest day and
night crying:

“HOLY, HOLY, HOLY, LORD GOD THE ALL-POWERFUL,
WHO was, and who is, and who is to come!”

And when the living Beings give glory and honor and thanks 9
to the OCCUPANT OF THE THRONE WHO LIVES FOR EVER and ever,
the four and twenty Ancients fall prostrate before the OCCU- 10
PANT OF THE THRONE, and worship Him WHO LIVES FOR EVER
and ever, and cast their crowns before the Throne, saying:

“Worthy art Thou, our Lord and our God, 11
To receive the glory and the honor and the power!
For Thou didst create all things,
And because of Thy will
They existed and were created.”

And I saw in the right hand of the OCCUPANT OF THE THRONE 5
A SCROLL-BOOK WRITTEN INSIDE AND ON THE BACK, CLOSE SEALED
with seven seals. And I saw a mighty Angel proclaiming with a 2
great voice, “Who is worthy to open the Book, and to undo its
seals?” And no one in heaven nor on the earth nor under the 3
earth was able to open the Book, or to look upon it. And I wept 4
much, because no one was found worthy to open the Book, or
to look upon it; and one of the Ancients said to me, “Weep 5
not; see! the LION of the Tribe of JUDAH, THE ROOT of David,
has conquered, and so will open the Book and its seven seals.”

Then I saw in the midst before the Throne and the four liv- 6
4.6 “Living Beings.” Vulg., *animals*.

ing Beings, and in the midst of the Ancients A LAMB standing as though it had been SLAIN IN SACRIFICE, having seven horns and SEVEN EYES, which are THE SEVEN SPIRITS of God sent out
 7 INTO ALL parts of THE EARTH. And He came and took the Book
 8 out of the right hand of THE OCCUPANT OF THE THRONE. And when He had taken the Book, the four living Beings and the four and twenty Ancients fell prostrate before the Lamb, having each a harp and golden bowls full OF INCENSE, which are THE
 9 PRAYERS of the saints. And they SANG A NEW SONG, saying:

“Thou art worthy to take the Book,
 And to open its seals;
 Because Thou wast slain,
 And didst redeem to God by Thy Blood
 Men of every nation and language and people and race,
 10 And didst make them
 A KINGDOM OF PRIESTS TO OUR GOD;
 And they shall reign over the earth.”

11 And I saw, and heard a cry of many Angels round about the Throne, and of the living Beings and of the Ancients—and the number of them was MYRIADS OF MYRIADS AND THOUSANDS UPON
 12 THOUSANDS—saying with a great voice, “Worthy is the LAMB who has been SLAIN to receive the power and wealth and wisdom
 13 and might and honor and glory and blessing!” And every creature existing in the heavens and on the earth and below the earth, and on the sea and the things that are in it, I heard them all saying, “To the OCCUPANT OF THE THRONE and to the Lamb be the blessing and the honor and the glory and the dominion
 14 for ever and ever!” And the four living Beings cried, “Amen.”
 And the Ancients fell down and worshipped.
 6 And I saw when the Lamb opened one of the seven seals.

5.6 “Slain in sacrifice.” See Is. 53. 7.—“Which are the Seven Spirits of God, etc.” See Zach. 4. 10.

5.11 “Myriads of myriads.” The Vulg. omits these words.

5.12 “Wealth.” Vulg., *divinity*. *Wealth* refers to the fulness of God’s perfections.

5.14 “Worshipped.” The Vulg. adds, *Him who lives forever and ever*.

And I heard one of the four living Beings calling like a thunder-
 peal, "Come!" And I saw, and lo, A WHITE HORSE, and its rider 2
 had a bow, and a crown was given him and he went forth conquer-
 ing and to conquer.

And when he opened the second seal, I heard the second liv- 3
 ing Being call, "Come!" And another, A RED HORSE, came forth; 4
 and his rider was empowered to take peace from the earth, so
 that they should slay one another; and a great sword was given
 him.

And when He opened the third seal, I heard the third living 5
 Being call, "Come!" And I saw, and lo, A BLACK HORSE, and his
 rider held a balance in his hand. Then I heard as it were a voice 6
 in the midst of the four living Beings say, "A quart of wheat for
 a denarius, and three quarts of barley for a denarius; yet do not
 injure the oil and the wine."

And when He opened the fourth seal, I heard the voice of 7
 the fourth living Being call, "Come!" And I saw, and lo, a pale 8
 horse; and the name of his rider was DEATH; and the Grave fol-
 lowed with him. And authority was given them over a fourth
 part of the earth TO KILL WITH SWORD, AND WITH FAMINE, AND
 WITH DEATH, AND WITH THE WILD BEASTS OF THE EARTH.

And when He opened the fifth seal, I saw beneath the altar 9
 the souls of those who had been slain for THE WORD OF GOD
 and for the testimony which they had maintained. And they 10
 cried with a great voice saying, "How LONG, O SOVEREIGN LORD,
 the Holy and True, dost Thou not GIVE JUDGMENT and AVENGE
 OUR BLOOD ON THE INHABITANTS OF THE EARTH?" And to each of 11
 them was given a white robe, and they were told to rest a little
 while longer, until the number was filled up of their fellow-
 servants also and their brethren, who were to be murdered as
 they had been.

And I saw when He opened the sixth seal; for there was a great 12
 earthquake, and THE SUN became black as haircloth, AND THE
 whole MOON became like BLOOD; and THE STARS OF THE SKY FELL 13
 upon the earth, AS A FIG-TREE casts its belated FIGS when it is

6.1 "Come!" The Vulg. and some MSS. have, *Come and see!* And so
 also in vv. 3, 5, 7.

14 shaken by a strong wind. AND THE FIRMAMENT passed away LIKE
 A SCROLL ROLLED UP, and every mountain and island was moved
 15 out of its place. AND THE KINGS OF THE EARTH, AND THE PRINCES,
 and the officers, and the wealthy, and the powerful, and every
 man, slave and freeman, HID THEMSELVES IN THE CAVES AND
 16 AMONG THE ROCKS of the mountains, AND CALLED TO THE MOUN-
 TAINS and to the rocks, "FALL UPON US, and HIDE US FROM THE
 FACE of the OCCUPANT OF THE THRONE, and from the wrath of
 17 the Lamb; FOR THE GREAT DAY OF THEIR WRATH IS COME, AND
 WHO IS ABLE TO STAND?"

7 After this I saw four Angels standing AT THE FOUR ENDS OF
 THE EARTH, restraining THE FOUR WINDS of the earth, so that no
 wind might blow upon the earth, or upon the sea, or upon any
 tree.

2 I saw also another Angel ascend from the sunrise, having the
 Seal of THE LIVING GOD; and he cried with a great voice to
 the four Angels who were empowered to harm the earth and the
 3 sea, saying, "Harm not the earth, nor the sea, nor the trees, until
 WE HAVE SEALED the servants of our God UPON THEIR FORE-
 HEADS!"

4 And I heard the number of those who were sealed—a hun-
 dred and forty-four thousand, sealed out of every tribe of the
 sons of Israel.

5 Of the tribe of Judah were sealed twelve thousand;
 Of the tribe of Reuben, twelve thousand;
 Of the tribe of Gad, twelve thousand;
 6 Of the tribe of Asher, twelve thousand;

Of the tribe of Naphtali, twelve thousand;
 Of the tribe of Manasseh, twelve thousand;
 7 Of the tribe of Simeon, twelve thousand;
 Of the tribe of Levi, twelve thousand;

7.6 "Manasseh." The half-tribe of Manasseh, a division of the tribe of Joseph, is here put in place of the tribe of Dan, not mentioned in this enumeration.

Of the tribe of Issachar, twelve thousand;
 Of the tribe of Zebulun, twelve thousand; 8
 Of the tribe of Joseph, twelve thousand;
 Of the tribe of Benjamin were sealed twelve thousand.

After this I saw, and behold, a great multitude whom no man 9
 could number, from every race, and of all nations and peoples
 and languages, standing before the Throne and before the Lamb,
 clothed in white robes, with palm-branches in their hands. And 10
 they cried with a great voice saying, "Salvation to our God who
 SITS UPON THE THRONE, and to the Lamb!" And all the Angels 11
 were standing round about the Throne and about the Ancients
 and the four living Beings, and they fell upon their faces before
 the Throne and worshipped God, saying, "Amen! The blessing 12
 and the glory and the wisdom and the thanksgiving and the
 honor and the power and the might be to our God for ever and
 ever. Amen."

Then one of the Ancients addressed me saying, "These who 13
 are clothed in the white robes—who are they, and whence did
 they come?" And I said to him, "My Lord, thou knowest." And 14
 he told me, "These are they who have come out of the great AF-
 FLICTION; and THEY WASHED THEIR ROBES and made them white
 IN THE BLOOD of the Lamb. For this reason they are before the 15
 Throne of God, and worship Him day and night in His temple;
 and the OCCUPANT OF THE THRONE will spread His tabernacle
 over them. THEY SHALL NOT HUNGER more, NOR THIRST any more; 16
 NEITHER SHALL THE SUN BEAT UPON THEM, NOR any HEAT; because 17
 the Lamb who is in the midst before the Throne SHALL BE THEIR
 SHEPHERD, AND SHALL GUIDE THEM to the SPRINGS OF THE WATERS
 OF LIFE, AND GOD SHALL WIPE AWAY EVERY TEAR FROM their
 EYES."

And when the Lamb had opened the seventh seal, there fell a 8
 silence in heaven for about half an hour. Then I saw THE SEVEN 2
 Angels who stand in the presence of God, and seven trumpets
 were delivered to them.

7.10 "Salvation to our God, etc." This may be translated, Our salvation
 we owe to our God . . . and to the Lamb.

3 Then another Angel came and STOOD AT THE ALTAR, having a golden censer; and much INCENSE was given him, so that he might add it TO THE PRAYERS of all the saints upon the golden
4 altar which is before the Throne. And the smoke OF THE INCENSE WITH THE PRAYERS of the saints ascended before God from
5 the Angel's hand. Then the Angel took THE CENSER and FILLED it WITH THE FIRE OF THE ALTAR and cast it upon the earth; and there followed THUNDERS and VOICES AND LIGHTNINGS and an earthquake.

Part III

THE SEVEN TRUMPETS

Chapter 9, verse 1: Is. 14. 12.—7-9: Joel 1. 6; 2. 4, 5.—20: Ps. 95 (96). 5 (LXX); Dan. 5. 4.—Chapter 10, verse 6: Dan. 12. 7; Exod. 20. 11: Ps. 145 (146). 6.—9: Ez. 3. 1-3.—Chapter 11, verse 1: Ez. 40. 3, 47; 41. 13; 43. 13.—4: Zach. 4. 3, 11, 14.—7: Dan. 7. 3, 7, 21.—11: Ez. 37. 10.—15: Exod. 15. 18; Ps. 9 (10). 16.—17: Amos 4. 13 (LXX). —18: Ps. 113 (115). 13.—Chapter 12, verse 4: Gen. 3. 15.—5: Ps. 2. 9.—14: Dan. 7. 25; 12. 7.—15-17: Gen. 3. 15.—Chapter 13, verse 5: Dan. 7. 8.—7: Dan. 7. 21.—8: Dan. 12. 1.—10: Jer. 15. 2.—Chapter 14, verse 7: Exod. 20. 11; Ps. 145 (146). 6.—8: Is. 21. 9; Dan. 4. 27 (30); Jer. 51. 7.—10: Is. 51. 17, 22; Jer. 25. 15; 22 in LXX.—11: Is. 34. 10.—14: Dan. 7. 13.—16: Joel 3. 13

6 Then the Seven Angels who had the seven trumpets prepared themselves to sound.

7 And the first sounded! and there FOLLOWED HAIL AND FIRE mingled with BLOOD, which were cast UPON THE EARTH; and one-third of the earth was burnt up, and one-third of the trees was burnt up, and all green grass was burnt up.

8 And the second Angel sounded; and AS IT WERE a great MOUNTAIN BURNING WITH FIRE was hurled into the sea; and one-third of the sea BECAME BLOOD, and one-third of the living creatures which were in the sea died, and one-third of the ships were wrecked.

10 And the third Angel sounded; and a great STAR burning like a torch fell from the sky; and it fell upon one-third of the rivers,

and upon the springs of waters. And the name of the star is 11
called Wormwood. And one-third of the waters became worm-
wood; and many of mankind died of the waters, because they
were embittered.

And the fourth Angel sounded; and one-third of the sun was 12
stricken, and one-third of the moon, and one-third of the stars;
so that one-third of them was darkened, and the day did not
shine during one-third of it, and the night likewise.

Then I saw and heard an eagle flying in mid-heaven, crying 13
with a great voice, "Woe, woe, woe, to the inhabitants of the
earth because of the remaining trumpet-blasts of the three An-
gels who are yet to sound!"

And the fifth Angel sounded the trumpet; and I saw A STAR 9
FALLEN FROM HEAVEN UPON THE EARTH; and the key of the
Fathomless Pit was given to him. And he opened the Fathom- 2
less Pit; and SMOKE ASCENDED from the Pit LIKE THE SMOKE OF
A great FURNACE; and THE SUN and the air were DARKENED from
the smoke of the Pit. And out of the smoke came forth LOCUSTS 3
UPON THE EARTH; and power was given to them—such power as
the scorpions of the earth possess. And they were commanded 4
not to injure THE GRASS OF THE EARTH, nor ANY VERDURE, nor
ANY TREE; but only such men as have not THE SEAL of God UPON
THEIR FOREHEADS. And it was granted them, not to kill, but to 5
torment for five months; and their torture was like the torture
of a scorpion when it stings a man. And during those days men 6
WILL SEEK DEATH AND SHALL BY NO MEANS FIND it, and shall long
to die, and death shall fly from them. And THE SHAPES of the 7
locusts WERE LIKE HORSES prepared FOR WAR; and on their heads
they wore, as it were, crowns like gold; and their faces were like
the faces of men; and they had tresses like the tresses of women; 8
while THEIR TEETH WERE LIKE THE TEETH OF LIONS. And they had 9
breastplates like breastplates of iron; and the roar of their wings
was LIKE THE ROAR OF CHARIOTS of many horses CHARGING TO
BATTLE. And they have tails such as scorpions have, and stings; 10
and in their tails is their power to hurt mankind for five months.
They have over them a king—the Angel of the Fathomless Pit. 11

His name in Hebrew is Abaddon; and in the Greek he has the name Apollyon.

- 12 The first woe is past. Lo, two more woes come afterward!
- 13 And the sixth Angel sounded his trumpet; and I heard a solitary voice from the horns of the golden altar which is before
- 14 God, saying to the sixth Angel who had the trumpet, "Let loose the four Angels who are bound AT THE GREAT RIVER EUPHRATES."
- 15 And the four Angels who had been prepared for the hour and day and month and year were let loose, that they might kill
- 16 one-third of mankind. And the numbers of the armies of the horseman was twice ten thousand times ten thousand—I heard
- 17 the number of them. And thus I saw the horses in the vision, and their riders: the latter had fiery and hyacinth-colored and sulphur-hued breastplates; and the heads of the horses are like heads of lions, and out of their mouths issue fire and smoke and
- 18 sulphur. By these three plagues one-third of mankind was killed —by the fire and the smoke and the sulphur that issued out of
- 19 their mouths. For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they wound.
- 20 And the remainder of mankind, who were not killed by these plagues, did not repent OF THE WORKS OF THEIR HANDS, SO AS NOT TO WORSHIP DEMONS, and the IDOLS OF GOLD AND OF SILVER AND OF BRASS AND OF STONE AND OF WOOD, which can NEITHER SEE,
- 21 NOR HEAR, NOR WALK; nor did they repent of their murders, nor of their SORCERIES, nor of their IMPURITY, nor of their thefts.

VISION OF THE ANGEL WITH THE BOOK

- 10 Then I saw another mighty Angel descending out of heaven robed in a cloud; and the rainbow was upon his head; and his countenance was like the sun, and his feet like pillars of fire;
- 2 and he held in his hand a small open book. And he set his right
- 3 foot upon the sea, and his left upon the land. And he cried with a great voice as a lion roars; and when he cried the seven thun-

9.11 "Apollyon," i.e., Destroyer.

9.16 "Twice ten thousand times ten thousand," i.e., two hundred millions.

ders uttered their voices. And when the seven thunders uttered
 their voices I was about to write; but I heard a voice from
 heaven saying to me, "SEAL UP the things the seven thunders
 have uttered, and write them not." Then the Angel whom I
 saw standing upon the sea and upon the land LIFTED UP HIS
 RIGHT HAND TO HEAVEN, AND SWORE BY HIM WHO LIVES IN THE
 ETERNITIES of the eternities, WHO CREATED THE HEAVEN AND THE
 THINGS THEREIN, AND THE EARTH AND THE THINGS THEREIN, AND
 THE SEA AND THE THINGS THEREIN, that there shall be no more
 delay, but that in the days of the voice of the seventh Angel,
 when he is about to sound, then shall THE MYSTERY OF GOD
 achieve its full perfection, as He declared to HIS SERVANTS THE
 PROPHETS.

Then the voice which I had heard from heaven again spoke
 to me, saying, "Go, take the little book which is open in the
 hand of the Angel who stands on the sea and on the land." So
 I went to the Angel, telling him to give me THE LITTLE BOOK.
 AND HE SAID TO ME, "Take it and DEVOUR it; and it shall EMBIT-
 TER THY STOMACH, but IN THY MOUTH it shall be sweet as
 honey." So I took THE LITTLE BOOK out of the Angel's hand
 AND DEVoured IT; AND IT WAS IN MY MOUTH AS SWEET AS HONEY,
 but when I had eaten it my stomach was embittered. And they
 say to me, "THOU MUST PROPHECY again ABOUT many PEOPLES
 AND RACES AND LANGUAGES AND KINGS."

VISION OF THE TWO WITNESSES

Then was given me a reed like A MEASURING-ROD, and it was
 said to me, "Rise and measure the temple of God, and the
 altar, and those who worship there. But exclude the outer court
 of the temple, and measure it not, because it has been given to
 THE GENTILES; and THEY SHALL TREAD the holy city under foot
 forty-two months. And I will commission My two witnesses,
 and they shall prophesy for a thousand two hundred and sixty
 days, clothed in sackcloth."

These are THE TWO OLIVE-TREES and the two CANDLESTICKS,
 STANDING IN THE SIGHT OF THE LORD OF THE EARTH. And if any

one desires to injure them, FIRE ISSUES FROM their MOUTHS and CONSUMES their ENEMIES; and if any one should desire to injure
 6 them, in this manner he must be slain. These have the power to close up the sky, so that NO RAIN MAY FALL during the days of their prophecy; and they have power over THE WATERS TO CHANGE them INTO BLOOD, and TO SCOURGE the earth WITH
 7 EVERY PLAGUE as often as they will. But when they shall have finished their testimony, THE BEAST THAT COMES UP OUT OF THE FATHOMLESS PIT SHALL WAGE WAR WITH them AND OVERCOME
 8 THEM and slay them. And their corpses shall lie in the street of the great city which is spiritually called Sodom and Egypt,
 9 where also their Lord was crucified. And men of the peoples and nations and languages and races gaze upon their corpses for three days and a half, and do not allow their corpses to be
 10 laid in a tomb. And the inhabitants of the earth WILL EXULT over them and make merry, and send presents to one another; because these two prophets had tormented the inhabitants of the earth.

11 But after the three days and a half THE BREATH OF LIFE from God ENTERED INTO THEM, AND THEY STOOD UPON THEIR FEET; and great TERROR FELL UPON those who beheld them. Then
 12 they heard a great voice from heaven saying to them, "Come up hither!" And they went up INTO HEAVEN in the cloud, and
 13 their enemies beheld them. And in that hour there was A GREAT EARTHQUAKE, and the tenth part of the city FELL, and seven thousand persons were killed in the earthquake; and the rest became terrified, and gave glory TO THE GOD OF HEAVEN.

14 The second woe is past. Lo, the third woe shall come quickly!

15 And the seventh Angel sounded the trumpet; and there followed great voices in heaven, saying:

"The kingdom of the world has become THE KINGDOM OF OUR LORD AND OF HIS CHRIST, and HE SHALL REIGN FOR EVER AND EVER."

16 And the twenty-four Ancients, who sit upon their thrones in the presence of God, fell upon their faces and worshipped God, saying:

11.13 "Seven thousand persons." Lit., *seven thousand names of men.*

"We give Thee thanks, O LORD GOD THE ALL-POWERFUL, 17
 WHO ART and who wast,
 For Thou hast taken up Thy great power,
 And HAST REIGNED.

And THE NATIONS RAGED, and Thy WRATH came, 18
 And the time for the dead to be judged,
 And for giving the reward to THY SERVANTS,
 THE PROPHETS and the saints,
 And to THOSE WHO FEAR Thy Name,
 THE LOWLY AND THE GREAT,
 And for destroying the destroyers of the earth."

Then the temple of God in heaven was opened, and THE ARK 19
 OF HIS COVENANT was seen IN HIS TEMPLE. And there followed
 LIGHTNINGS, AND VOICES, and THUNDERS, and an earthquake, and
 A GREAT HAIL-STORM.

VISION OF THE WOMAN AND THE DRAGON

And a great wonder appeared in heaven: a WOMAN clothed 12
 with the sun, and the moon under her feet, and upon her head
 a crown of twelve stars. And she was with child, and CRIED OUT 2
 IN THE PANGS OF BIRTH AND IN PAIN TO BE DELIVERED.

Then another wonder appeared in heaven; and behold, a 3
 great red Dragon with seven heads and TEN HORNS; and upon
 his heads were seven diadems. And his tail swept down one- 4
 third OF THE STARS OF HEAVEN AND CAST them TO THE EARTH.
 And the Dragon stationed himself before THE WOMAN who
 was about to be delivered, so that when she was delivered he
 might devour HER CHILD. And SHE GAVE BIRTH TO A MALE 5
 CHILD, who is to RULE all THE NATIONS WITH A ROD OF IRON; and

12.1 "A Woman." In the literal meaning, the Church; in the accom-
 modated sense, the Blessed Virgin Mary.

12.2 "In the pangs of birth, etc." The Church suffers in persecutions
 and in bringing forth her children to God. Mary suffered in the passion
 and death of her Son.

6 HER CHILD was caught up to God and to His Throne. Then THE WOMAN fled to the desert, where she has a place prepared by God, that there they might nourish her for one thousand two hundred and sixty days.

7 And there was war in heaven, MICHAEL and his Angels, GOING FORTH TO MAKE WAR with the Dragon; and the Dragon and his 8 angels fought, and did not prevail, nor was their place found 9 any more in heaven. And the great Dragon was cast down—THE ancient SERPENT, who is called the DEVIL and SATAN, the deceiver of the whole world—he was cast down to the earth, and his angels were cast down with him.

10 Then I heard a great voice in heaven saying:

“Now has come the salvation and the power and THE KINGDOM of our God, and the authority of His CHRIST; for the Accuser of our brethren, who accuses them before our God day and night, is cast down. And they have conquered him because 11 of the Blood of the Lamb and because of the utterance of their testimony; and they clung not to their life, even when facing 12 death. EXULT, therefore, O HEAVENS, and you who dwell therein! Woe to the earth and to the sea! because the devil has descended to you in great fury, knowing that he has but a short time.”

13 And when the Dragon saw that he was cast down to the earth, he went in pursuit of THE WOMAN who had given birth 14 to the male CHILD. And the two wings of the great eagle were given to THE WOMAN, so that she might fly into the desert to her place, where she is nourished FOR A TIME AND TIMES AND 15 HALF A TIME, away from the presence of THE SERPENT. Then THE SERPENT vomited water from his mouth like a river after THE WOMAN, that he might cause her to be carried away by the 16 stream. And the earth helped THE WOMAN, and the earth opened its mouth and sucked up the river which the Dragon 17 had vomited from his mouth. And the Dragon was enraged at THE WOMAN, and went off to wage war with the rest of HER OFFSPRING—those who observe the commandments of God and hold the testimony of Jesus.

VISION OF THE TWO BEASTS

Then he stationed himself upon the sand of the sea; and I 18
 saw COMING UP OUT OF THE SEA A BEAST with TEN HORNS and
 seven heads, and on his horns ten diadems and on his heads 13
 names of blasphemy. And THE BEAST which I saw was LIKE A 2
 LEOPARD, and his feet were LIKE THOSE OF A BEAR, while his
 mouth was like the mouth OF A LION. And the Dragon invested
 him with his power and with his throne and with great author-
 ity. And one of his heads looked as though it had been wounded 3
 unto death; but his death-wound was healed. Then the whole
 earth went in admiration after the Beast; and they worshipped 4
 the Dragon because he had given his authority to the Beast;
 and they worshipped the Beast, saying, "Who is like the Beast,
 and who is able to wage war with him?" And there was given 5
 him A MOUTH SPEAKING GREAT THINGS and blasphemies; and au-
 thority TO ACT was given him for forty-two months. And he 6
 opened his mouth in blasphemies against God, to blaspheme
 His Name and His tabernacle, and those who dwell in heaven.
 And he was permitted TO WAGE WAR WITH THE SAINTS AND TO 7
 OVERCOME THEM, and authority was granted him over every na-
 tion and people and language and race. And all the inhabitants 8
 of the earth will worship him—every one WHOSE name has not
 BEEN RECORDED IN THE BOOK OF LIFE of the LAMB who HAS
 BEEN SLAIN from the foundation of the world. If any one has an 9
 ear, let him listen. IF ANY ONE LEADS INTO CAPTIVITY, INTO CAP- 10
 TIVITY he himself shall go; IF ANY ONE kills WITH THE SWORD,
 WITH THE SWORD he must be killed. Here is the patience and
 the faith of the saints.

I also saw another Beast come up out of the earth; and he 11
 had two horns like a lamb, and spoke like a dragon. And he 12

12.18 "He stationed himself." In some MSS. we read, *I stationed myself*.

13.1 "Beast." This first Beast seems to represent political power arrayed against Christianity.

13.2 "And with his throne." The Vulg. omits these words.

13.11 "Another Beast." This Beast is described as a false prophet with magical powers who conceals cruelty under the appearance of mildness.

- exercises all the authority of the first Beast in his sight, and makes the earth and its inhabitants worship the first Beast, whose death-wound was healed. And he performs great wonders, even to making fire descend from the sky to the earth in the sight of men. And he deceives the inhabitants of the earth by the wonders he is allowed to perform in the presence of the Beast; telling the inhabitants of the earth to raise an IMAGE to the Beast, who received the sword-wound and lived. And he was empowered to give breath to it—to the IMAGE of the Beast—so that the IMAGE of the Beast might both speak and cause AS MANY AS WOULD NOT WORSHIP THE IMAGE of the Beast to be put to death. And he will cause all, the lowly and the great, the rich and the poor, the free and the slaves, to receive a mark upon their right hand, or upon their forehead, so that no one may be able to buy or sell except one possessing that mark—the name of the Beast or the number of his name.
- Here is wisdom; let him who has intelligence reckon the number of the Beast; for it is the number of a man; and his number is Six Hundred and Sixty-six.

VISION OF THE LAMB AND HIS REDEEMED

- Then I looked, and saw the Lamb standing on Mount Sion, and with Him one hundred and forty-four thousand having His Name and the Name of His Father WRITTEN UPON their FOREHEADS. And I heard a voice from heaven LIKE A SOUND OF MANY WATERS, and like a sound of great thunder; and the voice which I heard was like the sound of harpers playing on their harps. And THEY SANG as it were A NEW SONG before the Throne and before the four living Beings and the Ancients; and no one was able to learn that song but the hundred and forty-four thousand who had been purchased from the earth. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb wherever He goes. These were purchased from among men, the FIRST-FRUITS for God and for

the Lamb. And in their MOUTH WAS FOUND NO FALSEHOOD, for
they are spotless. 5

VISION OF THE ANGELS OF JUDGMENT

Then I saw another Angel flying in mid-heaven, having an
Eternal Gospel to proclaim to those who dwell upon the earth,
and to every race and nation and language and people; and he
said with a great voice, "Fear God and give glory to Him! for
the hour of His judgment is come; and worship THE MAKER OF
HEAVEN AND THE EARTH AND THE SEA and springs of waters." 6

Then another, a second Angel, followed saying, "FALLEN, 8
FALLEN IS BABYLON THE GREAT, who HAS MADE ALL THE NA-
TIONS DRINK OF THE WINE of the fury of her impurity!"

Then another Angel, a third, followed them, saying with a 9
great voice, "If any one worships the Beast and his IMAGE, and
receives a mark upon his forehead or upon his hand, HE SHALL 10
DRINK OF THE WINE OF THE WRATH OF GOD, which is prepared
UNMIXED IN THE CUP OF HIS FURY; and he shall be tormented
WITH FIRE AND SULPHUR in the sight of the holy Angels and in
the sight of the Lamb. And THE SMOKE of their torment SHALL 11
RISE FOR ETERNITIES of eternities. And they have no rest DAY
AND NIGHT—those who worship the Beast and his IMAGE and
whoever receives the mark of his name."

Here is the patience of the saints—of those who keep the 12
commandments of God and the faith of Jesus.

VISION OF THE REAPERS

And I heard a voice from heaven saying, "Write. 'Happy are 13
the dead who die in the Lord from henceforth! Assuredly, says

14.5 "Spotless." The Vulg. adds, *before the throne of God.*

14.8 "Babylon." Pagan Rome was styled *Babylon* by ancient Christians
and others. See I Peter 5. 13, above.

14.13 "From henceforth." That is, those who die under the New Testa-
ment are happy in that Christ has already opened the gates of heaven; or,
they who die in the times to come, when evils will abound, will be happy
to be at rest from their labors.

the Spirit—that they may rest from their labors; for their works follow with them.’”

14 Then I LOOKED, AND SAW a white cloud; and UPON the cloud
ONE LIKE A SON OF MAN sitting, wearing a golden crown upon
15 His head and holding a sharp sickle in His hand. And another
Angel came out of the temple calling with a great voice to the
One sitting upon the cloud, “THRUST IN THY SICKLE and reap;
FOR THE HARVEST-TIME TO REAP IS COME, for the harvest of the
16 earth is overripe.” And the One sitting upon the cloud swung
His sickle over the earth; and the earth was reaped.

17 Then another Angel came out of the temple which is in
18 heaven, and he too had a sharp sickle. And another Angel came
from the altar—he that has power over fire—and called with a
great voice to the one who had the sharp sickle, saying, “THRUST
IN THY SHARP SICKLE, and strip off the clusters of the vine of the
19 earth; for its grapes are ripe.” And the Angel swung his sickle
over the earth, and stripped the vine of the earth, and cast the
20 vintage into the great wine press of THE WRATH OF GOD. And
the wine press was trodden outside the city; and blood issued
from the wine press up to the horses’ bridles as far as two hun-
dred miles.

Part IV

THE SEVEN LAST PLAGUES

Chapter 15, verses 3 and 4: Ps. 110 (111). 2; 138 (139). 15; 144 (145).
17; 18 (19). 9; 85 (86). 9; Amos 4. 13 (Lxx); Jer. 10. 7, 10.—8: Is. 6.
4; Ex. 40. 34, 35; Ez. 10. 4.—Chapter 16, verse 7: Amos 4. 13 (Lxx);
Ps. 18 (19). 9; 118 (119). 137.—16: Judges 4. 16; 5. 19.—18: Dan. 12. 1
(Lxx).—19: Is. 51. 17; Jer. 25. 15

15 And I saw another sign in heaven, great and marvelous, seven
Angels having SEVEN PLAGUES, which are the last; for in them
the wrath of God is completed.

2 Then I saw, as it were, a transparent sea mingled with fire,
and the victors over the Beast, and over his IMAGE, and over the
number of his name, standing by the transparent sea, holding
3 the harps of God. And THEY SANG THE SONG OF MOSES THE
SERVANT OF GOD, and the song of the Lamb, saying:

"GREAT AND MARVELOUS ARE THY WORKS,
 LORD GOD THE ALL-POWERFUL!
 JUST AND TRUE ARE THY WAYS,
 O KING OF THE ETERNITIES!

"WHO SHALL NOT FEAR, O LORD, 4
 And GLORIFY THY NAME?
 For Thou only art HOLY;
 FOR ALL THE NATIONS SHALL COME
 AND SHALL WORSHIP BEFORE THEE;
 For the righteousness of Thy deeds has grown manifest."

After this I looked, and the temple OF THE TABERNACLE OF 5
 THE TESTIMONY in heaven was opened; and out of the Temple 6
 came the Seven Angels who had the SEVEN PLAGUES. They were
 ARRAYED IN LINEN pure and shining, and girded about their
 breasts with golden girdles. And one of the four living Beings 7
 gave to THE SEVEN Angels seven golden bowls full of the wrath
 of God, who lives in the eternities of the eternities. AND THE 8
 TEMPLE WAS FILLED WITH SMOKE because of THE GLORY of God,
 and because of His Power; AND NO ONE WAS ABLE TO ENTER the
 Temple until the SEVEN PLAGUES of THE SEVEN Angels should
 be finished. Then I heard a great VOICE FROM THE TEMPLE say- 16
 ing to THE SEVEN Angels, "Go and POUR OUT UPON THE EARTH
 the seven bowls of THE WRATH of God."

Then the first went and poured out his bowl upon the earth: 2
 and a grievous and MALIGNANT ULCER APPEARED UPON THE MEN
 who had the mark of the Beast, and who worshipped his IMAGE.

Then the second poured out his bowl into the sea: and IT 3
 BECAME BLOOD like that of a corpse; and every living soul DIED
 —THE CREATURES THAT WERE IN the sea.

Then the third poured out his bowl into THE RIVERS and into 4
 the spring-waters: and THEY BECAME BLOOD. And I heard the 5
 Angel of the waters saying, "JUST ART THOU, WHO ART and who

15.5 "Temple of the tabernacle of the testimony." The temple of Jerusalem was the tabernacle or abiding place in which were kept the testimonies of God; namely, the tables of the Law. In this text heaven is likened to the earthly temple.

- 6 wast, O HOLY ONE, in inflicting these judgments! For THEY
POURED OUT THE BLOOD of saints and prophets, and BLOOD hast
7 Thou given THEM TO DRINK. Of this they are deserving!" And I
heard the altar saying, "Yes, O LORD GOD THE ALL-POWERFUL,
TRUE AND JUST ARE THY JUDGMENTS."
- 8 Then the fourth poured out his bowl upon the sun; and it
9 was given it to scorch mankind with fire. And men were
scorched with a great heat; and they blasphemed the Name of
God who has control over these plagues; and they repented not
so as to give Him glory.
- 10 Then the fifth poured out his bowl upon the throne of the
11 Beast; and his kingdom BECAME DARK. And men gnawed their
tongues for pain; and they blasphemed THE GOD OF HEAVEN on
account of their pains and their sores; yet they did not repent
of their doings.
- 12 Then the sixth poured out his bowl upon THAT GREAT RIVER,
THE EUPHRATES; and its WATER WAS DRIED UP, so that the road
might be prepared for the kings who COME FROM THE LANDS OF
THE SUNRISE.
- 13 Then I saw proceeding from the mouth of the Dragon and
from the mouth of the Beast, and from the mouth of the False
14 Prophet three foul spirits, as it were FROGS. For they are spirits
of demons, producing signs; and they go forth to the kings of
the whole world, to muster them to the war of the Great DAY
OF GOD THE ALL-POWERFUL.
- 15 "Behold, I come like a thief! Happy is he who watches, and
keeps his garments, lest he walk naked and let his shame be
16 seen!" And they mustered them to the place which is called in
Hebrew Har-Mageddon.
- 17 Then the seventh Angel poured out his bowl upon the air;
and OUT OF THE TEMPLE, and from the Throne, proceeded a
18 great VOICE, saying, "It is done!" And there were LIGHTNINGS

16.7 "And I heard the altar saying." The Vulg. and some later MSS.
read: *And I heard another from the altar saying.*

16.13 "False Prophet." See 13. 11.

16.16 "Har-Mageddon," the place of the victory of Barak and the
Israelites over the Canaanites. See Judges 4. 16; 5. 19.

AND VOICES and THUNDERS; and there was a great earthquake, SUCH AS HAD NOT BEEN SINCE THERE WERE MEN ON THE EARTH—such an earthquake—so great! And the great city was rent into three parts, and the cities of the nations fell. And BABYLON THE GREAT was remembered in the sight of God who gave her THE WINE-CUP OF THE FURY OF HIS wrath. And every island fled away; and the mountains were not to be found. And MIGHTY HAIL like talent-weights fell from heaven upon men; and men blasphemed God on account of the plague of the hail, because the plague of it was VERY GREAT.

Part V

GOD'S FINAL JUDGMENTS

JUDGMENT AGAINST BABYLON

Chapter 17, verse 1: Jer. 51. 13.—2: Is. 23. 17; Jer. 51. 7.—4: Jer. 51. 7.—8: Dan. 12. 1; Ps. 68. 29 (69. 28).—14: Deut. 10. 17; Dan. 2. 47; II Mach. 13. 4.—*Chapter 18, verse 2:* Is. 21. 9; Dan. 4. 27 (30); Is. 13. 21 (Lxx); 34. 11, 14, 15.—3: Jer. 51. 7; Is. 23. 17.—4: Jer. 51. 45.—8: Is. 47. 7-9.—18, 19: Ez. 26. 13.—23: Jer. 25. 10; Is. 23. 8.—24: Jer. 51. 49.—*Chapter 19, verse 2:* Deut. 32. 43; IV Kings 9. 7.—3: Is. 34. 10.—5: Ps. 133 (134). 1.—6: Ps. 92 (93). 1; Amos 4. 13 (Lxx)

Then one of THE SEVEN Angels who had the seven bowls came and spoke to me, saying, "Come! I will show thee the judgment of the great harlot who sits upon many waters, with whom the kings of the earth have committed fornication, and with the wine of whose prostitution the inhabitants of the earth have been made drunk."

Then he conveyed me in spirit into a desert; and I saw a woman sitting upon a scarlet BEAST, which was full of names of blasphemy, and had seven heads and TEN HORNS. And the woman was arrayed in purple and scarlet, and bedecked with gold and precious stones and pearls, holding in her hand a

16.21 "Talent-weights," i.e., something over a hundred pounds in weight. 17.3 "A woman." The reference is to pagan Rome. The text is also applied to the world in the days of Antichrist.

GOLDEN GOBLET full of abominations and the unclean things of
her prostitution; and upon her forehead a name was written:

"Mystery! Babylon the Great,
The Mother of harlots, and
Mother of the abominations of the earth."

6 And I saw that the woman was drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And on seeing her I wondered greatly.

7 And the Angel said to me, "Why didst thou wonder? I will tell thee the mystery of the woman, and of the Beast that carries her, which has the seven heads and the TEN HORNS. THE BEAST which thou sawest was and is not, and is about to ASCEND FROM THE ABYSS; and he will depart into perdition. And the inhabitants of the earth—those whose names have not been WRITTEN IN THE BOOK OF LIFE from the foundation of the world—shall marvel when they look at the Beast, because he was, and is not, and shall come.

9 "Here is the meaning that contains wisdom: The seven heads are seven hills on which the woman dwells. Also they are seven
10 kings: five are fallen, one is, the other is not yet come; and
11 when he comes he must remain a little while. And the Beast which was and is not, is himself the eighth, and is from the
12 seventh; and he goes to perdition. AND THE TEN HORNS which thou sawest ARE TEN KINGS, who as yet have received no kingdom; but they will receive kingly authority with the Beast for one
13 hour. These have one purpose, and they will give over to the
14 Beast their power and authority. These will war with the Lamb, and the Lamb shall conquer them, because He is LORD OF LORDS AND KING OF KINGS, and those shall conquer who are on His side, called and chosen and faithful."

15 And he said to me, "THE WATERS which thou sawest, where the harlot sits, are peoples and multitudes and races and lan-
16 guages. And the ten horns which thou sawest, and the Beast—these shall hate the harlot, and shall make her desolate and naked, and shall devour her flesh, and consume her with fire.

For God put it into their hearts to effect His purpose, and to
act with one purpose, and to surrender their kingdom to the
Beast, until the WORDS OF GOD are accomplished. And the
woman whom thou sawest is the Great City which holds em-
pire over THE KINGS OF THE EARTH."

After this I saw another Angel descending from heaven, pos-
sessing great authority, and the earth was illuminated with his
glory. And he cried with a mighty voice, saying:

"FALLEN, FALLEN IS BABYLON THE GREAT.

It has become a DWELLING-PLACE OF DEMONS,
And a haunt of every foul spirit,
And a haunt of every unclean and hateful bird.

For all THE NATIONS HAVE DRUNK OF THE FURIOUS WINE of her
fornication; AND THE KINGS OF THE EARTH COMMITTED FORNICA-
TION WITH HER, and the merchants of the earth were enriched
by the excess of her luxury."

Then I heard another voice from heaven saying:

"COME OUT OF HER, MY PEOPLE! that you may not be par-
takers with her sins, and may not share in her plagues; FOR HER
sins ARE PILED UP AS HIGH AS HEAVEN, and God has remembered
her iniquities. RENDER TO HER AS SHE RENDERED, and repay her
double ACCORDING TO HER DOINGS. In the cup which she mixed,
mix a double portion for her. As much as she glorified herself
and luxuriated, give her so much torment and grief. Since in
HER HEART SHE SAYS, 'I SIT A QUEEN, and AM NOT A WIDOW, AND
SHALL SEE NO GRIEF AT ALL,' therefore her plagues SHALL COME
IN A SINGLE DAY—death, grief and famine; and she shall be con-
sumed with fire. FOR MIGHTY IS THE LORD God her JUDGE.

"AND THE KINGS OF THE EARTH WHO COMMITTED FORNICATION
and luxuriated WITH HER SHALL WEEP AND WAIL over her when
they witness the smoke of her conflagration. Standing afar off
in fear of her torment, they shall say: 'Alas! alas! THAT GREAT

17.17 "And to act with one purpose." The Vulg. and some MSS. omit these words.

18.6 "Repay her double." Lit., *double unto her double*.

city BABYLON, THAT MIGHTY CITY; for thy judgment has come in a single hour!

11 "THE MERCHANTS of the earth also SHALL WEEP AND MOURN
 12 over her, because no one buys their cargo any more—their stock
 of gold, and silver and jewels, and pearls, and fine linen, and
 purple, and silk, and scarlet; and every kind of citron wood, and
 every article of ivory, and every article of very precious wood,
 13 and of brass and of iron and of marble; and cinnamon, and
 spice, and incense, and ointment, and frankincense; and wine,
 and oil, and fine flour, and wheat, and cattle and sheep; and
 stock of horses and chariots, and of bodies and SOULS OF MEN!
 14 And the fruits which thy soul desired are gone from thee, and
 all the dainty and sumptuous things have perished from thee,
 and men shall never find them more!

15 "THE MERCHANTS of these things, who were enriched by her,
 will stand afar off in terror of her torment, WEeping AND
 16 MOURNING, and they shall say: 'Alas! alas! that great city, which
 was clad in fine linen and purple and scarlet, and bedecked
 17 with gold and jewels and pearls! for in a single hour all this
 wealth is desolated!'

"Every SHIP-CAPTAIN also, and every one sailing anywhere,
 AND SEAMEN, AND ALL who gain their living BY THE SEA, STOOD
 18 far away, and cried aloud as they witnessed the smoke of her
 conflagration, saying, 'WHAT city CAN BE COMPARED to that
 19 great city!' AND THEY THREW DUST ON THEIR HEADS, while WEEP-
 ING AND GRIEVING they cried aloud: 'Alas! alas! that great city,
 BY WHOSE OPULENCE ALL who had SHIPS ON THE SEA WERE EN-
 RICHED! In a single hour SHE IS DESOLATED!'

20 "EXULT over her, O HEAVEN, and you saints and apostles and
 prophets! for God HAS GIVEN JUDGMENT in your favor against
 her."

21 Then one mighty Angel took up A STONE like a great mill-
 stone, AND HURLED IT INTO the sea, crying:

"THUS with a downrush shall BABYLON, THE GREAT city, be
 thrown down, AND SHALL NEVER MORE BE FOUND!

18.13 "Of bodies and souls of men." Or, of slaves and of souls of men.

AND THE SOUND OF HARPERS AND MUSICIANS 22
 And flute-players and trumpeters
 SHALL NEVER MORE BE HEARD IN THEE;
 And no workman of any craft
 Shall any more be found in thee;
 AND THE SOUND OF A MILL
 Shall never more be heard in thee;
 AND A LIGHT OF A LAMP 23
 Shall never more shine in thee;
 AND THE VOICE OF BRIDEGROOM AND OF BRIDE
 Shall never more be heard in thee;
 For thy MERCHANTS WERE THE PRINCES OF THE EARTH;
 For WITH THY SORCERY
 All the nations of the earth were deluded.
 And in her was found 24
 The blood of prophets and saints,
 And of ALL THE SLAIN UPON THE EARTH."

After this I heard as it were the great voice of a vast throng 19
 in heaven, saying:

"ALLELUIA! The salvation and the glory and the might be-
 long to our God! FOR TRUE AND JUST ARE HIS JUDGMENTS. For 2
 He has judged the great harlot who corrupted the earth with
 her fornication, AND HAS AVENGED THE BLOOD OF HIS SERVANTS
 AT her HAND."

And a second time they said: 3

"ALLELUIA!

AND HER SMOKE RISES FOR EVER and ever!"

And the twenty-four Ancients and the four living Beings fell 4
 down and worshipped God who SITS UPON THE THRONE, saying,
 "Amen! ALLELUIA!" And a voice came out of the Throne, 5
 saying:

"PRAISE OUR God, ALL HIS SERVANTS,
 AND YOU WHO FEAR HIM,
 THE LOWLY AND THE GREAT!"

- 6 Then I heard as it were THE VOICE OF A great THRONG, and
AS THE ROAR OF MANY WATERS, and as the peals of mighty thun-
der, saying:

“ALLELUIA!

- 7 FOR OUR LORD GOD THE OMNIPOTENT REIGNS!
LET US BE GLAD and REJOICE, and give the glory to Him;
FOR THE MARRIAGE of the Lamb is come,
And His bride has prepared herself.”

- 8 And it was granted her to array herself in fine linen radiant
and pure; for the fine linen is the righteous deeds of the saints.
9 Then the Angel guide said to me, “Write. ‘Happy are they
who are invited to THE MARRIAGE supper of the Lamb.’” He also
10 said to me, “These are the true WORDS of GOD.” Then I fell
down at his feet to worship him; but he said to me, “See thou
do it not! I am a fellow-servant with thee and with thy brethren
who hold the testimony of Jesus. Worship God. For the testi-
mony of Jesus is the soul of prophecy.”

JUDGMENT AGAINST THE TWO BEASTS

Verse 12: Dan. 10. 6.—15: Ps. 2. 9; Is. 63. 3.—16: Deut. 10. 17; Dan.
2. 47.—18: Ez. 39. 17-20

- 11 AND I SAW HEAVEN OPENED; and behold, a white horse, and
its Rider was called Faithful and True; and WITH JUSTICE HE
12 JUDGES and makes war. HIS EYES ARE like a flame of FIRE, and
on His head are many diadems; and He has a Name inscribed
13 which none but Himself knows; and He is arrayed in a robe
sprinkled with blood; and His Name is called THE WORD OF
14 GOD. And the armies which are in heaven were following Him
15 upon white horses, clothed in fine linen white and pure. And
FROM HIS MOUTH proceeds a sharp sword, that with it HE MAY
SMITE THE NATIONS; and HE SHALL RULE THEM WITH A ROD OF

19.10 “Then I fell down.” The homage the Evangelist wished to render
was that usually given to the angels of God, as we can see from many
places of the Old Testament. But respect for the apostolic and prophetic
offices of John dictated the Angel’s refusal to accept his homage.

IRON; and HE TREADS THE WINE PRESS of the fury of the wrath of
 GOD THE ALL-POWERFUL. And He has upon His robe and upon 16
 His thigh a Name written, KING OF KINGS AND LORD OF LORDS.

Then I saw one Angel standing in the sun; and he cried with 17
 a great voice, CALLING TO ALL THE BIRDS THAT FLY in mid-
 heaven, "COME! GATHER TOGETHER TO THE great banquet of
 God, THAT YOU MAY DEVOUR the flesh of KINGS, and the flesh of 18
 officers, and THE FLESH OF THE MIGHTY, and the flesh OF HORSES
 and of their riders, and the flesh of all, both free and slaves,
 lowly and great!"

And I saw the Beast, and THE KINGS OF THE EARTH and their 19
 armies, MUSTERED to wage war against the Rider of the horse
 and against His army. And the Beast was taken, and with him 20
 the False Prophet who performed in his sight the wonders with
 which he deceived those who had accepted the mark of the
 Beast and those who worshipped his IMAGE. These two were cast
 alive into the Lake of Fire which BURNS WITH SULPHUR. And 21
 the remainder was slaughtered by the sword of the Rider of the
 horse—by the sword which proceeded from His mouth—and
 ALL THE BIRDS WERE GORGED WITH their FLESH.

JUDGMENT AGAINST SATAN

Verse 4: Dan. 7. 22.—6: Is. 61. 6

And I saw an Angel descending from heaven having the key 20
 of the Fathomless Pit, and a great chain in his hand. And he 2
 laid hold of the Dragon, that ancient SERPENT, who is the DEVIL
 and SATAN, and bound him for a thousand years, and hurled 3
 him into the Fathomless Pit, and closed and sealed it over him,
 so that he might no longer deceive the nations until the thou-
 sand years should be completed. After this he must be liber-
 ated for a short time.

Then I SAW THRONES, and THEY SAT upon them to whom 4
 JUDGMENT WAS AWARDED. And I saw the souls of those who had
 been beheaded for the testimony of Jesus, and for THE WORD
 OF GOD; of those who did not worship the Beast nor his IMAGE,
 nor receive his mark upon their forehead and upon their hand.

They lived again and reigned with Christ a thousand years.
 5 (The rest of the dead did not live until the thousand years
 6 should be completed.) This is the first resurrection. Happy and
 holy is he who has part in the first resurrection! Over these the
 second death has no power; but they shall be PRIESTS OF GOD
 and of THE CHRIST, and shall reign with Him a thousand years.

JUDGMENT AGAINST GOG AND MAGOG

Verse 7: Ez. 38. 2-45, 14, 18

7 And when the thousand years are completed, Satan shall be
 let loose from his prison, and shall come out to deceive the na-
 tions who are IN THE FOUR QUARTERS OF THE EARTH—GOG AND
 MAGOG—to muster them to the war; the number of these is as
 8 the sands of the sea. And they went up OVER THE BREADTH OF
 THE EARTH, and surrounded the camp of the saints, and THE
 9 BELOVED City. THEN FIRE CAME DOWN from God OUT OF
 10 HEAVEN, AND CONSUMED them. And the Devil who deceived
 them was hurled into the Lake of FIRE AND SULPHUR, where
 are also the Beast and the False Prophet; and they shall be tor-
 mented day and night for ever and ever.

JUDGMENT OF THE WORLD

Verse 12: Dan. 7. 10; Ps. 68. 29 (69. 28).—15: Dan. 12. 1;
 Ps. 68. 29 (69. 28)

11 THEN I SAW A Great White THRONE, and One WHO SAT upon
 it, from whose FACE THE EARTH and the sky FLED AWAY, and
 12 there WAS FOUND NO PLACE FOR THEM. And I saw the dead, the
 great and the lowly, standing before the Throne; AND BOOKS
 WERE OPENED; and another BOOK was opened, which is THE
 BOOK OF LIFE; and the dead were judged from the entries in
 13 the books ACCORDING TO THEIR WORKS. And the sea gave up the
 dead who were in it, and Death and the Grave gave up the
 dead who were in them, and they were judged each one accord-
 14 ing to their works. And Death and the Grave were cast into the
 15 Lake of Fire. This is the second death—the Lake of Fire. And

if any one was not FOUND RECORDED IN THE BOOK OF LIFE, he was cast into the Lake of Fire.

THE NEW JERUSALEM

Chapter 21, verse 1: Is. 65. 17; 66. 22.—3: Ez. 37. 27; Zach. 2. 10.—4: Is. 25. 8.—7: Zach. 8. 8; II Kings 7. 14.—23: Amos 4. 13 (Lxx); Is. 60. 19.—24: Is. 9. 2 (Lxx. Heb.).—25: Is. 60. 11.—27: Dan. 12. 1; Ps. 68. 29 (69. 28).—Chapter 22, verses 1, 2: Gen. 2. 9; Ez. 47. 1-12.—4: Ps. 16 (17). 15

Then I saw a NEW HEAVEN AND A NEW EARTH; for the former 21
heaven and the former earth are passed away, and the sea is no
more. And I saw THE HOLY CITY, New JERUSALEM, descending 2
out of heaven from God, prepared AS A BRIDE ADORNED for her
husband. And I heard a great Voice from the Throne, saying, 3
“LO, THE DWELLING-PLACE of God is with men, and HE SHALL
DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLES, AND GOD 4
HIMSELF SHALL BE WITH THEM. AND HE SHALL WIPE AWAY EVERY
TEAR FROM their EYES; and death shall be no more, nor shall
GRIEF NOR WAILING NOR PAIN be any more; for THE FORMER THINGS
are passed away.” Then said He who was SEATED ON THE 5
THRONE, “BEHOLD I MAKE *all things new.*” And He said,
“Write; for these words are trustworthy and true.”

And He said to me, “It is done! I am the Alpha and the 6
Omega, the Beginning and the End. TO HIM WHO THIRSTS I
will freely give to drink of the Fountain OF THE WATER OF
LIFE. The victor shall inherit these things; and I WILL BE HIS 7
GOD, AND HE SHALL BE MY SON. But as for the cowardly, and 8
the unbelieving, and the abominable, and murderers, and for-
nicators, and sorcerers, and idolaters, and all liars—their lot is
in the Lake that BURNS WITH FIRE AND SULPHUR, which is the
second death.”

Then came one of THE SEVEN Angels who had the seven 9
bowls laden with THE SEVEN last PLAGUES, and spoke to me, say-
ing, “Come! I will show thee the Bride, the wife of the Lamb.”
AND HE CONVEYED ME in spirit TO A MOUNTAIN great and HIGH, 10
AND showed me THE HOLY CITY JERUSALEM coming down out

11 of heaven from God, possessing THE DIVINE GLORY. Her luster resembled a very precious stone—as it were a jasper-stone clear as crystal.

12 It had a great and lofty wall, and twelve PORTALS. At the portals were twelve Angels, and NAMES inscribed, which are those

13 OF THE twelve TRIBES OF THE SONS OF ISRAEL. ON THE EAST WERE THREE PORTALS, AND ON THE NORTH THREE PORTALS, AND ON THE SOUTH THREE PORTALS, AND ON THE WEST THREE PORTALS.

14 And the wall of the city had twelve foundations, and upon them twelve names of the twelve Apostles of the Lamb.

15 And he who spoke to me had a golden MEASURING-ROD to measure the city and its portals and its wall. And the city lies

16 FOURSQUARE, its length being as great as its breadth. And he measured the city with the rod fifteen hundred miles—its

17 length, breadth and height being equal. HE ALSO MEASURED its wall, one hundred and forty-four cubits, according to man's

18 measurement, which is the one the Angel used. AND the structure of THE WALL was JASPER, while the city was pure gold like clear glass.

19 THE FOUNDATIONS of the wall of the city were decorated with every PRECIOUS STONE.

The first foundation was jasper; the second, sapphire; the

20 third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the

ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the

21 twelfth, amethyst. And the twelve portals were twelve pearls;

each single portal a single pearl. And the City Square was pure

22 gold, like transparent glass. And I saw no temple in it; for THE

LORD GOD THE ALL-POWERFUL and the Lamb are its temple.

23 And the City has NO need of the SUN OR the MOON TO SHINE

21.11 "Jasper-stone," a precious stone of various hues, as purple, cerulean, green, etc.

21.19 "Sapphire." Or, *lapis lazuli*.

21.20 "Chrysolite," the modern topaz.—"Beryl," a gem of sea-green color.—"Topaz," yellow in hue; not the modern topaz.—"Chrysoprase," a kind of agate, gold-green in color.—"Jacinth," blue in color.

upon it; for THE GLORY OF GOD ILLUMINATES it, and the Lamb is its lamp.

AND THE NATIONS SHALL WALK BY its LIGHT, AND THE KINGS 24
OF THE EARTH SHALL BRING their MAGNIFICENCE into it. And its 25
GATES SHALL BY NO MEANS BE CLOSED BY DAY—for there shall be
NO NIGHT there—and THEY SHALL BRING THE SPLENDOR and 26
wealth OF THE NATIONS into it. And there shall NEVER ENTER IT 27
ANYTHING PROFANE, or one who practices abomination and false-
hood; none but THOSE WHO ARE RECORDED IN THE BOOK OF LIFE
of the Lamb.

He also pointed out to me A RIVER OF THE WATER OF LIFE, 22
limpid as crystal, flowing FROM the Throne of God and of the
Lamb. IN THE CENTER of the City Square and ON BOTH SIDES OF 2
THE RIVER WAS THE TREE OF LIFE producing twelve crops of
fruit, yielding ITS FRUIT EACH MONTH; AND THE LEAVES of the 3
tree were for THE HEALING of the nations. AND THERE SHALL BE
NO CURSE ANY MORE. And the Throne of God and of the Lamb 4
shall be in it, and His servants shall serve Him; and they SHALL
SEE His FACE, and His Name shall be upon their foreheads. 5
And night shall be no more; and they have no need of light of
lamp and LIGHT OF SUN, for THE LORD GOD SHALL ILLUMINATE
them. AND THEY SHALL REIGN THROUGH THE ETERNITIES OF THE
ETERNITIES.

CONCLUSION

TESTIMONY OF THE ANGEL

Then the Angel said to me, "These words are trustworthy 6
and true." And the Lord, the God of the spirits of the prophets,
has sent His Angel to show His servants the things THAT MUST 7
shortly COME TO PASS. "And BEHOLD I COME quickly!" Happy is 8
he who keeps the words of the prophecy of this book! And I, 8
John, am he who heard and saw these things. And when I had
heard and seen, I fell down to worship before the feet of the
Angel who showed me these things. And he said to me, "See 9

21.23 "For the Glory of God illuminates it." See Is. 60. 19.

thou do it not! I am a fellow-servant with thee and with thy brethren, the prophets, and with those who keep the words of this book. Worship God."

- 10 He also said to me, "Do not SEAL UP the words of the proph-
 11 ecy of this BOOK; for THE TIME is near. He who is wicked, let him do wickedness still; and he who is defiled, let him be defiled still; and he who is just, let him do justice still; and he who is holy, let him be holy still."

TESTIMONY OF JESUS

Verse 12: Ps. 39. 8 (40. 7); Is. 40. 10; Ps. 61. 13 (62. 12).—13: Is. 44. 6.—
 17: Is. 55. 1

- 12 "BEHOLD I COME quickly! AND MY WAGES ARE WITH ME, TO
 13 RENDER TO EACH ACCORDING TO HIS WORK. I AM the Alpha and the Omega, THE FIRST AND THE LAST, the Beginning and the End.
 14 Happy are they WHO WASH their ROBES, so that they may have the right to approach THE TREE OF LIFE, and may enter by the
 15 portals into the City! Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one loving and making a lie.
 16 "I, JESUS, have sent My Angel to testify these things to you for the Churches. I am THE ROOT and the Offspring of David, the Radiant Morning Star." And the Spirit and the Bride say,
 17 "Come!" And let the hearer say, "Come!" And HE WHO IS THIRSTY, LET HIM COME; he who will, let him take THE WATER OF LIFE FREELY.

TESTIMONY OF JOHN

Verse 18: Deut. 29. 20

- 18 I testify to every one who hears THE WORDS of the prophecy of this book: If any one ADDS TO THEM, God will add TO HIM

22.14 "Who wash their robes." The Vulg. adds, *in the blood of the Lamb.*

22.18 "If any one adds, etc." See Deut. 29. 20.

the plagues RECORDED IN THIS BOOK; AND if any one TAKES AWAY 19
FROM THE WORDS of the book of this prophecy, God will take
away his part FROM THE TREE OF LIFE, and from the Holy City,
which are written of in this book. He who testifies to these 20
things says, "SURELY I COME quickly!" Amen! Come, Lord
Jesus!

The grace of the Lord Jesus be with all the holy. Amen. 21

General Chronology of the Four Gospels and of the Acts of the Apostles

APPROXIMATE DATES

- | | |
|--|--|
| B.C. 6–A.D. 26 | Incarnation, Infancy and Hidden Life of Christ
(Mt. 1. 1–2. 23; Lk. 1. 1–2. 52; Jn. 1. 1–18). |
| From autumn
of A.D. 26 to
spring of 27 | Preparations for the Public Ministry (Mt. 3. 1–4. 11; Mk. 1. 1–13; Lk. 3. 1–4. 13; Jn. 1. 19–2. 12). |
| Spring of
A.D. 27 to
spring of 28 | First Year of Public Ministry—from the First Passover (Jn. 2. 13) to the Second Passover (Jn. 6. 4) —(Mt. 4. 12–14. 36; Mk. 1. 14–6. 56; Lk. 4. 14–9. 17; Jn. 2. 13–6. 71). |
| Spring of
A.D. 28 to
spring of 29 | Second Year of the Public Ministry—from the Second Passover (Jn. 6. 4) to the Third Passover (Mt. 26. 2; Mk. 14. 1; Lk. 22. 1; Jn. 11. 55) —(Mt. 15. 1–20. 34; Mk. 7. 1–10. 52; Lk. 9. 18–19. 28; Jn. 7. 1–11. 56). |
| Spring of
A.D. 29 | Passion, Death, Resurrection and Ascension—from the Third Passover (as above) to the Ascension, forty days after the Resurrection (Mk. 16. 19, 20; Lk. 24. 50–53; Acts 1. 2–11) —Mt. 21. 1–28. 20; Mk. 11. 1–16. 20; Lk. 19. 29–24. 53; Jn. 12. 1–21. 25). |
| A.D. 29–46 | Spread of the Gospel in Jerusalem, Palestine and Syria (Acts 1. 15–12. 25). |
| A.D. 46–58 | Spread of the Gospel to Cyprus, Asia Minor, Macedonia and Greece (Acts 13. 1–20. 38). |
| A.D. 58–63 | Imprisonments of St. Paul in Caesarea and Rome (Acts 21. 1–28. 31). |

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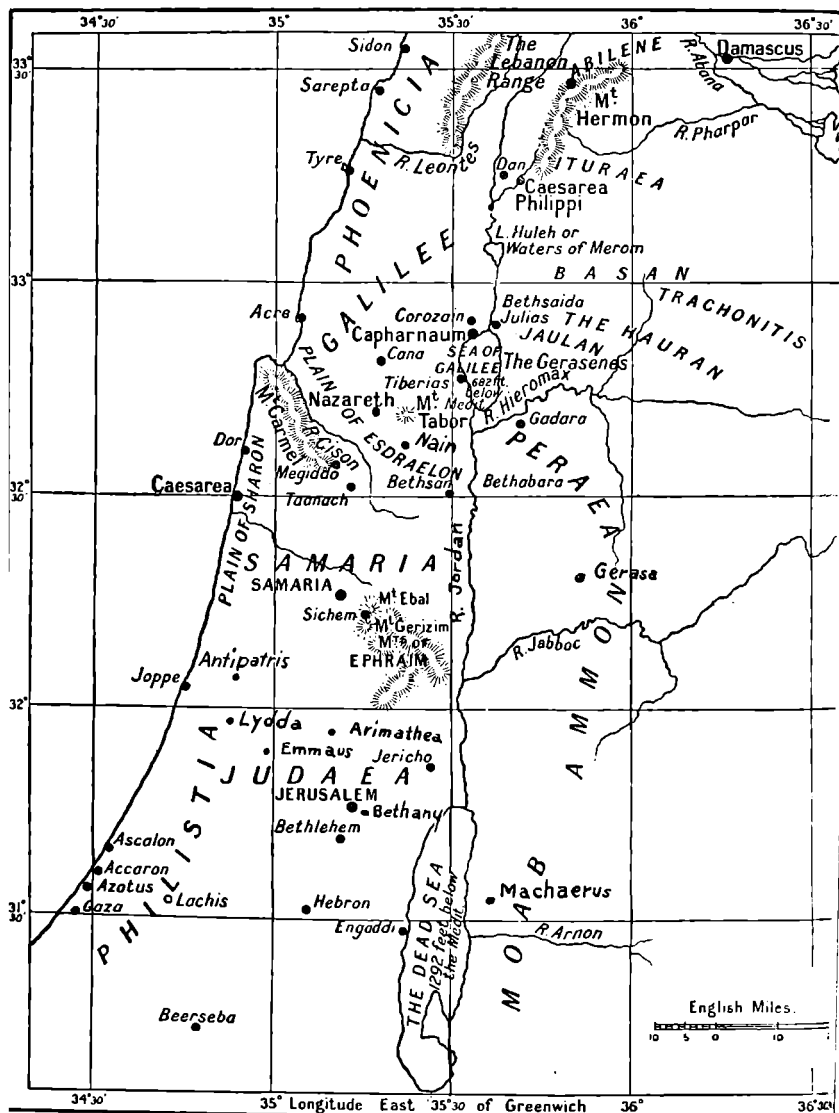
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PALESTINE IN THE TIME OF CHRIST

